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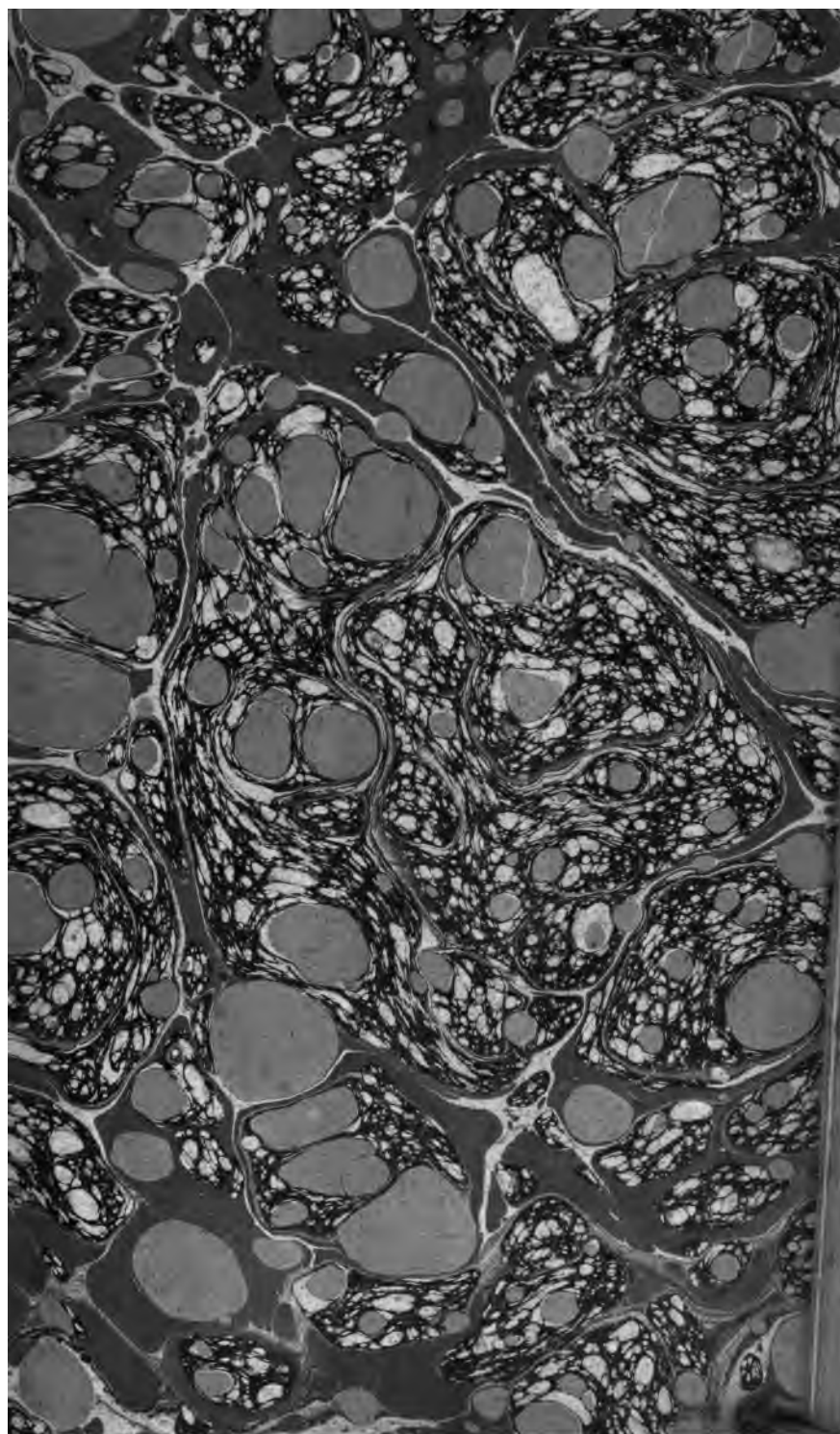
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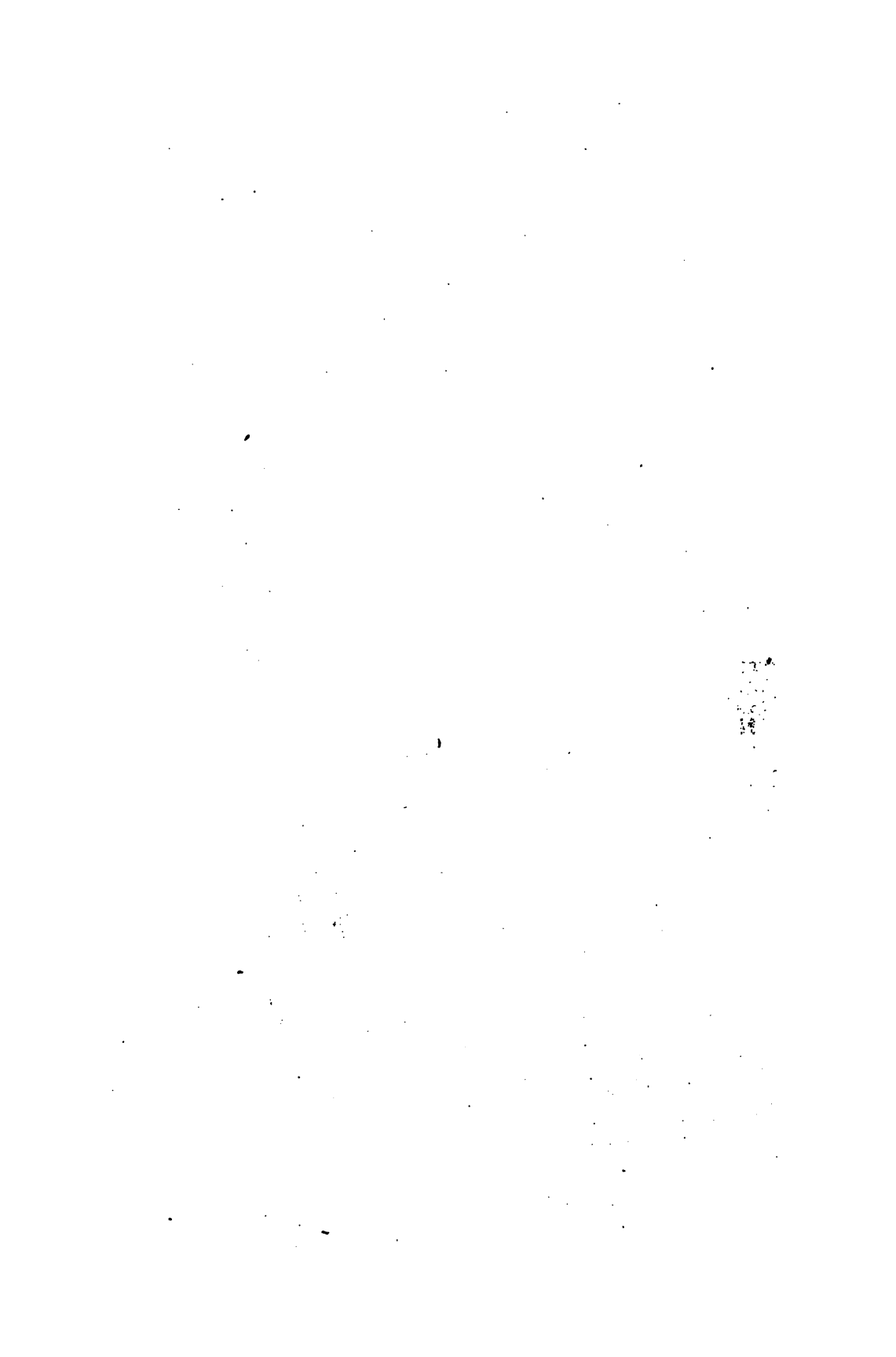


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Engraved for the Orthodox Churchmans Magazine. Vol. II.



*William Markham. D.D.
Lord Archbishop of York.*

THE
O R T H O D O X
CHURCHMAN'S MAGAZINE;
OR,
A TREASURY
OF
DIVINE AND USEFUL
KNOWLEDGE.

One LORD, one FAITH, one BAPTISM.

EPHES. iv. 5.

*For preservation of CHRISTIANITY there is not any thing more needful,
than that such as are of the VISIBLE CHURCH have mutual FELLOWSHIP
and SOCIETY with one another.*

HOOKE, E. P. C. 3. § 1.

BY A SOCIETY OF CHURCHMEN.

VOL. II.

FROM JANUARY TO JUNE, 1802.



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1802.



TO
THE MOST REVEREND
FATHER IN GOD,
WILLIAM MARKHAM, D. D.
LORD ARCHBISHOP OF YORK,
PRIMATE OF ENGLAND,
AND
LORD HIGH ALMONER TO HIS
MAJESTY;
THE
SECOND VOLUME
OF THE
ORTHODOX CHURCHMAN'S MAGAZINE
IS
MOST RESPECTFULLY
DEDICATED,
BY HIS GRACE'S
HUMBLE AND OBEDIENT SERVANTS,
THE EDITORS.

P R E F A C E.

ON the completion of another Volume of this Miscellany, the Editors feel themselves impelled to express their grateful Satisfaction for the very liberal Patronage which it has received, from the Friends of pure Religion.

To the generous contributions of their numerous Correspondents, must be attributed principally the Success which has crowned the **ORTHODOX CHURCHMAN'S MAGAZINE**; and among these the Editors may be permitted to name, without offending others, the Indefatigable **INSPECTOR**, the **LONDON CURATE**, and the Reverend **Mr. COMBER**, whose valuable communications have certainly given a degree of consequence to this Work, which at an early period of its publication could not have been expected.

To those worthy coadjutors, as well as to their other kind Correspondents and well-wishers, the Editors beg leave to return their grateful Acknowledgements, and to solicit a continuance of their Support. Much depends upon the united efforts of the zealous Members of the **Established Church**, especially of such as serve at her Altar, to preserve her interests secure against the conflicting elements of schism, infidelity, error, and enthusiasm.

By a timely exposure of the artifices of the enemy, and by a clear exhibition of the pure principles of catholic doctrine, and church order, it is to be hoped, that considerable good may be done in opening the eyes of those who have been deceived by the snares of the crafty, and in guarding others from being entangled in the same devices.

This Work was instituted for no other object, and, therefore, the Proprietors and Editors cannot be considered as presumptuous, in calling upon every friend of our Ecclesiastical Establishment, to aid their labours in the Common Cause of **LOYALTY** and **ORTHODOXY**.

July 15, 1802.

THE
ORTHODOX
CHURCHMAN'S MAGAZINE,
For JANUARY, 1802.

Quidquid auri supra et infra terram est, nullius pretii est, si cum virtute comparetur.

PLATO.

LIFE OF JOHN LORD HARRINGTON, BARON OF EXTON.

JOHN Lord Harrington was the eldest son of the Lord and Lady Harrington, to whose care and tuition King James committed the education of his daughter Elizabeth, who was married afterwards to Frederick, Prince Elector Palatine. They were persons eminent for prudence and piety, who carefully educated this their son, both in religion and learning; and this honourable lord, thankful for the care and honour received from them, returned honour to them again with advantage, being no less honourable, than they were to him.

He was of an excellent wit, firm memory, sweet nature, and prompt to learning; so that, in a short time, he was able to read Greek authors, and to make use of them in their own language: he spake Latin well, wrote it in a pure and grave style, and was able to confer with any stranger readily and laudably in the French and Italian tongues. Understood the authors which he read in Spanish; and, for arts, he was well read in logic, philosophy, and the mathematics. He made a good progress in the theoretic part of the military art, and navigation: so that he wanted nothing but practice to make him perfect in both. And, for his understanding in heavenly matters, and the mysteries of salvation, it was admirable, so that there was scarce any question could be propounded to him, about those matters, unto which he was not able to give an understanding and quick answer.

Being well grounded in religion and learning at home, his noble father sent him to travel abroad in France and Italy, that by experience he might ripen that knowledge which he had before gained; and, for a guide and tutor for him in his travels, he chose and sent over one Master Tovey, a grave and learned religious man, and formerly the head master of the free-school at Coventry. But how dangerous a thing it is for religious gentlemen to travel into these Popish countries may appear by the example of this nobleman and his tutor, whose sound religion, and heavenly zeal for the truth, being taken notice of

by the Jesuits, they took their opportunity to administer a slow-working poison to them, that, seeing they had no hopes of corrupting their minds, they might destroy their bodies, and bring them to their graves.

Of this poison Mr. Tovey, being aged, and so less able to encounter with the strength of it, died presently after his return to England; but the Lord Harrington, being of a strong and able body, and in the prime of his age, bore it better, and conflicted with it longer; yet the violence of it appeared in his face presently after his return, and, not long after, hastened his death.

He was eminent for sobriety and chastity; his lips were never heard to utter any unchaste or unseemly speech; which was the more admirable, considering that he was in the heat of youth, living in the court, and had been a traveller into those countries which are schools of uncleanness, whence few return such as they went out; but, if chaste, are made unchaste, or, if unchaste before, are made seven-fold worse than they were: but this our nobleman was as fish fresh in salt waters, and kept himself undefiled, as Lot in the midst of Sodom: and, indeed, he took the right way to preserve his chastity, by avoiding the incentives and provocations to lust. He spent not his time in courting of ladies, and amourosly contemplating the beauty of women, which are bellows of lust and baits of uncleanness: but he preferred his books before their beauty; and, for his society, chose men of parts and learning for arts and arms. Besides, he was very temperate in his diet, shunning tasting; and was frequent in fasting; and hated idleness and much sleep, which are the two nurses of uncleanness; and in the night, when he lay awake, to prevent temptation, he exercised his thoughts with heavenly meditations.

His justice, so far as he had occasion to shew it, was very exemplary: he dealt honourably and honestly with every body he had to deal with; and, whereas his father had contracted great debts by his prince-like house-keeping, and other public and private occasions, he was very solicitous for the discharge of the same, giving power to his executrix to sell part or all his land, if need were, therewith speedily to discharge the creditors; and being asked, when the writing was drawn up, whether he assented to it? he answered, yea, with all my heart, for my honour and my honesty are my nearest heirs.

But the splendor of his religion outshined all his moral and natural accomplishments: this was the temple that sanctified the gold, and the altar that sanctified the offering: This was that which ennobled his sobriety, justice, and other virtues. And this appeared both by his private and public exercises of piety, which were rare in a young man, more rare in a young nobleman, and hardly found in such a measure in any man, of what age or condition soever. He usually rose every morning about four or five o'clock, seldom sleeping above five or six hours at a time. When he first waked, his constant care was to set his heart in order, and fit it for holiness all the day after, offering the first-fruits of the day, and of his thoughts unto God. Being up, he read a chapter out of the holy scriptures; then, with his servants in his chamber, he went to prayer; then did he spend about an hour in reading some holy treatise to enliven his affections and increase his knowledge. He read over Calvin's Institutions, and Rogers's treatise, which were his two last books. Before dinner and supper, he had a psalm, chapter,

ter, and prayer in his family, and prayer after supper; and besides those public duties, he prayed privately every morning in his closet, after which he betook himself to some serious study, for three or four hours together, except he was interrupted by some special business. The residue of the morning he spent in converse with his friends, riding the great horse, or some such other honest and noble recreation, till dinner-time. Thus avoided he idleness, and prevented temptations, which commonly ensue thereon. Presently after dinner, he retired into his study, to meditate on sermons he had lately heard; or, if he was disappointed of that opportunity, he neglected not to take the first that was offered to him; yea, many times, in his travels by land, or by water, he thus busied himself. The rest of the afternoon he spent in business, study of histories, the art of war, mathematics, and navigation; wherein he attained to a great measure of perfection. After supper, he prayed with his servants; then withdrew himself into his study, where he kept a diary or day-book, wherein he recorded what he had done that day; how he had offended, or what good he had done; what temptations he met with, and how he had resisted them; and, surveying his failings, he humbled himself to God for them; and, for such failings as were fit to be known only to God and his own soul, he wrote them down in a private character, which none could read but himself, and then betook himself to his rest; and to prevent evil thoughts before sleep, one that waited on him in his chamber read a chapter or two to him out of the holy scripture, and this practice he continued for four years together before his death. And, that his public care as well as private to walk with his God might the better appear, the use of his time in the means of God's worship bore sufficient testimony; being a most religious observer of the Lord's-day, both in public and private duties, yet preferring the public before the private, so that, though he had an household chaplain, yet he ever frequented the public assemblies twice a day; yea, whilst he was a courtier; and, if his occasions cast him into a place where the word was not preached, he would ride to some other place, many miles, rather than want it. Immediately after sermon, he withdrew himself from company, for about half an hour, to meditate and apply what he had heard to his soul. After the evening sermon, two of his servants having written, he caused them to repeat both the sermons in his family before supper; and such was his memory, that he could usually repeat more than they had written. Then wrote he them down in his book, and prayed himself with his family, wherein he had an excellent gift. And, by way of preparation to the sabbath, every Saturday-night, he used to call himself to a strict account how he had spent the whole week; and accordingly he humbled himself to God for his failings, and returned praise for mercies received from him. On the sabbath morning, rising betimes, he used, as he was making himself ready, to repeat to his servants those sermons he had heard the Lord's-day before. He used, monthly, to receive the sacrament of the Lord's-supper; and to fit himself to feast at the Lord's-table, he kept a private fast the day before, and then he looked over his books for his carriage that month, and spent the whole day in prayer and meditation and self-examination; observing how it was with him since his last receiving; what progress he had made in piety; how he had thrived in grace, and what more strength he had gotten over his corruptions. Thus he spent the whole day, not coming out of

his study till about supper-time. Also, the morning before he received, he read 1 Corinth. xi. wherein is contained the institution of the Lord's-supper; and, to his servants that were to communicate with him, he read a little treatise to them, wherein the right manner of communicating was contained. And, besides these monthly fasts, he kept many other days of afflicting his soul, upon sundry occasions. He was wondrous attentive in hearing the word of God preached or read; and carried himself wondrous and exceedingly reverent therein, knowing that he was in the presence of God; shewing thereby, that, when he came to hear, not the words of man, but God, he willingly laid down his honour at Christ's feet. And, to avoid ostentation, or the appearance of it, in his private duties, he never admitted any one, either to his prayers, or his repetition of his sermon, in and with his family, but only one friend, that was most intimate with him. And thus was this holy servant of Christ blameless and pure, and this child of God *without rebuke, in a naughty and crooked generation, amongst whom he shined as a light in the world, holding forth the words of life, that he might rejoice in the day of Christ's coming, that he had not run in vain, nor laboured without fruit.* He further manifested the sincerity of his religion, by his love to all that were truly godly, especially to faithful and painful ministers; as also by his mercy and charity to the needy saints and poor members of Jesus Christ. After his return from his travels, by way of thankfulness to God, he gave yearly, by the hand of a private friend, twenty pounds to the poor. And, the second sabbath after his landing in England (having spent the day before with his tutor, Mr. Tovey, in prayer, fasting, and thanksgiving) he heard the word, received the sacrament, and gave to the poor of that parish five pounds; and, beside, he gave forty pounds, to be bestowed upon poor ministers, and other Christians, for the relief of their necessities. Yea, such were his bowels of tender mercy, that he gave a tenth part of his yearly allowance, which was a thousand pounds, to pious and charitable uses; besides much that he gave occasionally, as he travelled, or walked abroad, &c. Also, all his other graces were beautified by the ornament of admirable humility; which is rarely found in persons so honourable, and honoured both of God and man. From the first day of his last sickness, he strongly apprehended the approach of his death, and therefore accordingly prepared himself for it. Besides his private meditations, he called often others to pray for him, and often prayed himself; made confession of his sins, and often confessed his faith, and an undoubted hope of salvation by Christ Jesus; professing with so much cheerfulness, that he feared not death, in what shape soever it came. He uttered many heavenly speeches, desiring to be dissolved, and to be at home with God his Father; professing, not above two hours before his death, that he still felt the assured comforts and joys of his salvation by Christ; and when death itself approached, he breathed forth these longing expressions: O Thou my joy! O my God! when shall I be with Thee! and in the midst of such desires, sweetly and quietly resigned up his spirit unto God.

Anno Domini 1613, aged 22 years.

ADDITION TO THE CATALOGUE OF BISHOPS TO THE
YEAR 1608;

Being a Character and History of the Bishops during the Reigns of Queen ELIZABETH, and King JAMES; and an additional Supply to Dr. GODWIN'S Catalogue. By Sir JOHN HARRINGTON, Kt. Written for the private use of Prince Henry.

NUMBER I.—CANTERBURY.

DR. MATTHEW PARKER.

WHEN I consider with myself the hard beginning, though more prosperous successe of the reformed Church of England, methinks it may be compared to a foughten battell; in which some captaines and souldiers, that gave the first charge, either died in the field, or came bleeding home; but such as followed, putting their enemies to flight, remained quiet and victorious. Or I may more fitly (without offence) liken that to the successe of them of the Primitive Church, wherein the apostles and their immediate successors were one while honoured and magnified, by their followers the Christians; as St. Peter, at whose feet the believers layd down all their goods; and St. Paul, who was received as an angel of God; another while tormented and persecuted, by Jews and Heathen; as the same apostles, whipped by Jews; hanged and beheaded by the Romans; sometimes (I say) a centurion, a lieutenant, a proconsull, favouring them; straight a priest, a scribe, and a lawyer, promoting against them. A few of Cæsar's household willing well unto them, and believing them. But the Cæsars themselves for three hundred yeeres (except a very few) detesting and suppressing them. For in such sort Cranmer, Ridley, Latimer, Hooper, Rogers, Coverdale, and many others enduring great conflicts in those variable times of King Henry the Eighth, King Edward, and Queen Mary, suffering by fire, by imprisonment, banishment, losse and deprivation, with many fights, many flights, and many frights for their conscience sake; those that died had the glory of valiant souldiers, and worthy martyrs; such as survived, have since in a long and happy peace, enjoyed the comfort of their victory, and are like still to hold the same, if some mutinous souldiers of their own camp, doe not by disturbing the peace at home, give heart to the enemy abroad. Among the surveyors of these first leaders, that past so many pikes, the first in time, and the highest in place, was Dr. Matthew Parker, who, (as by this author is noted) having lost all his livings for his marriage, now being made Archbishop of Canterbury, dissembled not his marriage, as Cranmer in King Henry the Eighth's time, was found to doe; which, because some have taken occasion to note with too black inke, to exclude him from the reputation of a rubricated martyr; and have cited the testimony of his sonne's widow, yet living, that she was carried in a trunk, and by misfortune almost stifled, by being set by an ignorant porter with her head downward; which tale goes very current among the Papists. I can truly affirme, that this is a meere fiction, for I have examined the gentlewoman her selfe (being of kin to my wife, and a Rogers by name) and she hath sworn to me, she never reported, nor ever her self heard, of any such misfortune.

But now though this archbishop (Parker) dissembled not his marriage, yet Queen Elizabeth would not dissemble her dislike of it. For whereas it pleased her often, to come to his house, in respect of her
favour

favour to him (that had been her mother's chaplain) being once above the rest greatly feasted; at her parting from thence, the archbishop and his wife being together, she gave him very speciall thanks, with gracious and honourable termes, and then looking on his wife, and you (saith she) madam, I may not call you, and Mrs. I am ashamed to call you, so I know not what to call you, but yet I do thank you.

It is true, she misliked marriage in bishops, and was not very forward to allow that, in some of the layety; for I knew one of good place about her, that had contracted himself to a rich widdow, and yet would not adventure to marry her, till he had gotten the queen to write, for that, which he had obtained before, to the intent, that the queen, reputing that as her benefit, might not dislike with her own act. But for clergymen, *cæteris paribus*, and sometime *imparibus* too, she preferred the single man, before the married.

Of Archbishop EDMOND GRINDALL.

Of Mr. Edmond Grindall, whereas my authour writes he was blind; I have heard by some (that knew somewhat in those dayes) that he kept his house upon a strange occasion, the secret whereof is known to few, and the certainty is not easie to find out, but thus I was told, that

There was an Italian doctor (as I take that of physick) that having a known wife a lyar, yet bearing himself on the countenance of some great lord, did marry another gentlewoman, (which to do now, is by most godly laws since made felony). This good archbishop, not winking at so publick a scandall, convented him for that, and proceeded by ecclesiastical censures against him; letters were presently written by this great lord, to the archbishop, to stop the proceeding, to tolerate, to dispense, or to mitigate the censure; but the bishop remained still unmoved and unmoveable; when no subjects entreaty could be found to prevail, they intreat the sovereign to write in the Doctors behalf; but this John Baptist not only persisted in his *non licet habere eam*, but also in a reverent fashion, required an account of her majesties faith, in that she would seem to write in a manner that (if she were truly informed) was expressly against the word of God. The queen in a gracious disposition, was purposed to have yielded an account in writing; but the great Lord not onely dissuaded her from that, as too great an indignity; but incensed her exceedingly against him; whereupon he was privately commanded to keep his house; where because he was some what troubled with sore eyes, his friends gave out that he was blind. But if he were blind, that was like to the soothsayer Tyresias that foresaw and told Pentheus ruine, as Ovid writes,

*Et veniet, nec enim dignabere numen honore,
Mæq; sub his tenebris nimium vidisse quereris.*

For that lord, that so persecuted this prelate about his physitian's two wives, dying twenty years since, left two wives behind him, that can hardly be yet agreed which was his lawfull wife; and so much for archbishop Grindall.

Doctor WHITEGYFTE.

Upon the decease of archbishop Grindall, the state desirous to have a learned and discreet person, in so eminent a place; and the queen resolved to admit none, but a single man; choyce was made of Doctor Whitegyfte, then bishop of Worcester, a man in many respects very happy

happy, and in the best judgments very worthy. He was noted for a man of great learning in Cambridge, and he was grown to his full ripeness of reading and judgment; even then, when those that they called Puritans (and some meere define to be Protestants scar'd out of their wits) did not begin by the plot of some great ones, but by the pen of Mr. Cartwright, to defend their new discipline.

Their endeavour as was pretended to reduce all, in show, at least to the purity, but indeed to the poverty, of the primitive churches.

These books of Mr. Cartwright, not unlearnedly written, were more learnedly answered by Doctor Whitegyfte. Both had their reward; for Mr. Cartwright, was by private favour placed about Coventry, where he grew rich, and had great maintenance to live on, and honoured as a patriarch, by many of that profession. Doctor Whitegyfte was made bishop of Worcester, and there having a great good report of housekeeping, and governing the marches of Wales, he was (as my authour hath told, called unto Canterbury. While he was bishop of Worcester, though the renew of that be not very great, yet his custom was to come to the parliament very well attended, which was a fashion the queen liked exceeding well. It happened one day bishop Elmer of London, meeting this bishop with such an orderly troop of tawny coats, and demanding of him, how he could keep so many men, he answered, it was by reason he kept so few women.

Being made archbishop of Canterbury. and of the privy council, he carried himself in that mild, and charitable course, that he was not onely approved greatly by all the clergy of England, but even some of those, whom with his pen he might seem to have wounded; I mean these called Puritans, of whom he won divers by sweet persuasions to conformity. In the star-chamber, he used to deliver his sentence in good fashion, ever leaning to the milder censure as best became his calling. He was a great stay in court and council, to all oppressions of the church, though that current was some time so violent, as one man's force could not stop that.

He founded an hospitall in or nigh Croyden, and placed poor men therein, in his own life time, and being grown to a full age, that he might say with St. Paul, *Bonum certamen certavi, cursum confeci, &c.* he was so happy as to give to his sovereign and preferrer, the last spirituall comfort he took in this world (I hope to her eternall comfort) and after that, he not onely joined with the other lords, for the proclaiming of King James, but on St. James his day following, did set the crown on his head, and anointed him with oyl; and so having first seen the church settled under a religious king, and the crown established in a hopeful succession, he fell into a palsey, to which he had been formerly subject, and with no long and painfull sickness, he yielded to nature, deserving well this epitaph, written by a young scholar of Oxford, who was with me at the writing hereof.

Candida dona tibi Whitegyfte, sunt nomen, & omen,
Candidiora tuis munera nemo dedit.
Nomen habes niveis inscriptum nunc ergo lapillis,
Et stola, pro meritis redditur alba tuis.

Doctor RICHARD BANCROFT.

Upon the death of archbishop Whiteguist, divers worthy men were named in the vacancy. His majesty not after the manner of some princes,

princes, seeking to keep that vacant, but rather hastning to fill that. The bishops of Durham and Winchester were, as it were, *voce populi*, made competitors with the bishop of London, rather by their eminence of merit and learning, than by any known desire, or endeavour of them or their friends. Wherein methinks, by the way, envy it self cannot but gratulate the church of England, that is so furnished with learned bishops, as if choyce had been to be made, not by a judicious prince, but by the fortune of a lot among those three, and many more beside, that could not have fallen amiss. But his majesty had long since understood of his writing against the *Genevizing*, and Scotizing ministers; and though some imagined he had therein given the king some distaste, yet finding him, in the disputations at Hampton Court, both learned and stout, he did more and more increase his liking to him; so that although in the common rumour, Thoby Matthew then bishop of Durham, was likeliest to have carried that; so learned a man, and so assiduous a preacher, *qui in concionibus dominatur* as his emulous and enemy wrote of him, yet his majesty in his learning knowing, and in his wisdom, weighing, that this same strict charge *Pasce oves meos* feed my sheep, requires as well a pastorall courage of driving in the stray sheep, and driving out the infectious, as of feeding the sound, made especiall choyce of the bishop of London, as a man more exercised in affaires of the state. I will add also my own conjecture out of some of his majestie's own speeches, that in respect he was a single man, he supposed him the fitter according to Queen Elizabeth's principles of state; upon whose wife foundations, his majesty doth daily erect more glorious buildings.

But I lose labour to repeat these things, to your highnesse better known, than to my selfe. I should onely speak of the former times.

Of his beginning therefore, and rising, I will boldly say that, which I would I might as truly of all that follow in this treatise, viz. that he came to all his preferments very clearly, without prejudice or spoile of his churches.

He was tutor in Cambridge, to the Lord Cornwell, who had cause to wish, and (as I have heard) hath witht, he had staid with him longer, though he were sharp and austere. My Lord Chancellor Hatton made speciall choyce of him, to be his examiner.

Est aliquid de tot Graiorum millibus unum a Diomede legi.

By his means Queen Elizabeth came to take knowledge of his wisdom and sufficiency. He both wrote, as I touched before, and laboured earnestly by all good means for the suppressing of the fantastick novellists. After the strange and frantick attempts of Hacket and his fellows; which practice, though the branches thereof were easily cut off, yet was it thought to have a more dangerous and secret root. But, for these his travels, as the queen and state favoured him, so the seditious sectaries (to use Judge Popham's word, that would not have them called puritanes) they I say, no lesse maligned him in libels and rimes, (for they were void of reasons) laying the imputation of papistry unto him; some of them were punished in the star-chamber, namely, one Darling, the last star-chamber day in Queen Elizabeth's time, was sharply censured. And it is no wonder, if they loved him not, for indeed he had stoutly opposed their chiefeest darlings. As for the imputation of papistry, which they lay on all men that croffe their designs, he

is so free from it, that I can truly affirm, the greatest blow the Papists received in all Queen Elizabeth's time, came from his hand, or at least from his head. For having wisely observed the emulation, ambition, and envy, that lurked in the minds of their secular priests, and the Jesuits one against another, he found the means, by the same policy, and with the like spirit, that St. Paul set the Pharisees against the Sadducees to set the priests against the Jesuits, Watton against Parsons (*impar gressus*) but yet thereby he so divided their languages, as scarcely they can understand one another as yet. These things acted, before the king your father's happy entry, I thought good to touch, tho more sparingly than my particular affection and his just deserts do give me occasion. Of his late employments, of his great care, in setting forward and setting forth all his majesties godly proceedings, thou I know much, and if I should say all I know, perhaps it is lesse then your highness knowes; therefore I will conclude with that which the truth, rather than my kindness enforceth me to say, that no bishop since I can remember hath been counted more vigilant in looking to his charge, *Ne quid Ecclesia detrimenti capiat.*

SACRED CRITICISM, No. IV*.

A CRITIQUE, ON THE INTRODUCTION OF THE EPISTLE TO THE HEBREWS.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

ACCORDING to promise, in my last letter, (No. III.) I now proceed to examine the sublime introduction of THE EPISTLE TO THE HEBREWS; in which is cited that notable attestation to the divinity of CHRIST: "*Thy throne, O God, &c.*" Ps. 45, 6. and on some future occasions, shall review (God willing) that entire psalm, and also the 2d, the 110th, the 89th, the 97th, and the 102d, &c. From all which, important authorities are adduced by the apostle, to establish the dignity of JESUS as "THE CHRIST, the SON OF GOD" upon prophetic evidence; in the course of the INTRODUCTION; which properly terminates, (according to Bowyer's judicious division, in his edition of the Greek Testament) chap. 2, 4.

By this analytical process, a wide and important field of SACRED CRITICISM, will be opened to investigation, upon surer grounds and more scientific principles;—upon the exclusive application of these psalms, to the MESSIAH or CHRIST, in this Introduction, as well as in other parts of THE NEW TESTAMENT; which altogether, furnishes the most admirable commentary, that ever was framed, on the prophecies of THE OLD. For, surely, nothing can be more injurious to the SCRIPTURE OF TRUTH, than trivial or cursory strictures upon single texts of Scripture; detached from the context, without sufficiently attending to the occasions which gave them birth, and their relation, and connexion, (whether nearer or more remote) with the whole tenor of Holy Writ; in that mysterious scheme of REVEALED WISDOM, of which such texts exhibit merely the prominent features. In SACRED CRITICISM, above all,

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* No. I. and II. "*On the Restoration of Balaam's Prophecy, Numb. xxiv. 7.*" occur p. 269, and 309; and No. III. "*A Critique on Psalm XVI.*" p. 484; of the foregoing volume of this miscellany.

"A LITTLE LEARNING is a dangerous thing:
Drink deep, or taste not THE PIERIAN SPRING."

For, as an inspired apostle most justly remarks, the great "*Apostle of the circumcision*," PETER; in the prophetic scriptures, and especially in PAUL's epistles, are "*some things (δυσωρτα)* hard to be understood, which the unlearned and unstable wrest to their own destruction."—2 Pet. 3, 16. And PAUL himself acknowledges, that his copious and profound argument respecting the royal priesthood of CHRIST, was (δυσωρτα) hard to be interpreted" or explained, to those that are "*dull of hearing*." Heb. 5, 10—11.

I assume, with the ablest critics, ancient and modern, *Clemens Alexandrinus*, *Eusebius*, *Origen*, &c. *Michaelis*, *Wetstein*, *Lardner*, &c. supporting the decision of our church, that this masterly epistle, (which has won the admiration of the profoundest scholars and soundest divines, and even extorted the commendation of the most learned Jewish Rabbins) was the composition of that great mystagogue PAUL;—addressed, in the first instance, to the native Jewish converts in *Jerusalem* and *Pallstine*, who are called HEBREWS, Acts 6, 1. to keep them steadfast in the faith of CHRIST. Compare Heb. 2, 1—4. and 3, 1. and 6, 1—9. and 10, 23—27. and 13, 17—24.—written from *Rome*, or some part of *Italy*, about, or shortly after the close of his two years confinement, ending A.D. 63. Compare Acts 28, 30. and Heb. 13, 23—24. with 2 Tim. 4, 9. 2 Cor. 1, 1. Coloss. 1, 1. Philem. 1.—And like all his other epistles, in *Greek*, the universal language of that age. And it is strange, how such respectable scholars as *Grotius*, and *Michaelis*, with several in their train, *Hallet*, *Wakefield*, *Newcome*, *Paley*, &c. could adopt a notion of some of the earlier fathers, *Clemens Alexandrinus*, *Origen*, &c. that because the epistle was addressed to the Hebrews, it must have been originally written in Hebrew; and was afterwards translated by *Luke*, the Evangelist, *Clemens Romanus* or some other, into Greek! A fancy so unfounded, and so disgraceful to this mighty master of *Grecian* as well as *Jewish* literature, under whose auspices, his assistant *Luke*, the faithful companion of his latter travels, and of his residence at *Rome*, 2 Tim. 4, 11. might much rather be supposed to have derived his own proficiency in the Greek language. See *Owen*, *Whitby*, *Wetstein*, and *Lardner*, who have ably vindicated the originality of the present *Greek* epistle. And, indeed, the remarkable coincidence in expression and phraseology, as well as in sentiment and doctrine, between this and the latest and noblest of *Paul's* epistles, furnishes internal evidences the most decisive and satisfactory thereof; such as "THE GOD OF PEACE," Heb. 13. found also, Rom. 15, 33.; and 16, 20.; 2 Cor. 13, 11., Phil. 4, 9. 1 Thess. 5, 23. JESUS, "THE MEDIATOR," Heb. 8, 6. and 9, 15. and 12, 24.; found also, Galat. 3, 19—20. 1 Tim. 2, 5. and no where else in the NEW TESTAMENT.

Why this epistle is anonymous in respect of its author; why PAUL did not stile himself "*an Apostle*," as in his other epistles, addressed to the *Gentile* converts; (though he evidently did not wish to conceal himself; from his stiling *Timothy*, ο αδελφός, "*the brother*," as in his acknowledged epistles; and also from his concluding with the usual salutation: "*Grace be with you all, Amen*" as elsewhere, 2 Thess. 3, 17—18.) is best explained perhaps, by *Clemens Alexandrinus*.—"Because OUR LORD, was pre-eminently, THE APOSTLE OF THE HEBREWS, sent by THE AL-

ALMIGHTY to them, in the first instance; therefore PAUL, declined, *through modesty* or humility, to assume the title."—See *Lardner*, vol. 2. p. 211. and 6. p. 411. last edit.—And this perfectly accords with that apostle's doctrine, styling JESUS CHRIST "*Minister of the Circumcision*," Rom. 15, 8. And in this very epistle—"The Apostle and High Priest of our profession," Heb. 3, 1. according to the tenor of the Old Testament, in which He was filed SHILOH, or "*the Apostle*," Gen. 49, 10.; alluded to, Exod. 4, 13. Isa. 8, 6. and 48, 16. John 9, 7. And "FAITHFUL HIGH PRIEST," 1 Sam. 2, 35. whose functions are so finely explained, Pf. 110, 4.; Zechar. 6, 13.; and still more minutely and circumstantially, in this epistle also; Heb. 5, 10—11. And in Chapters 7. and 8. throughout; stating the infinite superiority of the *Evangelical*, above all former dispensations; in the transcendent exaltation of "*the author and finisher of our faith*," JESUS CHRIST, not only above Moses, Heb. 3, 3—6. but even above the angels themselves, in the *Introduction*.

In this letter, I shall first propose an emendation of our public translation of the Introduction, and then endeavour to illustrate and support it, by some ensuing remarks.

INTRODUCTION OF THE EPISTLE TO THE HEBREWS.

- I. 1. GOD, having in divers degrees and sundry ways [of Revelation] spoken, of old, unto the patriarchs in the *Prophets*; did, in these
2. last days, speak unto Us; in A SON; whom He appointed Heir of all, through whom also He made the worlds:
3. Who, (being an effulgence of His glory and a character of his subsistence, and upholding the universe by the oracle of His power), when he had, through himself, made purification of our sins; sat
4. down at the right hand of the Majesty on high: becoming so much better than the *angels*, inasmuch as He hath inherited a more distinguished name than they.
5. For, unto which of the *angels* said [HE] at any time; "*Thou art my Son, this day have I begotten Thee*," (Pf. 2, 7.) and again:
6. "*I will be to Him a Father; And He shall be to me a Son.*" 2 Sam. 7, 14. Moreover, when [He] again introduceth "*the First-born*" (Pf. 89, 27. Rev. 1, 5. Rom. 8, 29.) into the world, He saith: "*And let all the angels of God worship Him.*" Pf. 97, 7.
7. And concerning the *angels*, saith [Scripture]; "*Who maketh his angels, winds; and his ministers a flame of fire.*" (Pf. 104, 4.) But concerning THE SON: "*Thy throne, O God, is for ever and*
9. *ever; a sceptre of equity is the sceptre of thy kingdom: Thou hast loved righteousness and hated iniquity; therefore, God, thy God, anointed Thee with oil of gladness above thy fellows.*" (Pf. 45, 6—7.)
10. Also: "*Thou, Lord, at first, didst found the earth, and the*
11. *heavens are works of thy hands: They shall perish, but Thou endurest;*
12. *and as a garment shall they all wax old, and as a mantle shalt Thou fold them up, and they shall be changed; but Thou art the same, and thy years shall not fail.*" (Pf. 102, 25—27.)
13. But concerning which of the *angels*, said [HE] at any time: "*Sit Thou on my right hand until I make thine enemies a footstool for thy feet.*" (Pf. 110, 1.)
14. Are they not all officiating spirits, sent forth unto ministration, for the sake of them who are to inherit salvation?

- II. 1. For this cause, we ought the more earnestly to attend unto [the doctrines] which we have heard; lest at any time we swerve:
2. For, since the oracle spoken through *angels* became firm, and every transgression and disobedience received condign retribution; how shall we escape if we neglect so great salvation?
- Which, having at first begun to be spoken through THE LORD, was confirmed unto us by the hearers: GOD giving further witness thereto, by signs and wonders, and by various powers and distributions of the HOLY SPIRIT, according to his own will.

REMARKS.

- I. 1. In the magnificent opening of this epistle, the last, the noblest and most highly finished of all his compositions, the apostle represents Ο ΘΕΟΣ, "THE SUPREME GOD," as the Original Author and giver of all Revelation; conformably to the whole tenor of *Holy Writ*, and of *Jewish* and *Heathen* philosophy. Hence He is stiled "THE FATHER OF LIGHTS," Jam. 1, 17. Who "*spoke through the mouth of his holy prophets, from the beginning of the world,*" Luke 1, 7. "*For No Prophecy is of private suggestion: since Prophecy was not uttered at any time by human volition; but the Holy men of God spoke, impelled by THE HOLY SPIRIT.*" 2 Pet. 1, 21.

And Philo the Jew declares:

Προφητης γαρ ιδιον μιν υδεν αποφθεγγεται, αλλοτρια 'δε παλαια, υπηρχεντος ιτερευ. φαυλω δ' η θεμις ερμηνει γενεσθαι Θεου ωσε κυριως, μοχθηρῶ υδεις ενδυσια, μονω δε σοφω ταυτ' εφαρμοζει, επι και μονῶ organon Θεου εστιν ηχη, κρωμενοι και πληττομενοι αερατως υπ' Αυτου.

Quis Rerum Divin. Hæref. p. 404.

"For a prophet uttereth nothing of his own, but things altogether foreign, by the suggestion of another Being. It is not fit for a bad man to become an interpreter of God: so that, absolutely, no vile person is inspired; since this privilege is adapted to the wise alone, who is only an *organ of God*, sounding, beat and struck by Him."

And the language of *Heathen* philosophy is similar:

"*Pst DEUS in nobis, agitante calciscimus Illo.*" OVID.

And *Virgil* thus finely describes the *Cumæan Sybil* in the act of inspiration:

"*At PHÆBI nondum patiens, immanis in antro
Bacchatur rates, magnum si pectore possit
Excussisse Deum: tanto magis Ille fatigat
Os rabidum, fera corda domans, fingitque premendo.*"

See the account of the Heathen prophet *Balaam's* inspiration; Numb. 24, 16, 17. And *Pearson, de Oraculis Sibyllinis*.*

Hence, with the *Bishops Bible*, (1577) I have rendered *ἡ τοις προφηταις*, "*in the prophets*," rather than "*by*";—which is a more

* See also IRISH PURSUITS OF LITERATURE. ART. MONSTROUS REPUBLIC, p. 41—48. A Selection of *Virgil's* quotations from the *Sibyllian Oracles* respecting CHRIST.

more appropriate rendering of *ἐκ*; as in the phrase, *το ρηθὲν ὑΠΟ τοῦ Κυρίου ΔΙΑ τοῦ τροφῆτου*, "spoken by THE LORD, through the prophet." Matt. 1, 22.

GOD indeed "spoke in or through his holy prophets, of old," *πολυμερως*, "in divers degrees" of clearness and compass; and *πολυτροπως*, "in sundry ways" or modes of communication, throughout the patriarchal and Jewish dispensations, from Enoch, the first of the prophets on record, to Malachi, the last of the Jewish canon; until that clearest and fullest "Revelation of JESUS CHRIST which GOD gave Him." Rev. 1, 1. during "the last" or evangelical dispensation; which "sealed up" or closed "vision and prophecy," Dan. 9, 24. Altogether composing that various and complicated scheme of Revelation, which the apostle elsewhere styles, *ἡ πολυποικιλῆ σοφία τοῦ Θεοῦ* "the manifold wisdom of God," Ephes. 3, 10. thus elegantly combining in the epithet *πολυποικιλῆ*, the import of the preceding, *πολυμερως* and *πολυτροπως*. And perhaps the apostle, so profoundly versed in Heathen philosophy*, might have borrowed all these noble Greek compound terms from the following curious passage of Maximus Tyrius, Diif. 1. p. 7.†

Τῇ τῷ ἀνθρώπῳ ψυχῇ δύο ὄργανα οἷον πρὸς συνίσιν, τὴ μὲν ΑΠΛΟὺ ὃν καλεῖται ΝΟΥΝ, τὴ δὲ ΠΟΙΚΙΛΟῦ καὶ ΠΟΛΥΜΕΡΟΥΣ καὶ ΠΟΛΥΤΡΟΠΟΥ, ἃς Αἰσθησεις καλεῖται.

"The soul of man having two organs conducive to understanding, the one simple, which we call MIND; the other manifold, diversified and various, which we call SENSES."

2. To mark the superiority of the great "Author and Finisher of our faith," Heb. 12, 2. above all foregoing prophets, the apostle represents him: 1. Not as a servant, but above a servant, A SON beloved; and by a noble climax, rises to his high prerogatives; 2. not only after, but 3. before his incarnation;—Whom "HE APPOINTED HEIR OF ALL"; as foretold of him in Holy Writ: "Arise, O God, and judge the earth; for Thou shalt inherit all the nations," Ps. 82, 8. And our Lord himself declares: "The Father judgeth no one, Himself; but hath given the whole judgment unto the Son; to the end that all should honour the Son, according as they honour the Father: He that honoureth not the Son, honoureth not the Father who sent Him," John 5, 22. this was before his resurrection; and he repeats again after his resurrection: "All authority was given to Me in heaven and upon earth," Matt. 28, 18.

"Through whom also He made the worlds."—"The worlds" (*τὴς αἰώνας*) here denote "the heavens and the earth," Gen. 1, 1. as in the parallel passage; "By Faith, we understand that the worlds (*τὴς αἰώνας*) were framed by the oracle of God: to intimate, that the visible [creation] was not made of [material] *phenomena*"—i. e. was not fortuitously composed of eternally pre-existing atoms, or solid particles of matter, according to the Atheistical, Epicurean philosophy of latter ages, Heb. 11, 3. See Pyle, and Rosen Muller.—An interpretation of this difficult passage, which is supported by, 2 Mac. 7, 28. *Ἀξίω σι, τέκνον, ἀναβλεψαῖνα ἡς τοῦ ὐρανοῦ καὶ τῆς γῆς, καὶ τὰ ἐν αὐτοῖς ἰδοῖα, γινῶναι, ὅτι ἐξ ἐκ οὐρανῶν ἐποίησεν αὐτὰ ὁ Θεός, καὶ τὸ τῷ ἀνθρώπῳ γινῆσθαι ἕως γεννηταί.* I treat

* See IRISH PURSUITS OF LITERATURE. ART. TRANSLATIONS, p. 107.—On the Learning of St. PAUL.

treat thee, my Son, when thou lookest upon the heaven and the earth, to know, that GOD made them out of non-existing [materials]; and so, was the human race made likewise." And accordingly, Philo speaking of the framing of the visible heaven and earth; observes: *τῷ γὰρ περιφανιστῶ καὶ τηλαυγιστῶ αὐτοῦ Λόγῳ, ῥηματι, ὁ Θεὸς ἀμφοτέρω ποιῶν.* For, by his most illustrious and most glorious LOGOS, THE ORACLE, God made them both."—*Legis Allegor.* Lib. 1. p. 33. In this remarkable passage, the Jewish philosopher has combined together, the synonymous phrases of ὁ λογὸς τῷ Θεῷ, 2 Pet. 3, 5. John 1, 1—2. and ῥημα Θεοῦ, Heb. 11, 3. Luke 3, 2. whom Philo personifies, like these apostles, throughout his works. In the Rabbinical writings, God is also stiled, בורא עולמים "Creator of the worlds" *Be midbar* R. 13.—meaning thereby, עולם הוה "This world," or עולם השפל "the lower world;" i. e. the earth; and עולם העליון "the upper world;" i. e. the heavens, or atmosphere. And as the terms, αἰών and αἰῶνες are frequently rendered by עולם and its plural, in the *Septuagint* version. (See *Trommius Concord.*) These observations will, I trust, sufficiently establish the orthodox translation, and refute the Socinian and Unitarian renderings in this place, *τὴν αἰῶνα*,—"the ages" or dispensations.

3. In the parenthetical clause of this verse, the apostle proceeds more fully to unfold the divine character of JESUS CHRIST: stiling him 1. ἀπαυγασμα τῆς δόξης, καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ.—"An effulgence (or ray) of His (the Father's) glory, and a character (or impress) of His subsistence."—And this magnificent imagery is familiar to the sacred penman, and also the early Jewish writers:—"We beheld His (Christ's) glory, a glory suitable to the only genuine son, [proceeding] from the Father." John 1, 14. "Having been made eye witnesses of his majesty," 2 Pet. 1, 16.—i. e. at his transfiguration, Matt. 17, 2.; and when he appeared after his ascension, to Paul, Acts 9, 3—5.; and to John, Rev. 1, 12—17.—The writer of the *Wisdom of Solomon*, also, in terms nearly similar to the present, describes WISDOM personified, 7, 25. Ἀπαρροία τῆς τοῦ Παῦλοκρατορος δόξης εἰλικρινής—Ἀπαυγασμα φωτὸς αἰδίου. "A pure emanation of the Almighty's glory"—"an effulgence of eternal light."—And the following sublime passage of Philo, is worthy of the evangelical writers:—Πρωτον μὲν ὁ Θεὸς φῶς—καὶ ἡ μόνον φῶς, ἀλλὰ καὶ παῖς ἰτερον φωτὸς ἀρχετυπον—το μὲν γὰρ παραδειγμα ὁ πληρεστατὸς ἦν αὐτὸς λογὸς φῶς, αὐτὸς δὲ ὕδην τῶν γενομένων ὁμοίῳ.

De Somniis, p. 448.

"Primarily, God is light—and not only light but also the archetype of every other light—For his resemblance is that fullest light, the oracle: But He himself is like nothing that has been made." And perhaps the apostle might have borrowed his idea of a character or impress, and the term itself, from the following beautiful passage of Philo, happily preserved by Eusebius, *Præpar. Evangel.* Lib. 7. § 18.

Ἀλλ' οἱ μὲν ἄλλοι, τῆς αἰδίου φύσεως τῆν ἡμετέραν οὐ μοιραν ἐκπολίσκειναι, συγγενεῖαν τῷ αἰδρωπῶ πρὸς αἰδρᾶ συνηψάν· ὁ δὲ μέγας Μωσὴς εἶδεν τῶν γενομένων τῆς λογικῆς ψυχῆς τὸ εἶδὼν ὁμοιωσέν, ἀλλ' ἐκπῆν αὐτῇ τῷ θείῳ καὶ αορατῷ Πνεύματι ἐκείνῳ δοκιμὸν εἶναι νοήματα, σημειώδην καὶ τυπωδὴν ΣΦΡΑΓΙΔΙ ΘΕΟΥ· ἥς ὁ ΧΑΡΑΚΤΗΡ ΕΣΤΙΝ Ὁ ΑἰΔΙΟΣ ΛΟΓΟΣ.

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"Other [philosophers] indeed, when they say, that our mind is a particle of the ætherial nature, assumed an affinity between man and æther: But the great *Moses*, likened the form of the human soul to nothing that has been made, but said, that it was an *approved coin of that divine and invisible spirit, stamped and impressed with God's seal: of which the eternal oracle is the character.*"

The third and last member of the parenthesis, *Φερων τε τα παντα τω ημωτι της δυναμεις Αυτου.* "*And upholding the universe by the oracle of His power,*" affords the liveliest representation of the stability of the Son's delegated sovereignty, according to *Pf. 75, 8.* "*The earth is weak and all its inhabitants; I bear up the pillars thereof.*"—And *Philo* applies the same imagery to the same personage: *De plantat. Noe.* Λογος δε αιδιουθους το σχυρωτατος και εδραιωτατος των όλων ιρισμα εις.

"*The eternal oracle of the everlasting God is the surest and firmest bulwark of the universe.*"

How different was this from the wailing of *Moses* (the oracle of the Judaizing Christians, whose institutions they prized above the Gospel, *Acts 15, 1—29.*) when he thus lamented his inability to sustain the load of government. "*And Moses said unto THE LORD, wherefore hast Thou afflicted thy servant!—I am not able to bear all this people alone, for it is too heavy for me.*" *Numb. 11, 12—14.* But "*in CHRIST all things consist.*" *Coloss. 1, 17.*

5. To mark the superiority of *JESUS CHRIST*, above the angels, in person and offices, the apostle adduces several citations from the prophetic psalms, declaratory thereof. 1. From the *second* psalm; in which the inspired *David*, records the triumph of *CHRIST* on his resurrection over all his foes, "*when He was ordained SON OF GOD in power, according to the spirit of holiness, on his resurrection from the dead.*" *Rom. 1, 4.* when, to reward his unparalleled humiliation in "*exhausting himself of his divine form, (or "the glory which He had with THE FATHER, before the foundation of the world") and assuming a servile form, and being born in the likeness of men; and his consummate obedience, unto death, even death by crucifixion; therefore GOD also transcendantly exalted him (ὑπερῷον) and bestowed on Him the name above every name; that at the name of JESUS, every knee should bow of celestial, terrestrial and infernal beings, and every tongue profess, that JESUS CHRIST is LORD, to GOD THE FATHER's glory.*"—That "*new name*" or authority, which no one knoweth the extent and compass of but himself—"written," or recorded in heaven, "*KING OF KINGS and LORD OF LORDS,*" conferred on him, by "*THE LORD GOD OMNIPOTENT*"—"*THE KING OF THE REIGNING [KINGS] and LORD OF THE RULING [LORDS]*"—"THE GOD AND FATHER OF OUR LORD JESUS CHRIST"—"*THE ONE GOD AND FATHER OF ALL; who is above all and in us all.*" Compare in the original, *Phil. 2, 6—11.* *Rev. 19, 16.* and *1 Tim. 6, 15.* and *Ephes. 1, 20—23.* *Col. 1, 13—18.* Hence God is "*to CHRIST or FATHER*" *2 Sam. 7, 14.* in a "*peculiar*" and more excellent sense, (ιδιου πατρει) as explained, *John 5, 18.* and *8, 54.* and *10, 33—36.* and *20, 17.* And "*CHRIST his only genuine*" SON—(ὁ μονογενης) as *Isaac* was styled, in opposition to his spurious brother, *Ishmael.* *Heb. 11, 17.* as appears *Gen. 21, 10.* *Galat. 4, 30.*: so well explained in *Aristi-*

des the foplist's oration, in praise of *Minerva*, the heathen goddess of wisdom; who flourished A. D. 176. in the reign of the Emperor *Aurelius*; in the following passage, which strongly resembles *Solomon's* description of primæval wisdom, personified, Prov. 8, 22—31. and this *Introduction*; and the *Introduction* of *John's* Gospel:

Τῆ παύλῳ δημιουργῶν καὶ βασιλεὺς παῖς ἐστὶ μοῦν δὲ μοῦν· ἔ γὰρ εἶχει ἐξ ὅτε ὁμοτίμῳ ποίησιν αὐτὴν· ἀλλ' ἀναχωρησας αὐτῷ εἰς αὐτόν, αὐτῷ ἐξ αὐτῆ γεννα τε καὶ τιλεῖ τὴν θεόν· ὥς ἐστι ΜΟΝΗ ΒΕΒΑΙΩΣ ΓΝΗΣΙΑ ΤΟΥ ΠΑΤΡΟΣ· ἐξ ἰσῆ καὶ ὁμο λογοντος ἑαυτῶ τε γενεῶς γινόμενῃ — Πινδαρῷ δ' αὖ φησι, ΔΕΞΙΑΝ ΚΑΤΑ ΧΕΙΡΑ ΤΟ ΠΑΤΡΟΣ ΑΝΤΗΝ καθιζομένην, τὰς ἐπτολάς τοῖς Θεοῖς ἀποδιδιοδοῦν· ΑΓΓΕΛΟΥ ΜΕΝ ΓΑΡ ΕΣΤΙ ΜΕΙΩΝ ἢ δὲ, τῶν ἀγγέλων ἀλλοῖς ἀλλὰ ἐπιταφίῃ, πρῶτῃ παρὰ τὸ πατὸς παραλαμβάνουσα, ἀνδ' ἑΞΗΓΗΤΟΥ ΤΙΝΟΣ τοῖς θεοῖς καὶ εἰσαγωγέως, ὅταν καὶ τὰς δὲ.

"WISDOM is the only daughter of the only Maker and King of all: For He had none other of equal rank with Himself on whom He could produce her; and therefore retiring into Himself, He begat and brought forth the goddess from Himself; so that she is the only firmly legitimate offspring of the Father; born of a birth equal and of the same nature with Himself:"—"Concerning her, *Pindar* also saith sitting at the right hand of the Father, she receiveth his commands to the Gods: For she is greater than an angel; and delivereth to divers of the angels divers orders, first receiving them herself from the Father; acting as an interpreter and introducer, to the Gods, whenever it be needful." *Cudworth, Intellect. Syst.* p. 487.

Surely when "we are encompassed with such a cloud of witnesses," to the divinity of *JESUS CHRIST*, "who (being God over all) is blessed for evermore," Rom. 9, 5. No sober-minded "Churchman," seeking for "encrease of faith" by "searching the original Scriptures" diligently—can question, any longer, the propriety of our authorized translation of Pf. 45, 6. "*Thy throne, O God, endureth for ever, &c.*" as applied immediately to *JESUS CHRIST*; and demonstrated indeed, by the very next verse, 7: "*Therefore God, THY GOD, anointed thee, &c.*" meaning "THE GOD AND FATHER of OUR LORD *JESUS CHRIST*."—ὁ Θεός, in the 6th verse (as well observed by the EDITORS, p. 452.) is an *attic* vocative case, most frequently used in the *Septuagint* version, see *Trommius*;—thus, *Mark* 15, 34. adopts the *Septuagint* rendering of our Lord's exclamation on the cross, Ὁ Θεός ΜΟΥ, Ὁ Θεός ΜΟΥ, εἰς τί με εγκαταλίπεις; which *Matt.* 27, 46. more correctly renders, ΘΕΕ ΜΟΥ, ΘΕΕ ΜΟΥ, ἵνα τί με εγκαταλίπεις; "*My God, My God, why hast Thou forsaken me?*"—And as ὁ Θεός, is not used as a nominative case, where the verb λέγει, is expressed, throughout the whole introduction; it is contrary to analogy, that it should be so used on this occasion, where λέγει is understood; as suggested by your correspondent *Bawthead*, vol. i. p. 391. Yours, &c.

Dec. 30, 1801.

INSPECTOR.

TO

FAITH AND WORKS CONSIDERED.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

BY the events which have taken place among His disciples, our Lord's words, that a man's enemies should be those of his own household, have been accomplished in more senses than one; for, from the establishment of the church, the peace of it has been disturbed by none more frequently, or more deeply, than by its own mistaken or apostate members: and, as the mischiefs arising from such, have in every age been, so are they to be lamented in the present; when multitudes, under the belief or pretence of adhering most scrupulously to her doctrines, do either open a door to, or actually introduce tenets and practices directly adverse to the lessons she has received from her Divine Master.

I have been led to these reflections by the perusal of a little tract lately put into my hands, which is very seriously written, and entitled "Solemn Questions for those who profess themselves to be Members of the Church of England, by a Clergyman of that Church." For, while the author of these questions appears to write with the utmost sincerity, and seems with unaffected religious zeal, to endeavour to promote, among his brethren, a consistency of doctrine, which, it must with sorrow be confessed, is in some of them very visibly wanting, several passages of his address are open to very pernicious misconception; such indeed as would pave the way for conclusions, to which no sincere member of the Church of England, no real follower of Christ can ever subscribe.

Far am I from charging the approbation of such conclusions on the author of the tract; and should these strictures ever fall into his hands, I trust he will himself explicitly disavow his perception of any danger that such would be drawn. When he states, that throughout our Liturgy runs the acknowledgment that we are helpless, miserable sinners before God; and thence charges with inconsistency, as well those who exhort their congregations "to do that of themselves, which just before they all declared themselves incapable of doing, as those who manifest before men, that they are happy in the enjoyment of the world;" I cannot think, that he means to dissuade preachers from calling on their flocks to use the strength with which they are already gifted, by that light which lighteth every man that cometh into the world, towards the performance of their duty.—Because the honest use of what we already possess is by our blessed Saviour himself, made the condition of our receiving more, Mark 4, 23. "If any man have ears to hear, let him hear. And he saith unto them, take heed what ye hear: (or rather *how* ye hear) with what measure ye mete, it shall be measured to you: and unto you that have shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath." And for the exercise of their natural reason (which it should be remembered, is as much the gift of God as any additional grace, and without which we should not be moral creatures, though it be a gift, the powers of which have by abuse been much diminished, and is, therefore, of itself inadequate to the conducting of us into the right path) the same perfect teacher called on his hearers in these terms,

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"yes,

"yea, and why even of yourselves judge ye not what is right?" Luke 12, 57. I cannot suppose he means to advise us either to bring ourselves really to be, much less to put on the appearance of being sad and distressed; because even in the very act of mortification our blessed Lord hath charged us not to be, "as the hypocrites, of a sad countenance;" and, because his apostle exhorts us to "rejoice evermore" 1 Thess. 5, 16. and again Phil. 3, 1. "Finally, my brethren, rejoice in the Lord," and yet again, Phil. 4. 4. "Rejoice in the Lord always: and again I say, rejoice" yet the expressions he has (it must be supposed unintentionally) employed, seem to me too capable of being wrested to these unscriptural purposes, and to be such as may too probably induce the ignorant to believe, that that faith which St. James says even devils possess, that which is not shewn by the exertion of our powers in good works, is the faith which the Church of England teaches her children to hold; a particular as contrary to her Articles as light is to darkness.

When under his second head this writer asks, "Do I thus preach Christ? Is his adorable name the chief topic of every discourse, and to endear him to sinners, the sole object of my preaching? In short, is it the constant uniform labour of every sermon to manifest, that there is salvation in no other, neither is there any other name under heaven, given among men, whereby we must be saved?" I cannot suppose that he means to censure, as departing from the line of their duty, those of the clergy who, by varying the subjects of their addresses to their congregations, endeavour to lay before them, as occasion will serve, the whole counsel of God. I cannot suppose, that he would recommend to them, that through their incessant efforts to draw their attention to the love of their Redeemer, they should lead them to forget that of their Creator. I cannot suppose this, because the example left us both by our Lord and his apostles is contrary thereto. That heavenly discourse of our Lord upon the mountain accords not with what is here given as an universal direction: neither, indeed, does his declaration, "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." When St. Paul preached to Felix, he did not think it unbecoming him to reason of temperance, righteousness, and judgement to come: and numerous are the passages in which he and his fellow apostles have shewn by their practice, that it is the duty of ministers of the Gospel to urge their hearers to add to their faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity;" which thing he that lacketh, St. Peter expressly says, Eph. 2. C. 1. 9. "Is blind, and cannot see far off, and hath forgotten that he was purged from his old sins;" whence he did not deem it wrong for himself to proceed to the following exhortation, (which succeeding the direction above cited as it does, if it be not a recommendation to human strength to exert itself in acts of moral virtue towards its own salvation, I shall be much obliged to the author of the Solemn Questions to teach me what is;) "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for an entrance shall be ministered unto you abundantly

dantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Nay, the apostles could not have omitted to act thus, without neglecting the directions of their divine Master, who commanded them to "teach all nations to observe all things whatsoever he had commanded them." Matt. 28. 20. among which we find in Luke 13. 24. "*Strive to enter in at the straight gate.*" And in John 6. 27. "*Labour for that meat which endureth unto everlasting life, &c.*" And in Matt. 19. 17. "If thou wilt enter into life, keep the commandments." And thus St. Paul instructs Timothy to charge them that are rich in this world not only to believe on the Lord Jesus, but "That they be rich in good works, ready to distribute, willing to communicate; laying up (mark these words of the apostle) in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6. 18, 19. And Titus he charges to teach as "things which become sound doctrine, that the aged men be sober, grave, temperate, sound in faith, in charity, in patience; in all things shewing himself a pattern of *good works.*" Tit. 2. 1, 2. —But although the inconsistency of the conclusions I decline drawing from the words of this writer, with the practice and direction of our Lord and his apostles, may be, with me, a motive to think, that he never intended such conclusions should be drawn from them, those who are (and alas! there are too many) inclined to substitute a fruitless faith for obedience founded on belief, and to exclaim, as our Lord himself hath assured us many will, "Lord! Lord!" and boast of their acts of faith, yet keep not his words, may easily interpret this passage into a recommendation of never dwelling on any thing, but the satisfaction and the love of Christ; until they raise in the breasts of their hearers a fanatical confidence, that a full persuasion of the perfection of their redemption may supply the want of "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise;" and since their teachers uniformly pass over such things in their discourses, imagine that they need not "to think on these things."

When in the same paragraph, this writer says, "Neither shall I recommend human strength to exert itself in acts of moral virtue towards its own salvation." And, "I shall never direct the congregation to seek salvation partly by their own works, and partly by His. For this is a mongrel religion, unknown in scripture, in direct opposition as well to the law as to the Gospel, and, literally, disowned by both." I cannot suppose that he means to teach, either that it is not the duty of a minister of the Gospel to urge men to be careful to maintain good works, or not that of their hearers not to neglect any thing they can possibly perform; because St. Paul has expressly written to one authorized to preach the Gospel, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to *maintain good works.* These things are good and profitable unto men." Tit. 3. 8. Because he has given an exhortation totally contrary to such doctrine: "Let us consider one another, to provoke unto love and good works." Heb. 10. 24.—Because our Lord himself, after recommending to his disciples the good work of the forgiveness of

injuries, said unto them, "When ye shall have done all these things which are commanded you, say we are unprofitable servants: we have done that which was our duty to do." Luke 17, 10. — Because we are told Rom. 2, 6—10. in the plainest terms that God "will render to every man according to *his deeds*: to them who by patient continuance in *well doing* seek for glory and honour, and immortality; eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile: but glory, honour, and peace, to every man that *worketh good*, to the Jew first, and also to the Gentile." And our divine Judge hath described himself as deciding the fate of those who shall in the last day, come before him, by this very criterion of their works: "Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." St. Matt. 25, 34—36. And consonantly with this, His beloved disciple has cautioned us against mistaking the character which is of God, by saying, "Little children, let no man deceive you: he that doeth righteousness is righteous.—Whosoever doeth not righteousness is not of God." 1 John 3, 7 and 10. Indeed so directly contrary is this clergyman's statement to those of St. Peter and St. Paul, who encourage us to seek for glory and immortality by well doing, that I cannot but suppose that there is a typographical error in this part of his tract, and he wrote "Rely for salvation partly on their own works;" meaning only to teach, that there can be no merit in aught we do, however God may, for Christ's sake, be pleased to promise a reward to those who do, what they were by natural obligation bound to do, keep His commandments. For I must not believe, that he would ever call that a *mongrel religion* which Christ and His apostles have taught; that he could ever mean to speak in disparagement of good works, when he knows, that He in whom all his own hopes of salvation rest, "Gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people *zealous of good works*."—A foundation on which all the happiness promised to this people rests, as the apostle writes, "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His.

(To be continued.)

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

THE following faithful narrative of a very melancholy catastrophe is entirely at your service, if it should be deemed worthy of a place in your invaluable Magazine. The fact itself, with all its circumstances, can be attested by the most respectable authority: and it is communicated with no other view, than that of exposing the dangerous tendency of those gloomy doctrines, that are, at present, propagated by certain fanatical itinerants; who (there is but too much reason to believe) are the tools and misnomers of some *societies* of very questionable principles.

A country—

A country-parish, situate in the north-west part of Cumberland, has of late, been much infested with the *spirit* of enthusiasm. The beginning of the mischief was as follows. One of those zealous advocates for the cause of schism contrived to gain the good graces of a whole family. The master of the house, a man of no great integrity, was glad to hear the sweet sounding doctrine of *faith without works* strenuously defended: and the rest of the family, as might be naturally expected, soon followed the example set them by their master. The new teacher experienced a very courteous reception. He had all the respect, he could wish for, paid him. He met with good entertainment free of all expence: and his harangues were not without their desired effect upon his little audience. But this was not enough. *They must co-operate with him in the glorious work of bringing back the lost sheep of the house of Israel to the knowledge of true religion.* Accordingly, the pious intention of holding a conventicle was industriously published through the whole neighbourhood. The first meeting was so well attended, particularly by females, that the preacher (as he was called) gave notice for a second. In a little time, meetings were held very frequently; and extraordinary ones were called, when any person was to undergo *instantaneous conversion*, and become one of the *elect*. Sins were publicly confessed; and *formal* absolution followed: and, thus, were secrets disclosed that must for ever embitter the domestic happiness of families.

The disturbed imaginations of the deluded devotees were said ever to have been haunted by visions. The preacher had now got some coadjutors: one of whom, in particular, was observed never to return home from the meetings, without having his horse pretty-well laden with provisions of various sorts, which the "silly women," that were "*led captive*," had given him as a reward for his labours. This fellow was no other than a sadler in a neighbouring town: but it is probable he found such excursions more lucrative than his own profession, as his visits grew very frequent.

"But the measure of their wickedness was not yet full." A poor woman, whose husband was an honest labouring mechanic, was so infatuated as to neglect her domestic duties, as a wife and a mother of a family; for, then, she was "*Instant in season, and out of season.*" But, whether her faith was found very defective, or her liberality was not so extensive as might be wished, it was her peculiar hard lot to have the anathema of inevitable and eternal damnation pronounced upon her, and so effectually did these miscreants impress this belief upon her mind, that at length a deep melancholy seized upon her spirits. Medical assistance was called in to her aid, but, in vain, "*Gorgons, and hydras, and chimeras dire*," were incessantly hovering in her sight. And at length, shocking to relate, she sunk under the insupportable weight of woe, and died—leaving a husband and three children to deplore her tragical end, and execrate the cause of it.

I will not trouble you with any further observations. The train of reflections, excited by the above mentioned event, must be the same in every honest and unprejudiced breast.

I am, Gentlemen, your constant Reader,

Oxford, Jan. 4th, 1802.

ECCLESIAPHILOUS.

To

OMISSION OF PRAYER BEFORE SERMON.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

I HAVE observed, with no small concern, that some clergymen, instead of abiding by the good old practice of a regular prayer before sermon, adopt the following ejaculation of the Psalmist: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer;" and then they conclude immediately with the Lord's Prayer. This innovation ought not to pass without censure, for it is more mischievous than many are apt to imagine. These words were a pious breathing of the devout Psalmist when alone, under the canopy of heaven, in the fields of Bethlehem; and, however, admirably suited to the *private* use of the Christian, especially of a Christian minister, are not proper to be offered up as a *public prayer*, in the presence, and on the behalf of all the people. Those clergymen who adopt the ejaculation must think that the prayer before sermon is for their use alone; but in this they are mistaken. The congregation ought to have an equal interest in the prayer offered up in the pulpit, with the preacher. It is his place, therefore, to pray that the Almighty would give "the hearing ear, and the understanding heart," as well as the "acceptable words of truth and persuasion."

The Church of England has some excellent collects, most admirably adapted to the Christian preacher's use, amongst which none is more solemn and appropriate, than the one beginning "Blessed Lord, who hast caused all Holy Scriptures, &c."

I do not, indeed, see why the preacher should be tied to the use of any precise prayer in this case, when the church has left him completely free; but yet, on the other hand, he ought to adopt a "form of sound words." The ejaculatory petition which I have mentioned, is by no means such a form, for it is absolutely a private solitary prayer for an individual, and not for a congregation.

I cannot help suspecting that there is somewhat of affectation in this practice, and affectation in the service of the sanctuary is most disgusting to every sensible and pious mind.

Should these observations meet the eye of any Christian minister who has been allured into this innovation, I beseech him seriously and affectionately to consider the matter well; and, I cannot help thinking that the result of his thoughts will be a determination to adopt, in future, prayer and not ejaculation, before his sermons.

The practice of enthusiasts, of making very long and vehement harangues in the pulpit, under the denomination of prayers, seems to have led others into the very opposite mode. But, though we be careful to shun their errors, this should not prevail upon us to quit the good old established rule of the church. Prayer is a very solemn, and a very important duty; and when a minister is about to deliver the great truths of the Gospel to the people, he ought to supplicate in an earnest and impressive manner, the influence of the Holy Spirit, that the word spoken may fall "as good seed into prepared ground," and be productive of the fruits of righteousness.

I am, Gentlemen, your constant Reader,

London, Jan. 5, 1802.

IOTA.

ON

ON THE IMPORTANCE OF KEEPING A DIARY.

By the late Rev. Sir JAMES STACKHOUSE, Bart. M. D.

IT has not been long since, that the *generality* (especially men of learning and piety) kept DIARIES; a custom, which is now, perhaps, too much neglected.

Query. Would not a *renewal* of this laudable practice be manifestly useful to persons of all ranks, and of all ages? If every one, who has leisure and capacity, was to keep a DIARY (or daily account) how he employs his time, he would be enabled to make a better progress in his temporal as well as in his spiritual concerns.—Would it not be a faithful director in both of these?

As to those who, from a multiplicity of business, cannot keep a DIARY in so full a manner as they would wish; yet might they not occasionally make and commit to writing, a few observations on the state of their minds, and their progress or decline in religion, as well as in their worldly affairs? The oftener, therefore, such observations were made and reviewed, would not the advantages from the inspection of such interesting particulars be more evident in their conduct? And would not some of the leading transactions, both in their worldly and religious concerns, being thus impressed on their memories, influence them more powerfully to live a godly, righteous, and sober life?

Reader, think well of this: not only how you are to *live*, but how you are *die*.—Men, alas! make provision for this life, as though it were never to have an *end*; and for the other life, as though it were never to have a beginning. They seldom bestow a *serious thought* on death.

 POLYGLOT BIBLES.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE following account of Polyglot Bibles, and the time of their publication, with a particular mention of Dr. Brian Walton's Polyglot, and the assistance that he received, as well as the sources of his information, will, I trust, be acceptable to the learned readers of your excellent miscellany.

I am, Gentlemen, your obedient servant,

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THE first Polyglot, known by the name of the *Complutensian*, was undertaken by Francis de Ximenes, cardinal and archbishop of Toledo; and printed at his own charge. The compilers were the divines of his university of *Complutum*, or *Alcala*, which he had newly founded. It was printed in the year 1514, &c. in six tomes, folio. It contains the Hebrew text, with the Latin vulgate; the Greek Septuagint, with a translation; Onkelos's Chaldee paraphrase on the Pentateuch, with a Latin translation; the New Testament in Greek, without accents, but with a Latin translation. 2. The *Antwerp* Polyglot, was printed at Antwerp in 1571, in 8 tomes, fol. and it being at the expence of Philip II. King of Spain, it is upon that account filed the Royal Polyglot. It contains the following articles: the Hebrew text, with St. Jerome's version; and these improvements above the former, the Chaldee paraphrase, entire; the paraphrase of Jonathan on the prophets; and of Joseph Cæcus, or others, on the Hagiographa. In the New Testament the ancient Syriac version, both in
Syrian

Syrian and Hebrew characters, with a Latin version. An apparatus, in 3 tomes. It is a very beautiful edition, by some filed *orbis miraculum*, the wonder of the world. The editor was Arias Montanus, a learned and moderate person. Though his work was approved of by the Pope himself, to whom it was presented; and though he did nothing without the advice of the university of Lovaine, and of several other learned men; yet all could not protect the publisher from the jealousies and calumnies of malignant spirits of his own brethren, against whom he was fain to write apologies, and hardly escaped the inquisition. The third Polyglot was the *Paris Polyglot*, or rather *Heptaglot*, as being in seven languages, printed in 1645, in ten volumes, fol. on royal paper, at the expence of Michael le Jay. This is the same as the last, except the interlinear version and apparatus; but there were added in it, the Samaritan Pentateuch, in the ancient Hebrew character, used, as is supposed, by the Jews before the Babylonish captivity; with a Samaritan and Latin version; a Syriac translation; and an Arabic translation, both of the Old and New Testament. The editors were Gabriel Sionita, John Merin, and Abraham Echellenfis. This was a splendid edition, but imperfect in some respects, as wanting an apparatus, plates, various readings, indexes, &c. It was severely criticized upon by Simon de Muis, Regius Professor of the Hebrew tongue at Paris. To these Polyglots we may add that of *Elias Hutter*, published at Hamburgh, in 1597, in four languages, Hebrew, Greek, Latin, and German; to which he afterwards added the Italian, Sclavonian, and Saxon. His New Testament was printed in the year 1600, in twelve languages, viz. Syriac, Hebrew, Greek, Latin, German, Bohemian, Italian, Spanish, French, English, Danish, and Polish. But in the edition of 1603, he reduced it to these four, Hebrew, Greek, Latin, and German. We come now to the *English Polyglot*, published by Dr. Brian Walton, 1657, in six volumes, folio. A most incomparable edition of the Bible. What this valuable edition contains, will best appear from the title page, which is in these words, "*Biblia Sacra Polyglotta, completentia Textus Originales, Hebraicum cum Pentateucho Samaritano, Chaldaicum, Græcum; Versionumque antiquarum, Samaritanæ, Græcæ LXXII Interp. Chaldaicæ, Syriacæ, Arabicæ, Æthiopica, Persicæ, Vulg. Lat. quicquid comparari poterat. Cum Textuum et Versionum Orientalium Translationibus Latinis. Ex vetustissimis MSS. undique conquisitis, optimisque Exemplaribus impressis, summa fide collatis. Quæ in prioribus Editionibus deerunt suppleta. Multa antehac inedita de novo adjecta. Omnia ea ordine disposita, ut Textus cum Versionibus uno intuitu conferri possunt.*"

The share Dr. Walton had in this work was as follows. 1. He disposed the whole into that excellent order in which it is placed. 2. He prefixed to it an apparatus, in Latin, containing—1. *Chronologia Sacra*, or the Sacred Chronology, from the creation of the world to the birth of Christ, and thence to the Jewish captivity; sent him by Lewis Capell, Hebrew Professor in the university of Saumur. 2. Edw. Brerewood, of the weight and value of ancient coins. 3. Dr. Walton's Supplement, concerning the form and inscriptions of the Sicles, or Shekels, with an explanation of them. 4. A treatise of the ancient weights, money, and measures of the Hebrews, Greeks, and Romans, collected from several authors. 5. An explication of the Hebrew and Greek idioms, occurring often in the Scriptures. 6. A description of the Holy Land, from Adrichomius. 7. The notes of James Bonfrere on the same. 8. Dr. John Lightfoot's observations on the maps of the Holy Land. 9. *Ἐπιστολæ*,
or

or a threefold description of the Temple of Jerusalem: the first, from the Scriptures, according to Villalpandus; the second, from Josephus; and the third, from the Jews in their Talmud, according to the description and measures there given: drawn up by Lewis Cappell. III. Then follow Dr. Walton's learned *Polegomena*, under these sixteen heads. 1. Of the nature, origin, division, number, changes, and use of languages. 2. Of letters or characters, their wonderful use, origin, and first invention, and their diversity in the chief languages. 3. Of the Hebrew tongue, its antiquity, preservation, change, excellency, and use, ancient characters, vowel-points, and accents. 4. Of the principal editions of the Bible. 5. Of the translations of the Bible. 6. Of the various readings of the Holy Scripture. 7. Of the integrity and authority of the original texts. 8. Of the Masora, Keri, Ketib, various readings of the eastern and western Jews, Ben Aſchan, and Ben Nepthali; and of the Cabala. 9. Of the Septuagint, and other Greek translations. 10. Of the Latin Vulgate. 11. Of the Samaritan Pentateuch, and the version of the same. 12. Of the Chaldee language, and versions. 13. Of the Syriac tongue, and versions. 14. Of the Arabic language, and versions. 15. Of the Æthiopic tongue, and versions. 16. And of the Persian language, and versions.

The advisers and directors of this great work, jointly with Dr. Walton, were, Dr. James Usher, archbishop of Armagh, Dr. W. Fuller, Dr. G. Sheldon, Dr. B. Ryves, Dr. R. Sanderson, Dr. R. Sterne, Dr. S. Baker, Dr. H. Hammond, Dr. R. Drake, Dr. H. Fearn, Mr. H. Thorndike, Mr. R. Johnson, Abraham Wheeloc, Arabic Professor at Cambridge, Edward Pococke, Hebrew and Arabic Professor at Oxford, Thomas Greaves, formerly Arabic Professor at Oxford, and Thomas Smith, B. D. fellow of Christ's College, Cambridge, Meric Casaubon, &c.

Those who collected MSS. and corrected the press were, *Edmund Castell*, or *Castle*, B. D. a man in whom were united the most consummate learning, and the greatest modesty, "*virum in quo eruditio summa, magnaque animi modestia convenere*," as Dr. Walton acknowledges in his preface. He was at the pains of carefully revising the Samaritan, Syriac, Arabic, and Æthiopic; translated from the latter into Latin, the Psalms and Canticles, where they differ from the version of the LXX. and the Syriac version of Job, where it differs from the Arabic, with annotations. And translated some of the books of the New Testament from the Æthiopic. This learned man also compiled, afterwards, that laborious work of the Lexicon, in seven languages, 2 vol. fol. for the better understanding of the Polyglot Bible, and commonly sold with it. After all, he was but slenderly rewarded for his pains; having, at first, but the poor vicarage of *Hatfield-Peverell*, then Wodenham-Walton rectory, in Essex: in 1666 he was made Regius Professor of Arabic in Cambridge; some time after, rector of *Higham Gobyon*, in Bedfordshire; and in 1685, a few months before his decease, prebendary of Canterbury. He was born at Hatley, in Cambridgeshire; educated at Emmanuel College, where he was admitted in 1621; and buried at Higham Gobyon. The other assistants were *Alexander Huijs*, of Wadham College, B. D. who took some pains about the Septuagint, the Greek text of the New Testament, and the Latin Vulgate: and collated the Alexandrian MS. with the other editions. *Samuel Clark*, M. A. of Merton College, architypographus of the university of Oxford, bestowed some labour upon the Hebrew text, the Chaldee paraphrase, and the Persian version of the Gospels, part of which he rendered into Latin. *Thomas Hyde*, a young man of great hopes, who had made a progress in

the oriental languages, beyond his years, "*summa spei Juvenis, qui in linguis orientulibus supra aetatem magnos progressus fecerat,*" as Dr. Walton characterizes him, assisted in correcting the Syriac and Persian, and in writing the Pentateuch in Persian characters, which before was only in the Hebrew letters; and making a Latin translation. *Dudley Loftus*, I. U. D. of Dublin, translated the Ethiopic version of the New Testament, in Latin. *Claude Hardy* communicated, from Paris, a more complete copy of the Ethiopic version, which helped to supply some imperfections that were in the others. Dr. *David Stokes*, once fellow of Eton College, was also an assistant in the work.

This great and important work, Dr. Walton began in the year 1653, and though he suffered much for his loyalty, and met with many difficulties and discouragements in his progress in it; so little sense had those, who then prevailed, of any thing that was noble, or for the common good of learning, or rather of religion and Christianity itself; yet, with diligence and application almost incredible, he surmounted them all, and completed and published that most incomparable edition of the Bible, in 1657. Soon after the restoration, his majesty, King Charles II. rewarded his great virtues, learning, loyalty, sufferings, and indefatigable industry for the benefit of the world, by nominating him bishop of Chester. He was consecrated in Westminster Abbey, Dec. 2, 1660.

METHODISTICAL MISSIONARIES.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

I OBSERVE in the account of "*a Missionary Voyage in the Ship Duff*," that some of the adventurers are denominated "*ordained ministers*;" viz. James Fleet Cover, John Eyre, John Jefferson, and Thomas Lewis. Can any of your readers tell me what species of ordination they received? I wish to know whether these gentlemen received holy orders, or, what our acts of parliament style, *pretended* holy orders? If they were regularly ordained; I must take the liberty of saying that they have treated both the doctrine and discipline of our church with unwarrantable freedom. If, on the other hand, they have been sent forth by those who had no power of sending forth ministers beyond their own assumption; the editors of the "*Account*" ought not to have called them "*ordained ministers*" in a work dedicated to the King, unless, 1. they meant to give HIS MAJESTY a hint, that the orders of their own schismatical congregation are as valid as those of the Church of which he is the head, under God; or, 2. to mislead the unwary, by denominating those persons "*Ordained ministers*," whom they knew were not intitled to that name.

The *Settaries* are not fond of setting forth their actual creed, in the form of articles. The *Methodists* usually profess to receive the articles of religion published by the Church of England. These missionaries, however, in the abundance of their zeal, have drawn up a set of articles of their own, twenty-one in number. I know not whether the Methodists will authoritatively acknowledge them to be founded in truth;—but I am sure of this, that the doctrine taught by the Methodists, and the laxity of discipline which they observe in ecclesiastical matters, wonderfully tally with these articles; and I think must, sooner or later, settle in them, or in articles of a similar cast. All are not of our Israel,
that

that ostensibly are of our Israel. I see in the generality of the Methodists, however they pretend to belong to our church, a strange indifference about the prescribed forms of the church. My eyes have been upon them for years; I have had abundant opportunity of observing their practices, and divining their intentions; and the result of all I have seen, read and heard is this—that THE METHODISTS ARE TREADING THE SAME PATH WHICH THE PURITANS TROD BEFORE THEM.

Surely never was so important a work as the drawing up a body of articles of religion, set about by such a motley crew, or under such circumstances, as the *Ship Duff* afforded. Undergoing the fatigues of a long Voyage, without books of authority to consult, without men of information to advise with; the Captain of the ship, a shopkeeper, two tailors, a carpenter, a cabinet-maker, and three of the "Ordained ministers," (Messrs. Cover, Jefferson and Lewis,) were constituted a committee "To draw up a code of church government, together with certain religious principles."

The Old and New Testament are recognized in their articles. No notice whatever is taken of the books called *Apocrypha*.

Art. 14. Asserts (would any one believe that this book could be dedicated to the KING!) that "There is no other head of the church but the Lord Jesus Christ, neither hath any temporal prince, secular power, or civil magistrate, any right to exercise any authority over her, *neither needeth she any establishments from them*." If these men be *Sectaries*; this is no more than might be expected; this is the genuine doctrine of the original *Anabaptists*;—but if they be *Methodists*; as I think they purport to be,—it is incumbent on the Methodists either to disavow this flaming article, or no longer to profess themselves members of the Church of England.

Art. 15. Acknowledges only *two* orders of men in the ministry;—1. *Pastors or Bishops*; 2. *Deacons*. Now this is undisguised Presbyterianism. But, it seems, these "*Pastors or Bishops*" are to be solemnly set apart to their important office by fasting, prayer, and laying on of hands, by one or more persons who have been *regularly* called and ordained to the ministerial office." I should be glad to know what these worthy *Article-makers* deem *regular* calling and ordination?

The sacraments are to be "Administered by persons *lawfully and properly called and ordained thereto!!!*"

The marriage ceremony is very short, "a prayer and an exhortation are to be delivered;" both I suppose extemporaneously; the man and woman mutually take each other by the hand, and interchangeably plight their troth, and then (concludes the 20th article) "*without further ceremony*, the minister shall in the face of the congregation pronounce them to be husband and wife, according to God's ordinance, and so conclude with prayer."

Art. 21. and last; prescribes the form of burial; and enjoins the body of the deceased to be simply committed to the earth: adding, that "it is the duty of every Christian friend to endeavour to improve the bereaving dispensation, by meditation and conferences suitable thereto. And it is likewise incumbent upon the pastor of the congregation to endeavour to speak a word in season to the survivors, suitable to the occasion."

The missionaries depart from the tenets of the Established Church in some of their articles; and in others, particularly in the two last, make a change, seemingly, for changing's sake; or perhaps for the purpose of indulging

indulging the fondness of their associates and themselves for extemporary effusions. I think whatever the *professions* of the Methodists may be; we may easily see how slight that attachment is which connects them with the church; and how easily it gives way whensoever those *prudential* or *politic professions* are no longer counted necessary.

I am, Gentlemen, very respectfully, yours, &c.

Jan. 2, 1802.

A LONDON CURATE.

P. S. I beg leave with great deference to refer the consideration of *Theodosius's* letter, p. 479, to the INSPECTOR; fully persuaded that there is not one individual in this united kingdom more equal to the discussion of the question which it involves; or more willing to communicate the vast fund of information he possesses.

DEFENCE OF PUBLIC EDUCATION.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE perusal of Dr. Vincent's most ably written pamphlet, must give consolation, nay satisfaction, to every man who has the good of his country, and the stability and prosperity of his country's church at heart. The system of public education, in what relates to the inculcation of religious principles, is as praise-worthy and exemplary in our great schools, and in the three universities, as the mode of teaching the classics is correct and efficacious. For my own part, from the first agitation of this question, two years ago, I had not a doubt how it would terminate. I look upon it as *terminated*. Dr. Rennell, and the Bishop of Meath can make no effectual reply to the worthy successor of BUSBY, and MARKHAM. I expect, with no fear of disappointment, very soon to read a liberal retraction of an unfounded charge from both of those eloquent preachers. Ardour in a good cause has certainly led them too far in the present instance. At the same time that I can give Dr. Vincent full credit for an unanswerable refutation of his two antagonists' hasty assertions, I am sorry to differ from him respecting the conduct of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, in the matter of refusing the request which he made to inclose a justificatory note of his, in the Society's annual packet. The Society acted with dignified discretion, surely, in refusing to become, even by implication, a party in the controversy. The Society knew nothing of the sermons beyond what was delivered from the pulpit. If either of the preachers whose names are now before the public, had uttered "heterodoxy, or any thing worse" from the *pulpit*, no doubt the Society would have demurred as to the propriety of *requesting* them to *print* their discourses. However, this is a supposition which it is hardly allowable to form. The Society is always fully persuaded of the ORTHODOXY of its preachers before any application is made to them to ascend the temporary pulpit at St. Paul's. The Society *hears* the sermon; which is "published," as the title-page informs us, "at the Society's request, and that of the trustees of the charity schools." Now who is responsible for the sermon, and such notes as it is too much the fashion to print with it? As Dr. Vincent himself says, in the case of the Bishop of Meath, (P. 8.) "not the board, for the board never does see the sermon; not the secretary, for he never looked at it; not the printer, or the binder; for they will print or bind

bind any thing that comes into their shop*”—but, notwithstanding this, it cannot be said that “*nobody* is responsible or accountable;”—most assuredly the *author* of the sermon and notes is the responsible person. The Society is responsible for the *appendices* which are attached to the sermon, but the author for the *sermon* and *notes*. Dr. Vincent himself acts upon, and therefore admits, this principle, for he addresses his most admirable letter to the *Bishop of Meath*.

The Society must surely feel itself obliged to those distinguished characters who undertake to preach at the yearly meeting of the charity-children educated in and about the cities of London and Westminster. If the Society take a part in any controversy, which may eventually arise, concerning any sermon which may be preached, or *published* AT THEIR REQUEST; (for, though the Society distributes the annual sermon to its members, it does not assume the technical title of *publishers*.) I am fully persuaded that the Society will very soon find it a difficult matter to procure a preacher, who will undertake to preach before it, if his sermon is to be laid before a *publishing committee* of the Society, and canvassed, sentence by sentence? And, indeed, who will take upon him to assist at the invidious deliberations of a *word-catching committee*? The Society, at present, has no share in printing the sermon, beyond handing it to the printer; Dr. Vincent admits this likewise, for he says to the Bishop of Meath, “it passed from your lordship’s hand into the secretary’s, and from the secretary to the printer; it returned from the printer, by sheets, to your lordship, for correction; and when finished, it was committed to the binder, with whom it continued till it was laid *unread* upon the table.” The proper superintendant of the press was the *bishop*, who was likewise the *author*; all the responsibility, I think, rests with his lordship; and I should be sorry to see the venerable Society made a party in the dispute; especially a dispute so easily and completely settled by him who thought himself aggrieved; settled, after all, without the intervention of the Society.

As to the secretary of the Society, he stands in no need of any exculpation from me; but this I can safely say,—if he had complied with Dr. Vincent’s request, and had stopped, on his own authority, the delivery of the packets then in course; he would have done an unwarranted thing, and would have merited a censure from the Society, which no partiality for an individual, respectable as Dr. Vincent himself, could have excused.—And, after all, suppose the Society’s permission to inclose the note in their packet had been granted; what benefit could Dr. Vincent have derived from it, adequate to the terms in which he expresses his regret at the refusal? Above a thousand packets had then, when the request was made, been sent out; and now, when even a second edition of the doctor’s defence has been published, I understand they are not all delivered. So that at most his note had obtained but a *partial* distribution; and even *that* rendered of little or no value by the appearance of his pamphlet itself.

Long may the Society flourish; long may it merit the appropriate praise which Dr. Vincent confers upon it, of “doing the most extensive good with the least possible parade!”—Long may Dr. Vincent live, honoured by

* I would ask Dr. Vincent whether this be not an unfounded charge brought against most respectable tradesmen. I will only say that the printer is a RIVINGTON. There is not a purer printing-office in the world than that in St. John’s Square, nor a bookseller’s shop less contaminated than that at the Bible and Crown. Dr. V. has here asserted what he cannot prove.

the great, the good, the pious, and the learned, in the full discharge of all the duties of the great office which he so admirably fills!

I am, Gentlemen, your's, &c.

Jan. 9, 1802.

A COUNTRY VICAR,
and a Member of the Society for promoting
Christian Knowledge.

THE REVEREND DOCTOR MAYO.

In Memoriam æternū erit Iustus.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE venerable Herbert Mayo, D.D. rector of St. George's, Middlesex, died on the 5th instant, aged 82 years. Will you permit one who loved him while living, to embalm his memory in your pages, now that he is dead.

Dr. Mayo was a native of Hereford, and was educated at Brazen-nose Coll. Oxford, which presented him to the living of St. George's. Dr. Mayo was a divine of that class, which, though it enjoy not all the splendid celebrity that adorns some others; perhaps excels all in real utility;—that is to say, *he was a good parish priest*. He was a man of great experience in that particular branch of his profession; having been for some time curate of Bow le Stratford, then ten years curate of Whitechapel, then ten years curate of Spitalfields; before he entered upon the living of St. George in the East, where I think he resided thirty-eight years. There is no church in London where divine service is performed with more rubrical correctness than in St. George's. The assiduity of a pastor, attentive to all the minutiae of propriety in the use of the Liturgy, produced a correspondent regularity in his congregation. Every thing at St. George's is done *εὐσεβῶς καὶ κατὰ Τάξιν*.—Dr. Mayo had a peculiar, but by no means an unimpressive, mode of preaching, in his earlier years; but his labours were not confined to the pulpit merely. He was the instructor of the young, in the catechetical way; the reclamer of the dissolute; the grave rebuker of the blasphemer; the admonisher of those who had reached the gradation of unthinking levity, in the scale of offence, and were tottering on the brink of vice. He was the comforter of the sick, and cherisher of those who languished under the depressions of poverty. He administered the aids of religion to those who were passing from time to eternity; and often, by the side of the grave, *exerted a vigour beyond the routine of duty*, whilst he taught those who attended on the interment of their friends to prepare for their latter end. He was particularly kind to the negroes and uninstructed men of colour; who, employed generally on board of ship, occasionally resided in his parish, which is full of sea-faring people. I suppose no clergyman in England ever baptized so many black men and Mulattoes; nor did he at any time baptize them without much previous preparation; that the inward and spiritual grace might accompany the outward and visible form of baptism. The attachment of these poor people to him was very great. Several of them never came into the port of London, without waiting upon him, by way of testifying the respect in which they held him.

Dr. Mayo was a magistrate for the county of Middlesex, and performed the

the functions of that office, in his parochial relations, with great attention. The zealous care with which he watched over the charity-schools in his parish, was very becoming. One of them is a school of high character,—RAINE'S HOSPITAL I mean; into which young girls are transplanted out of the ordinary parochial school, and are taught all sorts of useful household work; and then, after having lived five years in service, and bringing testimonials of their good behaviour, they are intitled to draw lots for a marriage portion of one hundred pounds; and are married to some industrious mechanic, a member of the Church of England. Dr. Mayo was treasurer of this excellent foundation. I saw him, last May-day, in the presence of a numerous assemblage of the trustees and others, among whom were both the members of parliament for the county of Middlesex, deliver a purse, containing one hundred pounds, to one of the young women who had been married by him that morning; whilst another stood by, who had just drawn a prize of a similar portion. The good old man gave the new married pair a suitable charge, in a most affectionate way. His infirmities, it is true, impeded his speech not a little; he seemed to feel it was the last he should make on such an occasion; but I assure you, Gentlemen, there was an eloquence in his very pauses, and something so touching in the tears which trickled down his cheeks, that they must have had hearts of stone who could hear them unmoved.

I hope I shall not hurt the feelings of his family, (a wife, two sons, both married, and two daughters) who survive him, when I say, that never man was happier in all his domestic relations. His children were all provided for in his life-time. He was a faithful steward for them. His ambition was to educate them at his own cost, without breaking in upon what was to come to them. His eldest son is a most respectable physician, settled at Doncaster; and was, before he quitted London, physician to the Middlesex Hospital. His younger son is well known to the learned world, Mr. Charles Mayo, the late professor of the Anglo-Saxon tongue, in the university of Oxford; the first-appointed professor upon Dr. Rawlinson's foundation. Both these gentlemen were fellows of St. John's College, Oxford.

Dr. Mayo was a man of true frugality. But as his frugality never sunk into parsimony, so it was in some measure subservient to his generosity. He has walked, leaning upon my arm, with no small personal inconvenience to himself, through the streets of London, to save the expence of a hackney-coach; but then I have seen him give to the son, the orphan son of a clergyman, before he reached home, the half-crown which he saved. No man better understood the economy of charity. There are few public charities to which he was not a contributor, from Christ's Hospital downward. His known probity procured him the office of executor to many. Many have acknowledged the services he has done them in quality of trustee and guardian. The management of the property which he held in trust for others, often called him to the Bank of England. He has been thought to be baffled there on his own account; but whenever this has been objectingly hinted to him, he has only answered with a smile.

A smile he had, of peculiar benignity. He was a man of great good humour; and often indulged in a species of chastened pleasantry;—but his delight was in that sort of wit which distinguished some great men at the beginning of the last age—Punning. Dr. South himself was not fonder of a pun than Dr. Mayo.

He was blessed with a long series of uninterrupted health. Rainy days,

or inclement seasons, never stopped him in the career of duty. He was a parish priest of the old school; of the school which bred John Waring, curate of Spitalfields and Bishopsgate, and, last clerk in orders at St. James's, Piccadilly; Mr. Hallings, the curate of Aldgate, late secretary to the Society for promoting Christian Knowledge; Dr. Markham, late rector of Whitechapel; Mr. Southgate, the curate of St. Giles's, and Mr. Richards, the curate of St. Sepulchre's.

Dr. Mayo was in politics a tory. His religious principles were truly ORTHODOX. One of the newspapers said something about "*his liberality towards Dissenters of all denominations.*" This is a sort of fashionable phrase. Liberal and kind was he to all; but he had none of that mawkish liberality which is mere latitudinarianism or indifference. The proper Presbyterian, who differs from our church only in matters of discipline, he knew how to value justly. The members of the Kirk of Scotland he regarded as persons living under an outward establishment of religion, recognized by the constitution of the country. But as for the herd of ordinary Dissenters, whose principles are no where set forth authoritatively, and who can give no rational reason of the hope that is in them, no clear account of the faith which they profess; whilst he pitied them sincerely, no man less approved of their disunited condition, and disuniting tenets, than Dr. Mayo. He had no good opinion of those "*who turn religion into rebellion,*" (to use the language of our Liturgy) and faith into faction.

Thus much I have thought it but right to say, and thus much I have said with truth, respecting so excellent and exemplary a clergyman as the late worthy rector of St. George's, Middlesex. I am, Gentlemen,

Your most obedient servant,

Jan. 11, 1802.

A LONDON CURATE.

GLEANINGS. NUMBER III.

OR SELECT THOUGHTS, ANECDOTES AND EXTRACTS.

Gather up the fragments that remain, that nothing be lost. JOHN VI. 12.

AN ORIGINAL LETTER BY MR. ADDISON.

THE following letter was written by this great man when he was secretary to Lord Sunderland, viceroy of Ireland, on receiving a bank bill for three hundred guineas, which he returned.

SIR,

June 26, 1715.

I FIND there is a very strong opposition formed against you; but I shall wait on my Lord Lieutenant this morning, and lay your case before him as advantageously as I can, if he is not engaged in other company. I am afraid what you say of his grace does not portend you any good.

And now, Sir, believe me, when I assure you I never did, nor ever will on any pretence whatsoever take more than the stated and customary fees of my office. I might keep the contrary practice concealed from the world, were I capable of it, but I could not from myself; and I hope I shall always fear the reproaches of my own heart more than those of all mankind. In the mean time, if I can serve a gentleman of merit, and such a character as you bear in the world, the satisfaction I meet on such an occasion, is always sufficient, and the only reward to,

Your most obedient humble servant,

J. ADDISON.

ANEC-

ANECDOTES of the FATHER of ROBERT BARCLAY, the Quaker.

David Barclay, of Mathers, in Scotland, served as a colonel under Gustavus Adolphus, king of Sweden, and when the troubles broke out in Charles the First's time, he did not remain neuter. In that fluctuating period he became a quaker, and when he retired to live upon his estate, wished to improve his personal farm. But as he knew nothing of agriculture, he was obliged to trust all to his servants. Having discovered that he had an unskilful ploughman, he was at much pains to recommend better methods of ploughing, from what he had observed among his neighbours: but the fellow was obstinate, and would go on his own way. "Thou knowest, friend, (said Mr. Barclay) that I feed and pay thee to do my work in a proper manner, but thou art wise in thine own eyes, and regardest not the admonitions of thy employer. I have hitherto spoken to thee in a style thou understandest not, for, verily, thou art of a perverse spirit; I wish to correct thy errors for my own sake, and for thine, and therefore thus tell thee (coming over his head at the same time with a blow which brought him to the ground) that I am thy master and will be obeyed." Though the weapon was carnal, this was the demonstration of power, and had the desired effect; the ploughman became tractable and quiet as a lamb.

Of however little value we may think the property of a few hundred yards of a barren mountain, in former ages great disputes have arisen, and much blood has been shed, in regard to the march-line of the different proprietors, which is commonly marked out by cairns, or large stones, the bearings of which are laid down in writing, and in case of encroachments, the ground is perambulated by the oldest people in the neighbourhood. A difference of this kind arose between Colonel Barclay and a neighbour of his, who had built a sheeling beyond his line. A sheeling is a temporary hut, for those who attend cattle in summer time. Mr. Barclay sent the gentleman notice to remove the hut, signifying that if he did not, he would come and throw it down; no regard was paid to the message, on which the colonel called together a few of his tenants and went to the spot. The other gentleman had heard of his intention, and came also, ready to oppose force by force. When the belligerent powers, at the head of their respective corps, armed with spades, pitch-forks, swords, and rusty muskets, had got within the precincts of death, a halt was commanded on both sides; and the chiefs having advanced between the front lines in sullen silence saluted each other. "Friend (said Mr. Barclay) I have long ago, renounced the wrathful principle; and wish not to quarrel with any body; but if thou hast a right to build within the march-line between us here, it is but extending that right, to build within my arable-fields, which are also uninclosed; let our people stand by, while thou and I throw down this hut, injurious to my property and of no consequence to thee."

The other affirmed that he had a right to build the hut where it stood, that his neighbour's claim to the ground was unjust and ill-founded, and that he would be the death of the first man who should dare to touch it. "Friend, (said the colonel) the time was, when thou wouldest not have dared to talk to me in this style; but though I am only the withered remains of what I was once, thou hadst better not stir up the old man with me; if thou do'st he will soon be too much for thee. Be thy threats unto thyself, I shall throw down the first stone, and do you, my people, level this unjust encroachment of my neighbour." The hut was thrown down without the least opposition: and both parties returned in peace to their respective abodes.

AUSTIN THE MONK.

Our histories tell us, that when Austin, the Monk, came into Britain, from the Pope, to settle the religion; and when some of the British Christians, consulted with a grave, prudent man, whether they should join with him, and submit to his rules, "Yes (saith he) if he be humble, do; but if he be proud, he is not of God."

DR. LIGHTFOOT.

In the character which the honest Mr. Strype has given of this profound scholar and excellent divine, we meet with the following remarks, which deserve to be attended to in these times.

"He set himself especially against such as made use of religion to supersede the duties of morality; and who upon pretence of higher attainments in Christianity, overlooked truth, honesty and righteousness. He could not bear such as made religion a pander to sin. And such sects there were that shewed their faces in his time. There were some that had refined religion to that degree, that they went all upon illuminations, revelations, and spiritual raptures, and talked of nothing, but of their being acted upon by the spirit of God, and doing all by some mighty influences of that spirit: poring so much upon these fancies, that they measured their own, and others, religion, according as they were endued with these enthusiastical flights: in the mean time made little or no account of moral duties; and were much addicted to unpeaceableness, covetousness, fraud, lying, deceiving, slander, and such like."

ADDISON.

Mr. Addison having received certain hints, which it was impossible to misunderstand, from a married lady, the wife of his friend, he sent the following letter.

Madam,

It would be ridiculous in me, after the late intimation you were pleased to favour me with, to affect any longer an ignorance of your sentiments, however opposite an approbation of them must be to the dictates of reason and justice. This expression, I am sensible, may appear inconsistent in the mouth of a *polite* man, but I hope it is no disgrace to a *sincere* one. In matters of importance, *delicacy* ought to give way to *truth*, and *ceremony* must be sacrificed to *candour*. An honest freedom is the privilege of ingenuity, and the mind which is above the practice of deceit, can never stoop to be guilty of flattery upon such a point.

Give me leave, madam, to remark, that the connexion subsisting between your husband and myself, is of a nature too strong for me to think of injuring him in a point, where the happiness of his life is materially concerned. You cannot be insensible of his goodness, or my obligations; and suffer me to observe that, were I capable of such an action, how-much-soever my behaviour might be rewarded by your *passion*, I must be despised by your *reason*, and, though I might be esteemed as a lover, I should be hated as a man. Highly sensible of the power of your beauty, I am determined to avoid an interview where my peace and honour may be for ever lost. You have passions, you say, madam; give me leave to answer, you have understanding also; you have a heart susceptible of the tenderest impressions, but a soul, if you would chuse to awaken it, beyond an unwarrantable indulgence of them; and let me intreat you, for your own sake,

to

to resist any giddy impulse, or ill-placed inclination, which shall induce you to entertain a thought prejudicial to your own honour, and repugnant to your virtue.

I too, madam, am far from being insensible. I too have passions; and would my situation, a few years ago, have allowed me a possibility of succeeding, I should legally have solicited that happiness which you are now ready to bestow. I had the honour of supping at Mr. D.'s, where I first saw you, and I shall make no scruple in declaring, that I never saw a person so irresistibly beautiful, nor a manner so excessively engaging; but the superiority of your circumstances prevented any declaration on my side, although I burnt with a flame as strong as ever fired the human breast. I laboured to conceal it. Time and absence at length abated a hopeless passion, and your marriage with my patron effectually cured it. Do not, madam, endeavour to rekindle that flame; do not destroy a tranquillity I have begun to taste, and blast your own honour, which has been, hitherto, unfulfilled. My best esteem is your's; but, should I promise more, consider the fatal necessity I should be under of removing myself from an intercourse so dangerous. In any other commands, dispose of, Madam,

Your humble servant.

ALCHYMY.

This visionary pursuit is well described by M. Baillie: "*Alchymia est capta meretrix, omnes invitat, neminem admittit, est sine arte ars, cujus principium est scire, medium mentiri, finis mendicare.*" The study of alchymy may be compared to a coquet; she smiles invitation to every one, but grants her favours to no one. It is an art without rules, whose beginning holds out a semblance of knowledge, whose middle is falsehood, and whose end is beggary.

N. COPERNICUS.

Nicolas Copernicus, whose researches ascertained the principle upon which the Newtonian System of Philosophy rests, died at Thorn, the place of his nativity, in 1543. He is said to have expressed himself in the following manner just before his death.

Non parem Pauli gratiam requiro,
Veniam Petri neque posco; sed quam
In crucis ligno dederat latroni,
Sedulus oro.

These lines, which are engraved on his tomb, are not without fault as a composition; but the deep piety they display, as it deserves to be long admired and remembered, so will it I trust be imitated by other Christians.— They may be translated thus,

I seek not equal grace with Paul,
Nor Peter's pardon crave;
But what the thief gained on the cross,
That, that I pray to have.

R.

TRANSLATION OF A MOTTO.

The pious and elegant turn given by Dr. Doddridge to his motto, *dum vivimus vivamus*, in a few verses, is probably known to many of your readers. The perusal of these lines suggested to a gentleman the idea of making some on his own motto, *sanguis et vulnera*. He wrote the following, which have never been printed and may possibly afford a pleasure to some of the many persons who peruse your valuable magazine.

F 2

Sanguis

Sanguis et vulnera.

A motto of this bloody kind,
 Some readers without doubt will say,
 A mind with thoughts of blood and wounds
 But too well pleas'd must needs display.
 Yes, my good friends, you judge aright,
 I freely own most true's the word,
 In blood and wounds is all my joy,
 But 'tis thy blood and wounds, O Lord !

R.

POPIISH BIGOTRY AND CRUELTY.

When the Polish confederates determined to put Stanislaus King of Poland to death, three chiefs with thirty seven others were chosen for the purpose of assassinating him. They took a solemn oath, and the Papal nuncio at the court of Warsaw, lent his sanction to the enterprize. Infligated by furious zeal against the dissidents, whom he detested as heretics, and believed to be protected by Stanislaus, he even proceeded further, and bestowed his benediction on the weapons delivered to the conspirators, who, thus doubly furnished with temporal and spiritual arms, proceeded to execute their horrid design. The King was saved by one of the chiefs, who had him in his power, being shaken in his purpose ; but as a proof of the effects of the nuncio's interference on the mind of this man, it is related, that the oath he had taken, and the benediction given to the enterprize, long operated in sustaining his resolution. Thus in the latter part of the eighteenth century was exhibited a scene, worthy of the darkest times of Popish Registry. R.

APPARITIONS, ASTROLOGY, &c.

When I was in France, says Lord Bacon, I heard from one Dr. Pena, that the Queen Mother, Catherine de Medicis, had caused her husband's (the king's) nativity to be cast, under a feigned name, and the astrologer gave a judgment *that he should be killed in a duel* ; at which the queen laughed, thinking her husband to be above challenges and duels ; but he was slain upon a course at tilt, the splinters of the staff of Montgomery going in at his beaver.

LORD MOHUN'S APPEARANCE TO HIS MISTRESS ON THE MORNING
HE WAS MURDERED.

Lord Mohun was a fashionable young gentleman in the days of King Charles the First. According to the custom of that time, his sense of honour led him to resent, in a serious manner, an affront which had produced a quarrel between him and a person of the first quality, though a foreigner in this kingdom. By appointment, they met in Chelsea Fields, near a place called Ebery Farm, and where Lord Mohun was killed, but not without suspicion of foul play. At the same time Lord Mohun kept company with a certain lady, whom he entertained in genteel lodgings in James-street, Covent-garden. Lord Mohun was murdered about ten o'clock in the morning, and at that very time his mistress, being in bed, saw him come to her bed-side, undraw the curtains, look upon her, and go away ; she called after him, but received no answer ; she rang the bell for her maid, and asked for Lord Mohun, but the woman replied, she did not see him, and had the key of the chamber-door in her pocket. This account was attested, by the lady and her maid, to Mr. Aubrey, who relates it in his *Miscellanies*.

CHIEF

CHIEF JUSTICE HOLT.

The following anecdote shews with what abundant caution all anecdotes of this sort should be received.

When Mr. Holt, afterwards Lord Chief Justice of the King's Bench, was a student, he and some more young gentlemen, his friends, being out on a shooting party, became much fatigued, and wanting refreshment, they agreed to go into a public-house, and take whatever it afforded; but upon enquiring among one another, it appeared that none of the party had any money; some ingenuity, therefore, was necessary; and Mr. Holt, seeing a miserable, old, tottering female, sitting in the chimney-corner, enquired the cause of her condition; she said, she had been sorely afflicted, for more than a whole year, with the *ague*, which baffled all the skill of the doctors. Mr. Holt immediately declared he would remove her complaint in ten days time; accordingly got a pair of scissors, and cutting out a circular piece of paper, wrote a line of *Virgil* in the margin, and bid her wear it about her neck. The old woman had faith, and the students could not prevail on her to take what they offered, but what they had not to give. When Mr. Holt became Lord Chief Justice, a woman was brought before him for trial, charged with being guilty of witchcraft; his Lordship was very unwilling to try, and much more to condemn her; he, therefore, asked in what instance the prisoner seemed particularly criminal? Her accusers said (among other things) that she had a *charm* whereby she cured *agues*, which never returned. The Judge called upon the old woman to answer the charge; and she honestly owned that it was true; but absolutely denied possessing any supernatural power, and said she did it merely by means of a bit of parchment, or paper, on which was written something she did not understand, and which paper had cured her mother of a most obstinate *ague*, and was given to her by her mother as a rare and valuable legacy, which she had formerly received from a young gentleman of Oxford. The Chief Justice required the woman to produce the charm, and was confirmed in his suspicion, for he found it to be *the very charm* with which he had satisfied his own, and his companions hungry appetites. It is almost needless to add, that the witch escaped, and the Judge found a pleasing opportunity of discharging the prisoner, as well as *compensating* for his youthful frolic.

ARITHMETIC.

Our *arithmetical* figures were borrowed by the *Arabians* from the *Brachmans* who were much skilled in the knowledge of numbers. The *Arabians*, before that time, made use of letters to count with.

AUSTERITY OF OLD MEN.

There is nothing more unjust than the ill temper which old people shew against the young. An attempt to check the merriment and sportiveness of youth, is not less preposterous than to be angry with the *spring* of the year, because it produces nothing but blossoms; and to expect from the early season the fruits of *autumn*. How different was the humour of Anaxagoras, the Greek Philosopher. That amiable old man, at the point of death, was asked by the citizens of Lampsacus, what dying command he would wish to enjoin them? His request was, that every year during the whole month in which he died, all the children in the city should be permitted to keep holiday. DIOGENES LAERTIUS, who relates this story, adds, that this custom was observed in his remembrance.

A NEW

A NEW HISTORY AND ILLUSTRATION OF THE COMMON
PRAYER, *continued from page 481.*

THAT the practice of the Church of England, in reading the Holy Scriptures [so lamentably disregarded by Sectarists], is nearly coeval with their origin, is justified by the examples of all antiquity, both Jewish and Christian. Its utility seems to be that of "adding line to line, and precept upon precept." As to its necessity, the new covenant, surely ought not to be less attended to than the old. The charge of Joshua to the people, respecting the law, may, therefore, without violation, be transferred to Jesus, in the gospel:—"The book of the law," said Joshua, "shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and then shalt thou have good success."

The very impressive solemnity with which the Jewish law was first read in public, as recorded in the book of Nehemiah, is highly worth our notice. A modern commentator upon the Liturgy, is of opinion, that the whole history of the Jews, the dedication of the Temple excepted, does not afford a more affecting ceremony. In our own history, comparing small things with great, perhaps there is no circumstance, that comes so near this impressive event, as that of the out-of-doors preaching at Paul's Cross, so frequent before, and during the infancy of the Reformation.—Here the Separatist, however, can claim no advantage in behalf of the irregular and unlearned preachers of latter times.—Paul's Cross was occupied by some of the most painful, most learned and venerable divines of that day; and the effects of their homely, but powerful addresses, is attested by history.—Similar, in some degree, we are told, in the book of Nehemiah, that "All the people gathered themselves together as one man, into the street that was before the Water-gate, and they spake unto Ezra the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the Water-gate, from the morning until the mid-day, before the men and the women, and those that could understand, and the ears of all the people were attentive unto the book of the law. And Ezra the priest stood upon a pulpit of wood, which they had made for the purpose." See Nehemiah VIII, 1, 4. and v. 8, "So they read in the book of the law of God distinctly and gave the sense, and caused them to understand the words."

That the people should understand the words of the Holy Scriptures in general, no church hath taken more pains than our own. It hath not only enjoined the public reading of the Old and New Testament; but its timing, and the division of the several portions of sacred writ, are admirably calculated to assist the congregations, even in their private studies; because these portions combine doctrinal and historical knowledge. The small part of the Apocrypha, which is read "is not applied to establish any particular doctrine, but only for example of life and instruction of manners;" hence, alluding to those who have no such custom among them, it has been justly observed that there is more canonical scripture read in our churches, in any two months, even though we should except the Psalms, Epistles and Gospels, than in a whole year, in the largest of their meetings.

Those

Those who neglect so wholesome an example ought to remember that, upon the authority of Justin Martyr, it was a custom in his time "to read lessons out of the Prophets and Apostles to the assembly of the faithful."—In the fourth century, the council of Laodicea ordered lessons to be mingled with the Psalms.—Tertullian also, describing the practices of Christians in their public assemblies, says "We meet together to hear the Holy Scriptures rehearsed, according as the circumstances of the present times may require us to forewarn, or to review. At all events, by the sacred Scriptures, we support our faith, exalt our hope, and confirm our confidence. We further enforce obedience to the divine commands, by repeated instructions, by exhortations, and by rebuke."

That the Church of England, as far as the reading of the Holy Scriptures is concerned, has performed all these things in a more excellent way, will undeniably appear if we more particularly attend to that division and application of the sacred writings to times and seasons, to which we have before alluded.

The useful division of the lessons for our Church, are two; one for ordinary days, and another for holidays. On ordinary days, the reading of the book of Genesis commences with the civil year, and thus it proceeds regularly through the greatest part of the Bible within that period, only omitting the Chronicles, for the most part the same with the books of Samuel and the Kings. Several chapters in other books are omitted, because they contain genealogies, names of persons and places, or some other matter less profitable for ordinary hearers; this is particularly the case with the book of Ezekiel and the Revelations. Lessons for All Saints' day, excepted, on account of the mystical visions which they contain.

Solomon's Song is totally omitted; though it has been observed "the spiritual meaning of this most beautiful but mysterious composition, exhibits like Psalm 45, the union subsisting between Christ and his Spouse, the Church; which numbers in a mixed congregation, cannot be supposed capable of understanding.

Isaiah being justly deemed the evangelical Prophet, is not read with the rest of the canonical books in our Church, but reserved for a course between Advent, the commencement of the ecclesiastical year, and Septuagesima Sundays. Upon the latter Sunday, the reading of Genesis is very fitly begun, as a period of penance and mortification, corresponding with our original misery in the fall of Adam, and God's severe judgment upon the world for sin. For this reason, in the primitive ages, the reading of Genesis was confined to the season of Lent. The lessons marked in the calendar, it should have been observed, are called *ordinary* or *common*, while those for Sundays, and the other holidays are called *proper*. The most instructive chapters are appropriated to Sundays: the audience being then supposed to be most numerous. And if it be the anniversary of any event, or what some have called a privileged day, having its history expressed in scripture, such as Easter-day, Whitsunday, &c. then the most striking prophecies or passages relating to it, are appointed to be read.

Towards Easter, and upon Easter Sunday, the proper lessons are from Exodus, which under the figure of the deliverance of Israel from Egyptian bondage, and the institution of the feast of the Passover, is understood as being typical of our deliverance from the power of sin and death, by the sacrifice of the Lamb, slain from the foundation of the world.

Upon saints days, the Church has appointed lessons out of the moral books,

as Proverbs and the Apocrypha; their exemplary lives and their fortitude and fidelity in death, are the causes of the Church's solemn commemoration, and her recommendation of them to us as patterns of imitation. In fact, the general design of all the lessons appointed for particular days, has been fitly denominated, as being either "to explain the mystery, relate the history, or apply the example to us."

And thus it appears by the prudence of the Church, the old Testament is read over once, and the new thrice in the year, that is with the exceptions before mentioned, conformable to the practice of the ancient Fathers, to the end "that the clergy, and especially such as were ministers in the congregation, should, by often reading and meditating in God's word, be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth: and further, that the people, by daily hearing the Holy Scripture read in the Church might continually profit more and more in the knowledge of God, and be more inflamed with the love of his true religion. Whereas in the Church of Rome, godly and decent order was so altered, broken, and neglected by planting in uncertain stories and legends, with multitude of responds, vain repetitions, commemorations, &c. that commonly when any book of the Bible was begun, after three or four chapters were read out, all the rest were unread.

To give all possible effect to the reading of the Holy Scriptures in our Church, before each lesson, the minister is directed to give the people notice of the chapter he is going to read, by saying, Here beginneth such a chapter or verse, that the people having their Bibles with them may follow him with the eye as well as the ear. In this instance, among others our Church has faithfully copied the manner of the primitive Christians, their deacons in the same case, being ordered to stand up, before the lesson began, and say "Let us hearken my brethren;" and then he that read, invited the people to further attention, by introducing the lesson with these words "*Thus saith the Lord.*" Our ministers also announce the conclusion of their reading by saying, "here endeth the first or second lesson. In imitation of these judicious motives for fixing the attention of the people, we have heard in several methodistical places of worship, the notice of the congregation called to the text, by the minister's exclaiming with peculiar emphasis "hear the word of God." In fine, as among the military, so among the soldiers of Christ, there is nothing more likely to produce the best effects among those who are to obey, than that vigilant observation which must ever follow the impression of a divine authority, as naturally as the wax receives the seal.

Our Church thus solicitous to give all possible effect to the reading of the word of God, we, in the next place proceed to some account of the hymns; the two most ancient being *Te Deum* and the *Benedicite*. Whether the first was composed by Ambrose, Hilary, Jerom, or Nicetus, Bishop of Treves, who flourished in the Gallican Church nearly 100 years after the death of Ambrose, is of little weight in our purpose. This hymn is rational and nobly elevated; and its excellence is surpassed by no human composition. It is generally believed to be about 1800 years standing. It is in every respect worthy of the spouse of Christ, and is therefore retained by the venerable compilers of our liturgy with great propriety in the daily morning service. Upon the whole, it is not easy by any description, to do justice to this extraordinary piece of devotion; perhaps the Rev. Curate of Paddington has

has said the most of it in the fewest words ; he remarks that " the language of Te Deum, is simple and majestic. In it we recognize the sublimest passages of the prophet Isaiah, the grandest truths of the gospel history, and the most pathetic supplications that are to be found in the book of Psalms."

It is upon this, and some other accounts, that the complaint of Dr. Bennet is still admissible. Some, he says, repeat it with so little attention and zeal, that they seem neither to regard what they say, nor to consider to whom the hymn is addressed. The language, he observes, is wonderfully sublime and affectionate, and we cannot utter any thing more pious and heavenly. Let our souls be warmed with correspondent affections. Let us mentally speak the verses which we do not pronounce with our lips. And let me entreat, continues Dr. B., my brethren of the clergy not to begin this hymn too hastily. After they have said, *here ends the first lesson*, let them make a small pause till the people have time to rise from their seats and compose themselves for the recitation of this solemn hymn, that they may not be hurried and disordered, but may leisurely attend the minister's beginning it, and be ready themselves to begin it with him. After each of the lessons both in the morning and evening service, the same method should be observed before the beginning of any other hymn or psalm."

If such of our readers who are not perfectly conversant with the abstract terms of sublimity, simplicity, pathos, &c. will attend to the following analysis of this composition, to them it will gradually unfold its beauties like some majestic edifice opening to the eye of the admiring beholder—"The first part of Te Deum, is therefore, an act of praise, or amplified doxology. The second a confession of the leading articles of the Christian faith. The third contains intercessions for the whole Church, and supplications for ourselves. This hymn not only opens to us a view of heaven, but with the evangelical prophet (Isa. vi. 3.) and beloved disciple (Rev. iv. 8.) we behold the various orders of angels, cherubim, seraphim, and all the heavenly powers acknowledging a triune God in the triumphal strains of Holy, Holy, Holy, Lord God of Sabaoth, the whole earth is full of thy glory. The hymn then proceeds to invite us to join with the angelic host, with the prophets, apostles and martyrs, in praises to God now, as we expect to be united with them in glory hereafter. Confession being next in order, as members of the Holy Catholic Church, we acknowledge the ever Blessed Trinity—the infinite majesty of the Father, the honour due to the Son, and the divinity and personality of the Holy Ghost. Our Redeemer, we acknowledge, as very God of very God, and the King of Glory, which is amplified by his condescension to be born of the Virgin Mary, his meritorious sufferings, and cruel death upon the cross. And from his seat at the right hand of God we acknowledge that he will come to be our judge ; and if we savingly believe in his name, he who is now our mediator and intercessor, will then be our advocate and friend.

In the next place we pray for the whole family of Christ's Church, and we entreat our Saviour to save his people from all evil, and bless his peculiar heritage. Sensible of our own infirmities, and assured that praise is not acceptable from the lips of sinners, we pray that temptation may neither deprive us of the benefit of our present devotions, nor indispose us for the return of duty. Finally, we plead not our merits but our own distress. On ourselves, and all subsidiary power, we renounce dependence, relying only upon the truth and the mercy of him who has promised that he will save those who put their trust in his mediation. In the words of the Psalmist, we express our hope that we are of that number, and our confidence that in

the end we shall not be ashamed, confounded or disappointed of our warrantable expectations.

(To be continued.)

DR. GOLDSMITH'S CHARACTER OF A COUNTRY CLERGYMAN.

THE deserted village of Dr. Goldsmith has ever been admired for the beauty of its images, as well as the harmony of its lines; whilst the morality which it breathes throughout, has recommended it, and gained it many admirers among the friends of virtue. The critics of the present day have however endeavoured to rob this valued poem of its chief merit; and have attempted to shew that its sentiments are built on a false foundation, and that its ideas, however glowing and attractive, are fallacious and unjust. They have even asserted that Goldsmith himself acknowledged the truth of this remark, and confessed that none of the notions he had adopted in his description of "Sweet Auburn" could possibly be realized, or have any other foundation than "the poet's fancy." But on this point almost every reader is capable of judging for himself; dull indeed must be the understanding and cold the heart, which needs the critic's aid, to discover its beauties, or to feel the justice of its sentiments.

But a strange attempt has been made in a late "Evangelical" publication, the principles of which we need not describe, to shew that the delightful character of the clergyman, which is so sweetly pourtrayed in that poem, can only suit, and was certainly intended for, some *Methodist minister*, and not the parson of the parish: this opinion is founded *principally* on his *general character*, and *particularly* on his being styled "*the village preacher*:" which the publication referred to "presumes to think would not have been the title given by the" accurate Goldsmith, "to the Rector, Vicar or Curate." But with all due deference, we beg leave to differ from it in this point; and though such a subject is scarcely worth discussion, we will take the liberty of stating a few of his lines, and drawing such conclusions from them as may satisfy every unprejudiced mind.

"A man he was to all the country dear,"

Which could not with any appearance of truth be said of *any dissenting minister*, however amiable his character, and however successful his labors; because the very idea of *dissent*, must necessarily exclude such *universal* approbation.

"And passing rich with forty pounds a year;"

The mentioning a fixed sum in this line, seems to argue that he had a fixed salary, (arising perhaps from tythes, offerings or stipend) which is not usually the custom with Methodists.

"Remote from towns he ran his godly race,"

Which is another image not very appropriate to the customs of *Sectaries*; who usually choose their residence in populous neighbourhoods, and large manufacturing towns, &c.

"Nor e'er had changed, nor wished to change his place."

A Methodist preacher who had never even "wished to change his place" would be a "*rara avis*" indeed; when itinerancy is the badge of the sect, and one of its most important duties: this alone therefore refutes the opinion we have combated. But should any still doubt, let them consider
when

when "the deserted village was written, and they will find a trifling anachronism, unless they suppose the "village preacher" to be the parish priest.
T. T.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

MY known zeal for the HONOUR of your excellent miscellany, and my hearty good wishes for the success of the great work it was instituted to promote,* will readily dispose you to believe, that nothing can be further from my thoughts than to wish you to pollute your pages with *personal altercation*, or *acrimonious recrimination*, which can tend only to break the bond of Christian charity, and inflame the minds of the contending parties, without producing any good effect whatsoever; and those pages are employed to far better purpose, in promoting the cause of sound religion and virtue, and supporting the cause of ORTHODOXY against gainfayers and opposers of every description. But as the contents of this letter will be found to be of the most *healing* and *conciliatory* nature; as you have condescended to give a place to my remarks on the observations of the LONDON CURATE respecting the MS. of my ancestor about "*The fears of the pains of death*," and have also in No. X. p. 479. printed that gentleman's explanation of his said observations; I venture to indulge a hope, that you will admit this my concluding rejoinder into your interesting miscellany.

The LONDON CURATE, Gentlemen, and myself are both of us MINISTERS of the *Established Church*, and both of us very considerable contributors to your miscellany, and I am truly sorry that any thing tending to create an uneasy sensation in the mind of either of us should have ever been admitted into the communications of the one, and misapprehended by the other. From *error* and *misconception* the wisest and most enlightened characters are not free, much less can he who now addresses you plead any exemption from this common lot of humanity. So far, however, am I from wilfully or obstinately persisting in error, that I hope I am always open to conviction, and equally disposed to retract a mistake the moment such conviction is brought home to my mind. Under the influence of this principle, allow me to express my sorrow for having "*hurt*" the feelings of the LONDON CURATE by misunderstanding the scope and intention of his observations on the "*Considerations, &c.*" printed in one of your former Numbers. The explanation he hath been pleased to enter into, in your last Number for Dec. 1801, cannot fail to give me, and all who may happen to see it, the most complete satisfaction; but I hope I may be pardoned for saying, that *without such explanation* I could not have fully entered into the motive which actuated the writer. I feel myself called upon to add more, and say, that as a tender regard for the HONOR of my ancestor's memory first induced me to step forward, *in propria persona*, in vindication of it from what I then thought a *misrepresentation*; the same principle impels me to offer my *most grateful thanks* to the LONDON CURATE for the high and just eulogium bestowed by him in your Magazine for December last on his CHARACTER and WRITINGS.

For any undue degree of "*asperity*," with which I may have treated the LONDON CURATE in the first letter you printed on this subject, I heartily beg his pardon, and hope the reasons I have already urged, of *misconceiving his meaning*, and *feeling tenderly alive to the credit and honor of the dean's*

* See pp. 1, 2, 3, of Number 1. *Orthodox Churchman's Magazine*.

memory, will effectually plead my apology. For the LEARNING and CRITICAL ACUMEN so eminently possessed by your correspondent, I now and always have entertained the greatest admiration and respect; and hope he may long live to exert them in the cause he hath so happily undertaken, and may receive a great and just reward for his "*labour of love*" hereafter in the realms of eternal bliss.

I have now, Gentlemen, only to beg your pardon for occupying so much room in your valuable miscellany, to repeat my good wishes for its utmost success, and to subscribe myself,

Your most obedient, and very humble servant

Creech St. Michael, Jan. 8, 1802.

THOMAS COMBER.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE judicious remarks of your correspondent IOTA, Number X, p. 469, *et seq.* on the subject of METHODISM, are very sensible and well-timed, as I am of opinion with him that "at this very time uncommon pains are taken to spread the principles of METHODISM throughout the united kingdom." I have *particular* as well as *general* reasons to be of this opinion, as within these few last years a *Methodistical conventicle* has reared its head in my parish, and about the same time another was established in a neighbouring parish where I have for many years officiated: notwithstanding both my public and private communications have been in direct opposition to such irregular proceedings. The persons who in these meetings think themselves "called by the Spirit" to utter their extemporaneous effusions by PREACHING and PRAYER, are many of them of the lowest class of uneducated mechanics from a neighbouring market town; and they assert that as our Saviour passed by the *learned* and *powerful* when he first began to take on him the ministerial duty, and selected his disciples from the *low* and *humble* fishermen, therefore they conceived themselves as fit instruments to propagate his religion as those who are regularly set apart and ordained for this purpose by human ceremonies. They say also that extraordinary supplies of grace, and the power of the Holy Ghost, which is liberally shed forth upon them according to their necessities, more than compensates for the lack of learning and regular ordination. These pretences have been a thousand times confuted, but are as often re-urged on the minds of the *lower classes of society* as though they had never been answered: and *they*, pleased with the compliment paid to their vanity, are far more inclined to listen to their fanatical teachers, than to the regular and duly appointed minister of the Gospel of Jesus Christ.

Your correspondent IOTA asserts that "some of the clergy, and even beneficed ones too, are closely associated with these separate congregations, &c." and the statements which have appeared in several of your former numbers, concerning the POLWHELIAN CONTROVERSY; to which may be added the BEREAN CONTROVERSY, on the same subject, betwixt the *Rev. Mr. Bere, Curate of Blagdon*, and the *Rev. Sir A. Elton* and others, seem to countenance and corroborate the assertion. For my own part, having the prosperity of the Christian religion sincerely at heart, I cannot but deplore, that, at a time when an whole host of enemies are exalting themselves against our excellent establishment, the regular ministers of the established Church, who in LOVE and AMITY should unite their exertions to defend her, should fall out with each other, and, by injurious and acrimonious reflections, bring great disgrace on themselves, and incalculable injury on the cause they pretend

tend to espouse. But if, as your correspondent observes, the benefited clergy rather widen the schism, than endeavour as in duty bound to "bring back erring brethren to the flock of Christ," too-great blame cannot be attached to such unworthy conduct. Whether the **RECTOR OF BLAGDON** deserves the accusation of encouraging **METHODISM** brought against him by his **CURATE**, is not easy to determine, but it is not at all difficult to ascertain that the **CURATE** hath made use of many *heated*, and *disrespectful* expressions towards a person from whom he acknowledges to have received many favors for a great number of years. And if an old rule of judging of controversies may in this case be admitted, that "the person who first puts himself into a passion is wrong," the **CURATE** of Blagdon is evidently wrong.

I perfectly agree with your correspondent that as one means of stemming the progress of **METHODISM**, "the clergy should preach the truth *plainly, earnestly*, and in such a manner as shews they have the eternal interest of their hearers at heart," but even this I am afraid will hardly have all the effect that can be desired while such doctrines as **ABSOLUTE ELECTION AND REPROBATION**, and **FAITH WITHOUT WORKS**, are propagated by a set of enthusiastic pretenders to religion, with impunity, and even as your correspondent asserts, countenanced and promoted by some (though I hope very few) of the benefited clergy of the united kingdoms.

I am, Gentleman, your most obedient and very humble servant,

Jan. 9, 1802.

OBSERVATOR.

JEPHTAH'S DAUGHTER. LYCOPHRON.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

I ALWAYS feel a singular satisfaction when the sacred writings receive testimony or elucidation from ethnic compositions.

Mr. Bryant has traced the percolations of divine truth into the channels of heathen mythology. We are happy to observe enigmatical error itself bearing evidence to scriptural verity. Mr. Kett's "*History the Interpreter of Prophecy*," is in every body's hand. He has performed a work which commands the gratitude of the Christian world. The vestiges of Revelation, even in the *fables* of the Gentile world, are far more evident than the unlearned imagine. A most ingenious writer has recently discerned them even in the darkest and most difficult of all authors, **LYCOPHRON** himself. Mr. MEEN, Prebendary of St. Paul's, the intimate friend of the late Dr. Farmer, in his "*REMARKS on the CASSANDRA of LYCOPHRON*," (a pamphlet of 54 pages, sold by Rivington, Elmsly, Faulder, and Payne) has clearly detected **JEPHTHA'S DAUGHTER**, enveloped in the classic drapery of **IPHIGENIA**. Mr. Meen, aware of the æra in which Lycophron lived, and the court whither he repaired to receive the rewards due to industry and genius, seizes, with uncommon felicity, a clue which guides him through many labyrinths of the *Cassandra*.

"The æra, (says Mr. Meen) of the Ptolemies, was singularly favourable to the production of a prophetic poem. The celebrated library at Alexandria was open for the inspection of the curious. The Greek version of the Old Testament, undertaken by the Seventy, at the command of Ptolemy Philadelphus, was here deposited. The researches of the learned were gratified by a ready access to the works not only of prophane poets, but of sacred prophets. Here not Pagan songs alone, the fancied dictates of some fabled muse, were submitted to their perusal; but hymns of an higher order

der; the sacred songs of Sion, the unparalleled productions of genuine inspiration."

"The Jews, who had hitherto been considered by the nations among whom they sojourned, as forlorn exiles, and a despised people, experienced after a tedious interval, a respite from their toils. They were favoured with the protection of Ptolemy Philadelphus, and partook of every immunity in common with the rest of his subjects. The tide of prejudice which had run so strong against them, had now subsided. The laws of their divine legislator, which had hitherto been overlooked or scorned, were now contemplated with reverence. During this free intercommunity and ingenious intercourse betwixt the victors and the vanquished, the language of their respective nations could not long continue unknown to each other. The more learned and inquisitive among the Greeks would wish to become acquainted with a religion and laws, so unlike, yet so superior to their own. The curious survey, which they might have casually bestowed on these sacred books, would but stimulate their zeal to examine the great original. If the language of the Greeks were familiarized to the Jews through the version of the Seventy, the Hebrew tongue would, in its turn, be familiarized to the Greeks through the knowledge of the Hebrew Scriptures. Thus informed, the poet would be impatient to catch some particles of that spirit, which breathed from the lips of inspired prophets. He would be emulous of enriching his subsequent compositions with nobler ideas and more exalted sentiments, than the superstitions of Paganism, and the dreams of Pagan poets had suggested."

"The truth of these observations will be confirmed by various passages, selected from that constellation of poets which gave lustre to the present period. In this poetic class the author of *Cassandra* holds an honourable place."—"Numerous were the competitors for fame who flocked to Alexandria; where the treasures of literature were deposited for their perusal, and where the exertions of industry and genius were munificently rewarded. In the number of these adventurers was our poet, a native of Chalcis." Pp. 4, 5, 6, 7.

It is with reluctance that I forbear transcribing more of this charming performance. The specimens of a translation of Lycophron which follow, are alike remarkable for easy versification, and a lucid display of the manner and method of that author; whilst the notes exhibit a rich fund of critical sagacity. I hasten to the remark in p. 40. on the word *Ἰφιδος*, which occurs in the 324th line of Lycophron's poem. "Ptolemy's poets read the Bible, both in the Greek version and original Hebrew. The resemblance between the stories of Iphigenia and Jephthah's daughter, and between the names Jephthah and Iphi, could not escape their observation. Iphi is a corruption from Jephthah; and the import of the word annexed, from *Ἰφίγονος* is evident. But the familiar currency of common words by no means recommended them to our poet's choice. His language must be oracular for the speaker was Cassandra. His terms must be obscure and rare, for oracles were ambiguous. He, therefore, in the stead of the well known word Iphigenia, has substituted *Ἰφίς*; which is a patronymic noun, formed from *Ἰφί*. It is formed by the same analogy that regulates the word *Σουθίς*, *Πισαυίς*, and others. Thus is *Ἰφίς*, which means Iphi's, i. e. Jephthah's daughter, used as an equivalent for Iphigenia. Canter, Meursius and Potter, are silent with regard to this word; and the scholiast's remark upon it is by no means satisfactory." I am, Gentlemen, your's truly,

Jan. 11, 1802.

A LONDON CURATE.

BISHOP

BISHOP HORNE'S LETTERS ON INFIDELITY.

LETTER I.

I BEGIN, Dear Sir, with a few observations on the *Apology for the Life and Writings of David Hume, Esq.* drawn up soon after that work came out, but reserved in expectation of Mr. H—'s posthumous tracts.

With difficulty I am able to persuade my friends, that this author and myself have not written in concert; for his *Apology* and my *Letter* fit each other like two tallies.* In his Dedication, he expresses his apprehension, that "the CHRISTIAN clamour would be raised afresh." A clamour is accordingly raised by "one of the people called CHRISTIANS." Elsewhere he intimates his expectation that Mr. H—'s "affectionate Dr. Smith" would come in for his share. A letter is accordingly written to that very doctor.

You see, Dear Sir, how I have done my best to fulfil his predictions. Let us now enquire whether he may not have returned the favour, and been equally kind to me.

In my Advertisement I ventured to suppose, that, by a late publication, the admirers of Mr. H. imagined religion to have received its *coup de grace*, and that the astonished public was utterly at a loss to conceive, "what they, who believed in God, could possibly have to say for themselves." To convert my supposition into matter of fact, he opens his *Apology* with a kind of funeral oration, most solemnly pronounced over Christianity as a breathless corpse, about to be for ever interred in the grave of Mr. H.

"David Hume is dead! Never were the pillars of Orthodoxy so desperately shaken, as they are now by that event!" And at p. 9, he speaks of "the particular circumstances of this event" as "increasing the aggregate of our consternation!"

Here, the distempered imagination of the Apologist sees Mr. H. like another Samson, bowing himself with all his might between the pillars, and slaying more at his death, than all that he slew in his life. He sees the believing world aghast, the church tottering from its foundations, and Christians assembling in an upper chamber with the doors shut, for fear of the philosophers. What may be the state of religion upon earth, before the end shall come, we cannot tell. We have reason to think it will be very bad. But let us hope, notwithstanding all which has happened in Scotland, that the Gospel will last our time.

Thus again—I scrupled not to assert, that the end proposed in giving an account of Mr. H—'s life and death was, to recommend his sceptical and atheistical notions. Dr. Smith indeed was wary and modest. He gave us a detail of circumstances, and then only added, that, "as to his philosophy, men would entertain various opinions, but, to be sure, all must allow his conduct was unexceptionable," &c. But the Apologist has blurted it all out at once. David Hume's life was *right*, and therefore his system cannot be *wrong*. My friend Dr. Smith will take him to task for this, as sure as he is alive.

And now for another piece of complaisance on my side—p. 9. He "wishes only out of curiosity, to know the unaffected state of our feelings," on perusing the account given by Dr. Smith—As if I had been privy to his thoughts, the wish was no sooner formed, than gratified by my *Letter*, which communicated to him and to the public the *state of our feelings*,

* The *Apology* was written before the publication of the *Letter*, though sent into the world after it.

feelings, and in a manner, I do assure him, perfectly *unaffected*. But it is a difficult matter to please him; for now *he hath seen me, he doth not like me*.

At the close of his Address, he tells me, that "after accurately examining my Letter, and carefully reconsidering the whole subject of the preceding Apology in consequence of it, he sees no occasion to alter a single sentence." Let us therefore take a view of the Apology, which is pronounced to be unaffected by it.

P. 11. "It is less the design of these papers to defend H—'s principles, than to shew, upon the best authority, that he *was earnest in what he wrote*; and that, through every part of his life, even to the very moment of his death, *he made precept and practice go hand in hand together*."

But, surely, if the principles are not to be *defended*, if they are, as they have been represented, sceptical and atheistical, does the man who propagated them during his life, and took the requisite measures that they should be propagated after his death—does such a man deserve commendation, because he was *in earnest*? An Apology of this kind may be offered in behalf of every felon executed at Tyburn, provided only that by dying hard, he *make precept and practice go hand in hand together*. And the A. very judiciously observed as much.

P. 10. "Many, indeed, will think, that this, however perspicuously proved, will be doing him no real honour; since in proportion to the clearness of the evidence upon this matter, it will only shew his impiety and obstinate infidelity the plainer; thereby, in the end, incurring upon him a more general disgrace."

Truly he has hit the mark. This is the very objection which caused a friend of mine, on reading his book, to say, he should think it a less misfortune, to have the disgrace of hanging *incurred upon him*, than to have such an Apologist. And yet, in the case before us, he had a reason for making this Apology, namely, that there was no other to be made. The only question is, whether it might not have been better if he had said nothing, and suffered things to take their chance. However, it is now too late. The objection is fairly stated, and we all stand, *arrectis auribus*, in expectation of the answer—Lo, it comes—

"I am of a different opinion. The terms Infidelity, Impiety, and Atheism, should not be lavishly trusted from the lip"—Such a sentence (by the way) should not have been *lavishly trusted from the pen*—"We should not presume

"To deal damnation round the land

"On each we deem our foe."

Sir, your very humble servant—I most heartily wish you a good night—Here was the *jugulum cause*, the precise point to be argued, over which I hoped to have had the honour of his good company for the evening; when, in the twinkling of an eye, he slips through my hands, like an eel, and is out of sight, in the mud.

We are not about to *deal damnation* on any man. But are there not such things as Infidelity, Impiety, and Atheism? And are not the writings of Mr. H. justly chargeable with them? These are the questions.

The A. knows, as well as I do, that Mr. H—'s Essays contain arguments downright Epicurean, against the being of a God. Some of them are mentioned in the *Summary*, at the end of the Letter to Dr. Smith, and no notice is taken of the matter. In the *Natural History of Religion*,

Dr.

Dr. Hard thought our philosopher was approaching towards the borders of Theism. But I never could find that he penetrated far into the country. These same arguments stand to this hour unretracted; the Essays which contain them are published and republished with the rest; whether, at the hour of death, he thought there was a God, or thought there was none, we have not a single hint given us; and concerning his posthumous papers,* the A. informs us, in his Dedication, "there is every reason to believe they turn upon similar researches with such as have been already printed; or, as it is more likely, they may carry his philosophy still nearer to THAT POINT, which he might not think it DISCREET to *push too vigorously* in his life-time." New discoveries in irreligion, then, it seems, still remain to be made. They who have duly considered the vigour displayed by Mr. H. in his life time, are rather at a loss to conceive, what THAT POINT may be, to which, by posthumous efforts, his philosophy is to be carried. It must lie somewhere

Beyond the realms of Chaos and old Night!

Discretion is, undoubtedly, as Sir John Falstaffe says, *the better part of valour*; but really, in these days of freedom, there is scarce a plausibility of its ever being called for. Something, however, is to come, which the A. supposes will occasion more CHRISTIAN clamour. When we are so severely pinched he imagines we shall cry out. Certainly, it cannot be thought we are *lavish* of the terms Infidelity, Impiety, and Atheism, when we apply them to such proceedings as these. What other terms can we apply, or would he himself wish us to apply? And he gravely apologizes for their author, by telling us, he was *consistent*, he was in earnest, he died as he lived, and left blasphemies to be published after his death, which he dared not to publish while he was yet alive. Whom shall we most admire, the Philosopher or his Apologist?

REVIEW OF NEW PUBLICATIONS.

A Defence of Public Education addressed to the most (Right) Reverend the Lord Bishop of MEATH, by WILLIAM VINCENT, D. D. in Answer to a Charge annexed to his Lordship's Discourse, preached at St. Paul's on the Anniversary Meeting of the Charity Children, and published by the Society for Promoting Christian Knowledge. 1s. 6d. London, Cadell and Davis, 1801.

THE occasion of this defence is the following note, containing a most serious charge, which, if true in the extent of its meaning, is, of itself, not only enough to bring our public schools into discredit, but to destroy that opinion of their great and general utility, which has been hitherto universally prevalent.

"I had proposed to say a few words on the sad degeneracy of our Public Schools, in this most important part of education, and their systematic neglect, for such it is now become, of that religious instruction, which in the earlier parts of the Reformation, and even to a much later date, was so carefully provided for the higher and wealthier classes of the British youth; but I found the subject anticipated by Dr. Rennell, in his sermon on this anniversary, and I could add nothing to what that zealous and eloquent preacher had there urged, to call the
Vol. II. Churchm. Mag. Jan. 1802. H publi

* These have been since published.

public attention to this portentous evil."—This note the bishop of Meath annexed, in page 39, to an excellent discourse preached by his lordship on occasion of the anniversary meeting of the charity children, at St. Paul's cathedral.—It is of a nature calculated to rouse the feelings of those concerned in the education of the rising nobility and gentry of this land; and is of such a cast, that the considerate part of this country may, if the allegation be true, with great justice, ascribe to the "systematic neglect of religious instruction," in our public schools, the diffusion, in part, of those principles of infidelity, which, of late, have gained considerable ground, and which, from being early imbibed, have tended to poison the minds of young men.—Now that the main purposes, the principal end, and chief design of Christian education; that the pious intentions and benevolent views of the generous founders of our public schools, should have been so perverted by a "systematic" neglect of religious instruction; in those *Public Schools* too, of which the masters and ushers are clergymen, high in repute, for their learning, morality, and assiduous attention to the youths whom they educate,—is, surely little short of a libel upon those very seminaries, wherein the most able statesmen, which the world can boast of, the most consummate lawyers which *have* dignified, and do *still* dignify the seat of justice, and the most eminent divines which have adorned and do now adorn the Christian Church,—wherein these, and the first writers in the world have received the elements of that education, upon which their acquisitions of knowledge and science were built, their upright principles, and virtuous characters were formed, and by which themselves, the place of their education, and the country that gave them birth, became, and is still renowned. We do unequivocally assert that the lord bishop of Meath has taken for granted an assertion made in the zeal of the moment, by an eloquent and learned divine, whose labours have, however, been meritoriously directed to reform the manners of a degenerate age; but who, on this occasion, has suffered the measure of his zeal to exceed that of his knowledge.—We mean his knowledge of the care taken to inculcate the pure principles of the Christian Religion, in the minds of the youths of at least *some*, if not *all* of the public schools of the united kingdom.

The defence before us is a complete refutation of Dr. Rennell's assertion, which though it be sanctioned by the authority of the bishop of Meath, is no less void of foundation, than the glaring assertion, that the doctrines of the gospel, are not faithfully preached by the Clergy of the Church of England. because fanatics and enthusiasts affirm they do *not* preach them faithfully.

Dr. Vincent, the learned, the indefatigable, the excellent master of Westminster School, shall speak for himself, and we are confident, that, if he is attended to with candour, the reputation of the famous seminary over which he presides with so much credit to himself and with so much benefit to his country, will be so far from suffering from this charge, however it may be supported by great names, that it will appear still more unimpeached than if the charge had never been made.

One observation, however, we wish to premise, and that is, that the subject of dispute lies *entirely*, as we think, between Dr. Vincent on the one part, and the lord bishop of Meath and Dr. Rennell on the other part; and that the society for promoting Christian Knowledge, the worthy and able secretary of that society, and their respectable bookellers,

pers, as publishers of the bishop of Meath's sermon, with the objectionable note annexed to it, have nothing to do with the dispute, as parties concerned.—The right reverend author delivered his discourse, but *not* the note alluded to, before the society.—The society requested the publication of the *discourse*; the *note* was annexed to it *without* their knowledge.—The blame, therefore, if any blame attaches to the annexation of this *note*, must lie upon the bishop of Meath, whose thoughts upon the subject conveyed in the note, were in unison with those of Dr. Rennell.

“ My Lord,—Indiscriminate charges are as abundant in mischief, as they are generally deficient in proof; and proof, in the business now to be discussed, your lordship seems to have thought totally superfluous; without any knowledge of your own, without enquiry or examination, you assume the testimony of Dr. Rennell as incontrovertible; not reflecting, that if his evidence cannot be substantiated, your own accusation has nothing for its support. What ground Dr. Rennell had to charge the masters of public schools with neglect of Christian instruction, what right he had to assume the office of censor, or how he brought himself to think, that he was more invulnerable than others of his profession, I know not: but, it is with regret, that I find his name introduced upon the present occasion, because I had entered into articles of peace with him two years ago, and had hoped that the subject in dispute had been quieted once for all. At that time, upon the interference of some common friends, Dr. Rennell was pleased to make an exception in favour of me, and the school under my superintendence; and though a private acknowledgement was no satisfaction for a public accusation, still I was easily reconciled, and acquiesced, under the opinion of friends, who certainly wished well to us both.

“ But if the testimony of Dr. Rennell is now to be revived, for the purpose of renewing the attack, it is not my intemperance, but the indiscretion of his admirers, that brings the question before the public in its present form. I hope I shall not transgress the bounds of moderation; but I have a right to be heard in my own defence, a double right on the repetition of the charge, without any new offence on my part; and if I felt this charge as an injury from an equal, I feel it as oppression from a superior.

“ Surely, my lord, ‘degeneracy,’ ‘systematic neglect of religious instruction,’ and ‘portentous evil,’ are terms harsh enough for the most zealous and eloquent preacher in Christendom to adopt.—They could want no addition from your lordship, if they are Dr. Rennell's language; and they cannot well be carried higher by any future eloquent preacher, if they are your Lordship's. You, my lord, make no exception, because you were unacquainted with Dr. Rennell's exception; and thus, all the conductors of public education are comprized in one general indiscriminate charge, without a single qualifying clause in favour of any one.

“ But gross as this language is, there is nothing to prevent my arguing the question with composure; but the charge of *systematic* neglect of religious instruction, is of such a nature, that, if it can be brought home and proved against me, or any master, no punishment can be too great. Neglect there is in all education, arising from the infirmity of human nature, and the tedium of treading the same dull round daily through a life of perpetual labour, confinement, and anxiety. Evils

there are in all public education, produced by the habits and customs of the place, which can no more be eradicated out of schools than nations. Evils there are from the temper, habits, and manners of the times; and evils there are in the constitution and statutes; for our ancestors, though wise, were not perfect; and vice there is, wherever three hundred human beings are collected into a body. All this, therefore, I would have conceded; and on this, I imagine, your lordship's complaint is not founded. But the *systematic* neglect of religious instruction is a crime of the blackest dye; and I reserve my observations on the indiscretion and intemperance of my accusers, till I have proved the imputation to be a falsehood.

False I call it in direct terms; and calumnious I would have called it, but that, to constitute calumny, I must prove that the intention of the accuser was malicious, and that his malice was founded upon what he knew to be a falsehood himself. Of this I acquit both Dr. Rennell and your lordship; but I believe that the zeal of Dr. Rennell made him conceive that this was a splendid topic for his eloquence, and that your lordship mistook rhetoric for argument, or assertion for truth; but in this instance, my lord, you have gone a step beyond the information of your brief: Dr. Rennell confined himself to the term "*many*;" but you comprehend all public schools in general, and condemn all in one sweeping clause for degeneracy and systematic neglect.

"But let us first settle the terms of the controversy, and the extent of the charge. What does Dr. Rennell, or your lordship, comprize under the expression of Public Schools? Are we to understand only Winchester, Eton, and Westminster? or, are we to extend our notion, as we ought to do, to the three other great schools in the metropolis; to Harrow, Rugby, Manchester, Wakefield, and many more of equal magnitude in the North? If all these are to plead guilty to the charge, the rising generation is ripe for the machinations of a Voltaire, a Diderot, a D'Alembert, a Condorcet, or a Lepaux; and we may expect a revolution in Church and State, as soon as ever a prime agitator shall start up in this country to set the conspiracy in motion. I do not think, my lord, that either you or Dr. Rennell, carry your impeachment to this extent. If you do, I do maintain that your enquiries and your information will not bear you out in the event; for even in the three schools, which I suppose your accusations in reality to comprehend, your investigation is miserably deficient. Dr. Rennell was bred at Eton, and has lived at Winchester; but he knows no more of Westminster than Tom Paine does of the Bible. Just enough to misrepresent and condemn, but nothing to qualify him for a judge of what is good and excellent. But he does not include Westminster. No.—Not in his private judgment: but his sermon is still sufficient to mislead your lordship, and to influence the opinion of the public. If the attack is made in concert, it is overwhelming me with your united talents and abilities: if you have not consulted him, you have built upon a foundation which he has renounced.

(To be concluded in our next.)

ERRATUM.—P. 23, for Stackhouse read Stonhouse.

LIST

LIST OF BOOKS ON DIVINITY.

HELPS to Composition, or 500 Skeletons of Sermons, by the Rev. C. Simeon, vol. 1 in parts. 16s. 6d. *Mattheus*.

Oriental Customs, or an Illustration of the sacred Scriptures, by an explanatory application of the Customs and Manners of the Eastern Nations, and especially the Jew therein alluded to; with Observations on many difficult and obscure Texts in Scripture Collected from celebrated Travellers and eminent Critics, by Samuel Burder. 8vo. 9s. boards. *Butts*.

Atttempt to shew the Nature and Extent of the Oath of Canonical Obedience, taken by the beneficed Clergy, in Answer to the Remarks of the Rev. John Hey, on that Subject, by John Vowels. ed. *Rivingtons*, and *Bulgin*, Bristol.

Bull-Baiting; a Sermon, on Barbarity to God's Dumb Creation, preached in the parish Church of Wokingham, Berks, on Sunday, Dec. 20th, 1801, being the day previous to the annual Bull-bait in that Town, by the Rev. Edward Barry, M. D. 1s. 6d. *Spragg*.

Sermons on the Dignity of Man, and the Value of the Objects principally relating to Human Happiness, from the German of the late Rev. George Joachim Zollikofer, Minister of the Reformed Congregation at Leipsick, by the Rev. William Tooke, F. R. S. 1 vol. 8vo. boards, 4s. *Longman and Rees*.

Extracts from the Pentateuch, compared with similar Passages from Greek and Latin Authors, with Notes, by Edward Popham, D. D. Rector of Chilton, Wilts. 8vo. 6s. boards. *Rivingtons*, and the Oxford Booksellers.

The Influence of the Female Character upon Society, considered; more especially with Reference to the present Crisis, in a Sermon preached in the parish Church of St. John, Hackney, on Sunday, Nov. 24, 1801, by the Rev. Henry Norris, M. A. 8vo. 1s. 6d. *Rivingtons*.

P O E T R Y,

ORIGINAL AND SELECT.

A MORNING SOLILOQUY.

By Mrs. HANNAH MORE.

As early rising is very conducive to health, and to the improvement of the mind in knowledge and piety, this soliloquy is designed to promote so important an end; and is recommended more particularly to young persons, as, by contracting a habit of rising early in the days of their youth, they will be less liable to depart from such a custom, as they advance in life. The last stanza is expressive of the action of rising, in order that those who repeat it, may have no excuse for not quitting their beds immediately.

SOFT slumbers now mine eyes forsake,

My powers are all renew'd:

May my freed spirit too awake

With heav'nly strength endued!

Thou silent murd'rer, *Sloth*, no more

My mind imprison'd keep;

Nor let me waste another hour,

With thee, thou felon *Sleep*!

Think, O my soul, cou'd *dying* men

One lavish'd hour retrieve,

Tho' spent in tears, and pass'd in pain,

What *treasures* would they give!

But seas of pearl, and mines of gold,

Were offer'd them in vain:

Their* *pearl of countless price* is lost,

And where's the promis'd *gain*?

Lord, when thy day of dread account

For squander'd hours shall come,

Oh let not *this* increase th' amount,

And swell the former sum.

Teach me in health each good to prize

I, *dying*, shall esteem;

And every pleasure to despise

I then shall worthless deem.

For all thy wond'rous mercies pass

My grateful voice I raise,

While *thus* I quit the *bed of rest*,

Creation's Lord to praise.

* See Matt. xiii. 46.

THE LEAF.

A POEM; BY BR. HOÑNE.

SEE the leaves around us falling,
Dry and wither'd to the ground;
Thus to thoughtless mortals calling,
In a sad and solemn sound:

Sons of Adam, once in Eden
Blighted when like us he fell,
Hear the lecture we are reading,
'Tis, alas! the truth we tell.

Virgins, much, too much, presuming
On your boasted whire and red,
View us, late in beauty blooming,
Number'd now among the dead.

Gripping misers, nightly waking,
See the end of all your care;
Fled on wings of our own making,
We have left our owners bare.

Sons of honour, fed on praises,
Flutt'ring high in fancied worth,
Lo! the fickle air, that raises,
Brings us down to parent earth.

Learned sophs, in systems jaded,
Who for new ones daily call,
Cease, at length, by us persuaded,
Ev'ry leaf must have its fall.

Youths, tho' yet no losses grieve you,
Gay in health and manly grace,
Let not cloudless skies deceive you,
Summer gives to Autumn place.

Venerable fires, grown hoary,
Hither turn th' unwilling eye,
Think, amidst your falling glory,
Autumn tells a winter nigh.

Yearly in our course returning
Messengers of shortest stay,
Thus we preach this truth passing,
"Heav'n and earth shall pass away."

On the Tree of Life eternal.
Man, let all thy hope be staid,
Which alone, for ever vernal,
Bears a Leaf that shall not fade.

MONTHLY OBITUARY.

Jan. 1.] YESTERDAY se'ennight died, the Rev. John Clendon, M. A. vicar of Brompton Regis in Somersetshire, and formerly fellow of Emmanuel college, Cambridge; B. A. 1744; M. A. 1748. The living is in the gift of that society. Lately died, the Rev. Anthony E. Hammond, rector of Ivychurch, and vicar of Lympne, in Kent. The former is in the gift of his Grace the Lord Archbishop of Canterbury, and the latter in that of the Rev. the Archdeacon.

On Friday last died, the Rev. N. Wakeham, D. D. dean and rector of Bocking, in Essex. Bocking is a peculiar of the see of Canterbury, and in the gift of the archbishop. The Rev. Mr. Baxter, of the collegiate church of St. Catherine near the Tower.

Jan. 9.] Early on Tuesday morning died, after a short illness, at his house at Stretham, near Ely, the Rev. John Swaine, rector of Stretham, vicar of Little Shelford, and in the commission of the peace for the isle of Ely. He was formerly of Peterhouse, Cambridge. B. A. 1777; M. A. 1780. The valuable rectory of Stretham is in the patronage of the bishop of Ely, and the vicarage of Little Shelford in the gift of William Finch Finch, Esq.

On Saturday se'ennight died, at St. David's, aged 87, the Rev. Delebere Pritchett, 57 years sub-chantor of that cathedral, and 49 years parish-priest.

Lately died, in the 70th year of his age, the Rev. Henry Sampson, rector of Croftcombe and Sutton, in Somersetshire.

Lately died, at Hadley, near Barnet, Middlesex, Mrs. Chapone, aged 75, daughter of John Mulso, Esq. and niece to Dr. Thomas, bishop of Winchester.—A pious lady well known to literature by her publication, entitled "Letters on the Improvement of the Mind, addressed to a young Lady." And another small volume, called "Mrs. Chapone's Miscellanies," both highly esteemed at that time, the year 1773.

Died, the Rev. John Swinnerton, vicar of Wybunbury, Cheshire.

The Rev. Thomas Till, curate of Thaxtstead, Essex.

Jan. 17.] On Friday last died, at Wortley in Yorkshire, the Rev. Thomas Thwaites, rector of Seagrave, Leicestershire, and formerly fellow of Queen's college, Cambridge. He proceeded B. A. 1750; M. A. 1754; and B. D. 1763. The rectory is in the gift of the Master and Fellows of Queen's college.

Jan. 23.] Last week died, suddenly, in the 70th year of his age, the Rev. William Seges, vicar of Teddenham, Gloucestershire; vicar of Chepstow, and perpetual curate of St. Arvon's, Monmouthshire; and in the Commission of the Peace for both counties.

At Dublin, the Right Hon. John Earl of Clare, Lord High Chancellor of Ireland. His Lordship for some months past had suffered inconceivable tortures, in consequence of the accident which befel him about a year since in Hyde Park. The hurts which he then received are supposed, however, not to have accelerated his demise. The disorder which proved fatal was a dropsy in the chest.

Suddenly

Suddenly, at Truro, the Rev. J. Vivian, of Penkaleenick, Cornwall.

At Blackheath, the Rev. William Gardner, rector of Caversham, Bucks.

The Rev. Mr. Holt, rector of Finmore, in this county.

Lately at Bideford, Devon, the Rev. Thomas Blifs, A. B. vicar of Ashford, and of Yarncombe, both in that county, and which livings are in the gift of the crown. Mr. Blifs was the author of a sermon entitled "Joseph a Type of Christ." He was formerly a student of Christ Church, Oxford; and was the second son of Nathaniel Blifs, A. M. Savilian Professor of Geometry in that university, and Astronomer Royal.

CHURCH PREFERMENTS, &c.

OXFORD.

Jan. 2.] THE Rev. John Smyth, D. D. Master of Pembroke-college, in this university, and one of the prebendaries of Gloucester, is instituted to the rectory of Rudford, Gloucestershire, void by the cession of the Rev. William Gyllett, and on the presentation of the Dean and Chapter of Gloucester.

The Rev. Samuel Smith, B. D. student of Christ-church, has been collated, by his Grace the Archbishop of York, to a Prebendal Stall in the Cathedral-church of York.

The Rev. W. W. Davies is presented to the rectory of Whittington, Salop, void by the death of the Rev. Mr. Lloyd.

Jan. 16.] Thursday, the first day of Lent Term, the Rev. John Nelson, and William Bewsher, Queen's college; Mr. William Holt, of Brasenose college; and the Rev. George Mountjoy Webster, of St. John's college, B. A. were admitted Masters of Arts.

Messrs. George Wheeler, of St. Edmund Hall; John Page, of Brasenose college, and Rowland Williams, of Jesus college; were admitted Bachelors of Arts.

Lord Viscount Newark has been pleased to present the Rev. Robert Savage, M. A. of Pembroke college, to the Vicarage of Hartford, Devon.

The Rev. George Wallett is nominated to the perpetual Curacy of Berrow, by the Rev. the Dean and Chapter of Worcester, on the resignation of the Rev. Allen Wheeler.

The Rev. Samuel Henshall, M. A. Fellow of Brasenose college, is presented by that society, to the rectory of Stratford, Bow, Middlesex.

The Rev. John Higgins is instituted, by the Lord Bishop of Hereford, to the living of Bacton, in that county, on the presentation of Sir Hungerford Hoskins, Bart.

The Right Hon. the Earl of Landaff has been pleased to appoint the Rev. William Mariden, M. A. of Blackrod, to be one of his Lordship's domestic Chaplains.

The Right Hon. the Countess of Loudoun, has been pleased to appoint the Rev. Lancelot Sharpe, A. M. late of Pembroke Hall, Cambridge, to be one of her domestic Chaplains.

NOTICES.

Jan. 23.] The Savilian Professor of Geometry intends to begin two courses of Lectures on the 1st of next month, viz. a Course in the Elements of Euclid at twelve o'clock, and at one o'clock, a Course in the Elements and Application of Plane and Spherical Trigonometry.

The Installation of the twenty Knights of the Bath, who have not been installed, is expected to take place the ensuing May.

CAMBRIDGE.

The first prize of 40l. founded by the late Rev. John Hulse, formerly of St. John's college, for the best dissertation, in the English language, on the Evidences of the Christian Religion, was last week adjudged to Mr. John Bird Sumner, Fellow of King's college, and assistant Master at Eton.

The Rev. Mr. Cracroft, of Louth, is inducted into the rectory of Rippingale cum Rington, in Lincolnshire, on the presentation of Sir Gilbert Heathcote, Bart.

The Rev. Christopher Atkinson, son of the Rev. Miles Atkinson, of Leeds, is appointed Minister of the church of Elland.

The Rev. Mr. Wilson, of Magdalen college, is appointed under Master of the free grammar school at Bradford.

The Rev. Wilfred Huddleston, M. A. Whitehaven, is presented, by his Grace the Duke of Norfolk, to the valuable rectory of Handsworth, in the West Riding of Yorkshire.

Jan. 8.] The Rev. William Tolbutt Staines, Fellow of Queen's college, is appointed, by the Dean and Chapter of Rochester, a Minor Canon of that cathedral.

The Rev. Morgan Lewis, of Lambourne, and formerly of St. John's college, has been inducted to the living of Great Sampford with Hempsford annexed, in Essex, upon the presentation of Captain Eliab Harvey, of Rolls, in Chigwell.

The Rev. Henry Plimley, M. A. is presented, by the Rev. Dr. Bingham, archdeacon of London, to the vicarage of St. Leonard, Shoreditch.

Jan. 15.] The Rev. Thomas Dade, M. A. of Caius college, was yesterday elected
a Fellow of that society. Tt

The Rev. James Capper, M. A. vicar of Wilmington in Sussex, is presented, by her Grace the Duchess of Dorset, to the rectory of Ashhurst in Kent.

The Rev. Edward Burton Barker, B. A. is instituted to the rectory of Bacton, in Suffolk, on the presentation of William Mason, jun. Esq.

The Bishop of Exeter has presented the Rev. John David Perkins, M. A. and Chaplain to his Royal Highness the Prince of Wales, to the rectory of St. Lawrence, in that city.

Lord Courtenay has presented the Rev. Timothy Napleton, M. A. and rector of Powderham, to the rectory of North Bovey, in Devonshire, void by the death of the Rev. John Lock.

The Rev. Bernard Cracroft, of Louth, domestic chaplain to the Right Hon. Lord Glastonbury, is empowered, by dispensation under the great seal, to hold the rectory of Rippengale, together with the rectory of West Keal, both in the county and diocese of Lincoln.

Jan. 22.] This day, being Bachelors' Commencement, the following 89 gentlemen, from the undermentioned colleges, will be admitted Bachelors of Arts.

[Note—The names are arranged alphabetically.]

Trinity college. Messrs. Campbell, Carruthers, Freeman, Freer, Gouldsmith, Gretton, Jaumard, Judson, Kent, Macfarlan, North, Palmer, Scarlett, Shipperdson, Sutton, Walker, Wilkinson, Wolfenholme. Yeates—19.

St. John's college. Messrs. Barber, Bingle, Birch, Cunningham, Evans, Forbes, Goodwin, Hufsey, Lowe, Mackenzie, Palgrave, Peck, Smith, Stanley, Stephen, Stratton, Weyland, Wheatley—18.

Peter-house. Messrs. Bodley, Burton, Eliot, Hutchinson—4.

Clare-hall. Messrs. Ambler, Corfield, Morriss, Parson, Verell—5.

Pembroke-hall. Messrs. Briggs, Hamilton, Harenc, Newton, Paley—5.

Cains-college. Messrs. Barnwell, Cooper, Oaks, Sainsbury, Syer—5.

Trinity-hall. Mr. Hopkins—1.

Bene's college. Messrs. Durham, Ince, Jones, Layton, Martin, Pye—6.

Queen's college. Messrs. Barker, Godfrey, Humphries, Thompson, White—5.

Catherine-hall. Messrs. Allot, Cautley—2.

Jesus college. Messrs. Bennett, Forge—2.

Christ's college. Messrs. Bonney, Grisdale, Moore—3.

Magdalen college. Messrs. Atkinson, Devereil, Wilding, Wilson—4.

Emmanuel college. Messrs. Ferguson, Holland, Postlethwaite, Wainwright—4.

Sidney college. Messrs. Eyre, Marshall, Rogers, Renoliard, Phillipps, Thompson—6.

The *Senior Wrangler* this year is Mr. White, of Queen's.

Lord Burgherth, eldest son of the Earl of Westmoreland, is admitted of Trinity college; Mr. Charles Ekins, and Mr. Duke Yonge, of King's college, were yesterday admitted Fellows of that Society.

The Rev. Cæsar Morgan, D. D. formerly of Christ's college, is presented, by the Hon. and Right Rev. the Lord Bishop of Ely, to the valuable rectory of Stretham in this county, vacated by the death of the Rev. Mr. Swaine.

The Rev. John Sheepshanks, M. A. Fellow of Trinity college, is presented to the valuable living of the Holy Trinity in Leeds, vacated by the death of the Rev. Francis Cripps, formerly of Trinity college.

The Rev. Thomas Cole, of Daventry, has been collated, by the Lord Bishop of Peterborough, to the vicarage of Long Buckby, in Northamptonshire.

The Rev. Joseph Venables, M. A. of Clare-hall, is appointed domestic chaplain to Lord Viscount Hereford.

The Rev. John Griffiths, late Fellow of Queen's college, Oxon, was a few days since elected, by the Dean and Chapter, to the head Mastership of the King's school, Rochester.

TO CORRESPONDENTS.

TO our numerous and respectable Correspondents we are greatly obliged for the importance as well as the nature of their communications. To several we could express ourselves in terms dictated by the warmth of purest friendship, expressive of our personal esteem for their generous aid and grateful assistance, were we not assured that, viewing as they do the tendency of our labours, they feel solicitous for the welfare of a publication, of which the chief intents are to promote Christianity, to diffuse and establish Christian principles, to pull off the mask, that conceals hypocrisy, and to support and maintain those doctrines and that government, which, in church and state, are essential to the welfare of the United Kingdom.

The letter of the "Young Quaker" is inadmissible, as the continuance of such a correspondence would evidently be disagreeable to most of our readers.

We sympathize with our honest correspondent "Margery," but the insertion of her letter would, in our opinion, hardly remove the cause of her complaint. She must perceive that the abuse she speaks of has already been noticed by us.

" " shall carefully be investigated.

THE
ORTHODOX
CHURCHMAN'S MAGAZINE,
For FEBRUARY, 1802.

Be ye followers of them who through FAITH and PATIENCE inherit the PROMISES.

ST. PAUL to the HEBREWS.

THE LIFE OF RICHARD HOOKER.

THE *judicious* and *immortal* author of the ECCLESIASTICAL POLITY was born at Heavitree, a small village near Exeter, about the year 1559. His parents were in rather mean circumstances, yet they contrived to give their children a good education, and Richard in particular, was placed at the grammar-school in Exeter. It is observed, says his honest biographer, Walton, that at his being a school-boy, he was an early questionist, quietly inquisitive *why this was, and that was not, to be remembered? Why this was granted, and that denied?* This being mixed with a remarkable modesty, and a sweet serene quietness of nature, and with them a quick apprehension of many perplexed parts of learning, imposed then upon him as a scholar, made his master and others believe him to have an inward blessed divine light, and therefore to consider him as a little wonder. This meekness and conjuncture of knowledge, with modesty in his conversation, being observed by his school-master, caused him to persuade his parents (who intended him for an apprentice) to continue him at school, till he could find some means to ease them of a part of their care and charge, assuring them that their son was so enriched with the blessings of nature and grace, that God seemed to single him out as a special instrument of his glory. Accordingly, this good school-master prevailed upon John Hooker, then chamberlain of Exeter, and uncle to Richard, to maintain him at the university; but soon afterwards this Mr. Hooker mentioning the good qualities of his nephew to bishop Jewell, who was also a relation of his, that excellent prelate took the charge off his hands. By him Richard Hooker was sent, in 1567, to Corpus Christi College, Oxford, where he was provided with a clerk's place, which, with the bishop's allowance, supported him comfortably. After continuing at the university about three years, he took a journey on foot, with a companion, and fellow-collegian, into Devonshire, to see his mother. They took Sa-

Vpl. II. Churchm. Mag. Jan. 1802. I lifbury

lisbury in their way, purposely to see the good bishop, who made Mr. Hooker and his friend dine with him at his own table; and at parting the bishop gave him good counsel, and his benediction, but forgot to give him money. On reflection, the pious prelate sent a servant, in haste, to call Richard back, and at his return said to him, *Richard, I sent for you back to lend you a horse, which hath carried me many a mile, and I thank God, with much ease, and then delivered into his hand a walking-staff, with which he had himself travelled through many parts of Germany; and then he continued, Richard, I do not give, but lend you my horse; be sure you be honest, and bring my horse back to me at your return this way to Oxford. And I do now give you ten groats to bear your charges to Exeter; and here be ten groats more, which I charge you to deliver to your mother, and tell her, I send her a bishop's benediction with it, and beg the continuance of her prayers for me. And if you bring my horse back to me, I will give you ten groats more to carry you on foot to the college, and so God bless you, good Richard.*

But Mr. Hooker never saw his kind patron again, for shortly after this interview he received the melancholy news of his death. This circumstance affected him greatly, but Dr. Cole, the president of his college, raised his spirits by assuring him, that he should want for nothing to enable him to prosecute his studies, and he was as good as his word.

Not long before his death, bishop Jewell had recommended his nephew to Dr. Edwin Sandys, archbishop of York, to be tutor to his eldest son, and accordingly his grace sent him to Oxford instead of Cambridge, on that recommendation, for which he alledged this reason, *I will have a tutor for my son that shall teach him learning by instruction, and virtue by example; and my greatest care shall be of the last, and (God willing) this Richard Hooker shall be the man into whose hands I will commit my Edwin.*

And, doubtless, a better choice could not be made; for Mr. Hooker was now in the nineteenth year of his age, had spent five in the university, and had, by a constant unwearied diligence, attained a perfection in the learned languages. With this knowledge he had also a clear method of demonstrating what he knew, to the great advantage of all his pupils, (which in time were many) but especially to his two first, Edwin Sandys and George Cranmer.

This (says Walton) for Mr. Hooker's learning. And for his behaviour, amongst other things, this still remains of him: that in four years he was but twice absent from the chapel prayers; and that his behaviour there was such as shewed an awful reverence of that God whom he then worshipped, giving all outward testimonies that his affections were set on heavenly things. This was his behaviour towards God; and for that to man,—it is observable that he was never known to be angry, or passionate, or extreme in any of his desires; never heard to repine or dispute with providence, but by a quiet gentle submission and resignation of his will to the wisdom of his Creator, bore the burthen of the day with patience; never heard to utter an uncomely word: and by this, and a grave behaviour, which is a divine charm, he begot an early reverence unto his person, even from those that at other times, and in other companies, took a liberty to cast off that strictness of behaviour and discourse that is required in a collegiate life. And when he took any liberty to be pleasant, his wit was never blemished with scoffing, or the utterance of any conceit, that bordered upon or might
beget

beget a thought of looseness in his hearers. Thus mild, thus innocent and exemplary was his behaviour in college; and thus this good man continued till his death, still increasing in learning, in patience and piety.

In 1578, he was admitted a scholar on the foundation, and in 1577, he took his master's degree, in which year he became fellow of his college.

In 1579, he was chosen to read the Hebrew lecture, but shortly afterwards, with his learned countryman, Dr. John Reynolds, he was expelled the college. It is certain they were not restored till the end of that year, but what the occasion of their expulsion was, does not appear. There is, however, a letter extant of Dr. Reynolds to Sir Francis Knolles, which complains strongly of the conduct of a "certain person of the college for unrighteous dealing" in this business, and the letter had the desired effect of restoring these two excellent men to their stations.

Shortly after this he entered into orders, and in 1581, was appointed to preach at St. Paul's Cross, on which occasion he lodged at what was called the *Shunamite's House*, because it was appropriated for the convenience of those ministers, who came from the universities, to preach at that place. This house was at that time kept by one *Churchman*, whose wife persuaded poor Mr. Hooker that it would be better for him to get a wife; and, on her recommendation, he not long after married her daughter, *Joan*, who brought him neither beauty nor portion; and for her conditions, they were too like that wife's which is, by Solomon, compared to a *dripping house*. By this marriage the good man was drawn from the tranquillity of his college, into the thorny wilderness of a busy world; into those corroding cares that attend a married priest, and a country parsonage; which was Drayton Beauchamp, in Buckinghamshire.

In this condition he continued about a year, in which time his two pupils, Edwin Sandys and George Cranmer, took a journey to see their tutor, where they found him reading *Horace*, and tending a few sheep, in a common field; which he told them he was obliged to do, because his servant was gone home to dinner. When the man returned and released him, his pupils accompanied him to the house, where their best entertainment was his quiet company, which was soon denied them; for *Richard* was called to *rock the cradle*; and the rest of their entertainment was so unpleasant that they departed the next day. The condition of their tutor greatly distressed them, and Mr. Sandys represented it in such a manner to his father, that, through his interest, Mr. Hooker was the next year (1585) appointed master of the Temple. About this time the Puritans or Nonconformists, being encouraged by the Earl of Leicester, were uncommonly arrogant, and greatly disturbed the peace of the nation, by the zeal with which they endeavoured to promote what they called reformation. The providence of God had placed that great prelate Dr. John Whitgift in the See of Canterbury, and by his steadiness the Church of England was guided safely through the storm. Yet the Puritans continued very active in their attempts to despoil the church; and their lecturers were exceedingly bold in declaiming against episcopacy and a prescribed form of prayer, the use of the surplice, of the sign of the cross, and other primitive institutions. The Temple Church had one of these zealots for an afternoon preacher, one Travers; who, being greatly disappointed at not obtaining the mastership, set himself to oppose the sentiments of Mr. Hooker, in his public discourses. This man was of the Presbyterian party, and Mr. Hooker was a firm Episcopalian; so that, as one pleasantly observed,

observed, *the forenoon sermon spake Canterbury, and the afternoon Geneva.* This opposition continued a long time, till the prudent archbishop put a stop to it by prohibiting Mr. Travers from preaching. Against this prohibition he appealed to the privy council; but, though he had some powerful friends there, yet he could not prevail, for the queen had prudently committed the affairs of the church to the archbishop's management.

This affair gave great offence to the Puritans, and a paper contest ensued between Mr. Hooker and Mr. Travers, in which the former distinguished himself by his extensive learning, strength of reasoning, and candour of expression. It is not unworthy the noting, says his honest biographer, that in the managing of so great a controversy, a sharper reproof than this, never fell from the happy pen of this humble man: *Your next argument* (says Mr. Hooker, in reply to some angry exceptions of his antagonist) *consists of railing, and of reasons; to your railing I say nothing, to your reasons I say what follows.*

The following observation of Walton on this passage and behaviour of Mr. Hooker, is most excellent. "I am glad of this fair occasion (says he) to testify the dove-like temper of this meek, this matchless man; and, doubtless, if Almighty God had blest the Dissenters from the ceremonies and discipline of this church, with a like measure of wisdom and humility; instead of their pertinacious zeal; then obedience and truth had kissed each other; then peace and piety had flourished in our nation, and this church and state had been blest like *Jerusalem, that is at unity with itself*; but this can never be expected till God shall bless the common people of this nation with a belief *that schism is a sin; and they are not fit to judge what is schism*; and bless them also with a belief, *that there may be offences taken which are not given, and that laws are not made for private men to dispute but to obey.*"

To this dispute we are indebted for those immortal books of ECCLESIASTICAL POLITY, concerning the excellence of which it would be unnecessary to make any remarks in this place. The foundation of these books was laid in the Temple, but not finding that a fit place wherein to finish what he had designed, he solicited the archbishop for a removal to some retired spot, "where (says he) I may study, and pray for God's blessing upon my endeavours, and keep myself in peace and privacy, and behold God's blessing spring out of my mother earth, and eat my own bread without oppositions."

His request was readily complied with, and the rectory of Boscum, in the diocese of Salisbury, becoming vacant, he was presented to it in 1591, in which year he was also instituted to be a minor prebend in that cathedral.

In 1595, he quitted Boscum for the rectory of Bishop's Bourne, in Kent, to which he was presented by the archbishop, and here he continued till his death. The four first books of his *Polity* were published while he resided at Boscum, and the fifth appeared in 1597, with a dedication to his patron, the archbishop.

These books were read with admiration, not only at home, but in foreign nations. They were soon conveyed to Rome, where Cardinal Allen and Dr. Stapleton, two learned Englishmen, presented them to Pope Clement VIII. with this commendation, *that, though his holiness had said he never met with an English book whose writer deserved the name of author; yet there now appeared a wonder, for a poor obscure English priest had writ four such books of laws and church polity, and in a style that com-*
pressed

pressed such a grate, and so humble a majesty, with such clear demonstration of reason, that in all their readings they had not met with any that exceeded him. In consequence of this encomium, the Pope desired Dr. Stapleton to read part of the work to him in Latin, and when the doctor had done, he said, "*There is no learning that this man hath not searched into; nothing too hard for his understanding. This man indeed deserves the name of an author; his books will get reverence by age, for there are in them such seeds of eternity, that if the rest be like this, they shall last till the last fire shall consume all learning.*" Well might the same pope enquire what dignity the author of the ECCLESIASTICAL POLITY enjoyed in the Church of England; and well might he express his astonishment at hearing that he was only a poor country parson, in this emphatic manner: "*I fear nothing from a church that can neglect such a man as Hooker.*"

King James the First had so high an opinion of this great work, that, when he came to England, he enquired of archbishop Whitgift for Mr. Hooker, and on being told that he died the year before Queen Elizabeth, who received the news of his death with great sorrow, the king replied, "And I receive it with no less, that I shall want the desired happiness of seeing and discoursing with that man, from whose books I have received such satisfaction: indeed, my lord, I have received more satisfaction in reading a leaf, or paragraph in Mr. Hooker, though it were but about the fashion of churches, or church music, or the like; but especially of the sacraments, than I have had in the reading particular large treatises, written but of one of those subjects, by others, though very learned men: and I observe, there is in Mr. Hooker no affected language, but a grave, comprehensive, clear manifestation of reason; and that backed with the authority of the Scripture, the Fathers, and Schoolmen, and with all law both sacred and civil. And, though many others write well, yet in the next age they will be forgotten; but, doubtless, there is in every page of Mr. Hooker's book, the picture of a divine soul, such pictures of truth and reason, and drawn in so sacred colours, that they shall never fade, but give an immortal memory to the author."

That excellent prince, Charles the First, had this great work in so much veneration, that he recommended the study of it with much affection to his children.

More might be said of these books, but it is needless, and, therefore, we shall proceed to notice Mr. Hooker in his character as a parish priest.

The parsonage of Bourne is situated three miles from Canterbury, and near the road which leads from that city to Dover; and he had not resided there a year, before the fame of his writings, and the sanctity of his life, became so remarkable, that many turned out of the road on purpose to see a man so much admired. But, as our Saviour said of the baptist, *What went they out to see? A man clothed in purple and fine linc?* "No indeed, but an obscure, harmless man; a man in poor clothes, his loins usually girt in a coarse gown, or canonical coat; of a mean stature, and stooping, and yet more lowly in the thoughts of his soul; his body worn out, not with age, but study and holy mortifications; his face full of heat-pimples, begot by his inactivity and sedentary life."

His humility and modesty were so great, that his poor parish-clerk and he did never talk together, but with both their hats on, or both off, at the same time.

This parish-clerk lived till the third or fourth year of the long-parliament,

ment, at which time the lawful rector of Bourne was sequestered for his loyalty, and a Puritan put into the living, which circumstance so troubled the clerk, that he said, "They had sequestered so many good men, that he doubted if his good master, Mr. Hooker, had lived, they would have sequestered him too."

It was not long before this intruding minister adopted the Genevan mode of receiving the sacrament; to which end the day was appointed for a select company, and forms and stools were set about the altar for them to sit and eat and drink; but when they went about this work, they wanted some stools, which the minister sent the clerk to fetch, and also cushions (but not to kneel upon): when the clerk saw them sit down, he began to wonder, but the minister bad him *cease wondering, and to lock the church door*; to whom he replied, *Pray take you the keys and lock me out, I will never come more into this church: for all men will say, my master Hooker was a good man, and a good scholar, and I am sure it was not used to be thus in his days.*

And report says, the old man went home and died a few days after.

But let us leave the grateful clerk in his grave, and return to Mr. Hooker, continuing our observations of his Christian behaviour in this place, where he gave a holy valediction to all the pleasures and allurements of earth, possessing his soul in a virtuous quietness, which he maintained by constant study, prayers, and meditations. His use was to preach once every Sunday, and he or his curate to catechise after the second lesson in the evening prayer; his sermons were neither long nor vehement, but uttered with a grave zeal; his eyes always fixed on one place, to prevent his imagination from wandering, insomuch that he seemed to study as he spake; the design of his sermons was, to shew reasons for what he delivered; and with these such a kind of rhetoric as did rather convince and persuade, than alarm men into piety; studying not so much for matter as for apt illustrations to teach his unlearned hearers by familiar examples, and then make them better by convincing applications; never labouring by hard words, and by needless distinctions and subdistinctions, to amuse his hearers, and get glory to himself, but only glory to God.

He never failed the Sunday before every Ember-week, to give notice of it to his parishioners, persuading them to earnest prayer for a learned and pious clergy. And his own practice was, to retire into the parish-church every day in that week, where he spent many hours in secret devotions.

He would by no means omit the customary time of *procession*, persuading all, both rich and poor, as they regarded harmony and their parish rights and liberties, to accompany him in his perambulation, in which he usually indulged himself in more pleasant discourse than at other times, still inclining his parishioners to meekness, and mutual kindnesses and love. He was diligent to inquire who of his parish were sick, or any ways distressed, and would often visit them unsent for; supposing that the fittest time to discover to them those errors, to which health and prosperity had blinded them; and having, by pious reasons and prayers, moulded them into holy resolutions for the time to come, he would incline them to a confession of their sins, with purpose to forsake them, and then to receive the communion, both as a strengthening of those holy resolutions, and as a seal betwixt God and them of his mercies to their souls, in case that sick-

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ness did put a period to their lives. And as he was thus tender to the sick, so was he as careful to prevent law-suits, urging his parishioners to bear with each other's infirmities, and to live in love.

This was his constant behaviour both at Bourne, and in all the places in which he lived: yet even his blameless character could not pass without slander. The Nonconformists hated him on account of his unanswerable book, and to injure him they raised a black report of incontinency against him. The good man bore the reproach with much meekness, but his friends were more zealous for his reputation, and traced the calumny to its source, and when the whole was discovered, his reply was, *The Lord forgive them.*

The account of his happy death we have already given, in page 433, of our first volume, and, therefore, shall not repeat it here. He died in 1600, and lies buried in the parish-church of Bourne; where Sir William Cooper erected a monument to his memory, but his best monument is that immortal work on ECCLESIASTICAL POLITY, of which, as we have already observed, only five books were printed in his life-time, and the remaining three did not appear till 1662. So great has been the reputation of this illustrious champion of church order, that he has seldom been mentioned by learned men but with the epithets of *venerable* or *judicious* affixed to his name.

ADDITION TO THE CATALOGUE OF BISHOPS TO THE YEAR 1608;

Being a Character and History of the Bishops during the Reigns of Queen ELIZABETH, and King JAMES; and an additional Supply to Dr. GODWIN'S Catalogue. By Sir JOHN HARRINGTON, Kt. Written for the private use of Prince Henry.

(Continued from page 9.)

NUMBER II.—LONDON.

BISHOP ELMER.

MY purpose in this work from the beginning, and my promise to your highness, being to adde to this author, a supply of some matters that he purposely omitted writing in the latter yeers of Queen Elizabeth, and my resolution being to write plainly, without feare or favour of those I doe write, I will proceed confidently, as I have begun; in which, I persuade my selfe I have some advantage of the author himselfe, for freedom of speech, both in the time, and many other circumstances. For he was no foole that gave that rule,

Mitissima fors est

Regnorum, sub Rege novo.

Againe, I being a lay-man, am not so obnoxious to their apprehensions, that may be offended with that I shall say, as he was being a churchman.

Thirdly, I lived in a place, where I might know many things without enquiry, which had been scarce safe for him, in that time to enquire after.

Lastly, he writes to the world publicly, and I but privately to your highness. Therefore I will proceed *quo ad sciam, poteroque.*

The first bishop of London I have to write of, is Mr. John Elmer, of whom

whom my author hath spoken too little, and I perhaps, shall seem to say too much; yet once I thought to have said somewhat of Bonner, because I may remember him living in the late queen's time unbishopped, and went sometimes abroad; but I was so young then, as I could judge nothing; and he was so hated, that every ill-favoured fat fellow that went in the street, they would say, that was Bonner. But me thinks now, by that I have heard of him, I could liken him to Dionysius the tyrant of Syracuse, who being cruell and peremptory in prosperity, was both patient and pleasant in adversity. For example, that tyrant being expelled his realm, and living a poore pedant, was one day with men of mean fort, drinking in a tavern, some Diogenes espying him, came to him with reverence, opening, and shaking his upper garment (for so they used in those daies, that came into the king's chambers, to shew they had no weapons). Dionysius perceiving the scorn, was nothing troubled, but bad him come and drink with him, and shake his cloaths at the going out, that his host might see he carried nothing with him. So Bonner having twice lost his bishoprick, walking with his tippet in the strete, one begg'd it of him (in scoffie) to line a coat; No (saith he) but thou shalt have a fooles head, to line thy cap. And to another that bad him good morrow bishop *quondam*, he straight replied, Farewell, knave *semper*. I have been told also, that one shewed him his own picture in the Book of Martyrs, in the first edition, on purpose to vex him; at which he laught, saying a vengeance on the foole, how could he get my picture drawn so right? and when one asked him if he were not ashamed to whip a man with a beard, he laught, and told him, his beard was grown since; but (saith he) if thou hadst been in his case, thou wouldst have thought it a good commutation of pennance, to have thy bum beaten, to save thy body from burning; but this is too much of this sloven.

I come now to Bishop Elmer, whom in my own particular I loved very well, and yet performing truly the task I have undertaken, I shall shew perhaps no great signe of it. He was a man but mean of stature, yet in his youth very valiant, which he forgot not in his age. When he first became a preacher, following the popular phrase, and fashion of the younger divines of those times, which was to inveigh against the supersticies of the churchmen, he is remembred, namely to have used these words in a sermon, before a great auditory, *Wherefore away with your thousands, you bishops, and come down to your hundreds, &c.* but this was but a heat of his spirit; of which not long after, by reading and conference, he was thoroughly cured; in so much as being asked by one of his own rank, after he was bishop of London, what he meant, to preach of the brainfick fashion, he answered with the words of St. Paul, *Cum essem parvulus, loquebar ut parvulus, sapiebam ut parvulus.*

But certain it is, no bishop was more persecuted and taunted by the Puritans of all sorts, then he was, by libels, by scoffes, by open railing, and privy backbiting. It is a vulgar, yet a passage not unworthy remembring, that past between one Mr. Maddoxe, and him: For when the bishop had recovered him about some matter concerning Puritanisme, and he answered the bishop somewhat untowardly and thwartly; the bishop (as he was ingenious ever) said unto him, thy very name expresth thy nature, for Maddox is thy name, and thou art as mad as a beast as ever I ever talked with. The other not long to seek of an answer, by your favour, Sir, (said he) your deeds answer your name righter then mine: for
your

your name is Elmar, and you have marr'd all the elms in Fulham, by lopping them. He used for recreation to bowle in a garden; and Marton Marprelate thence takes this taunting scoffe, that the bishop would cry rub, rub, rub to his bowle, and when it was gone too farre, say, The divell goe with it; and then, quoth he, the bishop would follow. Thus they rubb'd one another, till they were all gall'd sometimes; and the bishop was so weary of the place, that he would gladly have removed to Ely, and made great suit for it, and was put in some hope of it. I have seen a letter or two of his, to his friend, subscribed thus, yours in love, but not with London; yet would he not take it with those hard conditions that were proposed, lest Mr. Maddox, and his like, might call him Elymar; for as it was noted as an ill fortune of his, to have died bishop of London, which eight before him in a hundred yeers had not done, but been either preferred, or deprived. He was diligent in preaching at his cure, where he was first beneficed; and when his auditory grew dull, and unattentive, he would with some pretty and unexpected conceit, move them to attention. Among the rest was this: he read a long text in Hebrew, whereupon all seemed to listen what would come after such strange words, as if they had taken it for some conjuration. Then he shewed their folly, that when he spake English, whereby they might be instructed and edified, they neglected, and harkened not to it; and now he read Hebrew, which they understood no word of, they would seem so carefull and attentive. When there was talk of dangers, rumours of warres, and invasions, then he was commonly chosen to preach in the court, and he would doe it in so chearfull a fashion, as not onely shewed he had courage, but would put courage into others. Here is much doubt said he, of *Malum ab Aquilone*, and our Coleprophets have prophecied that *in exaltatione Luna: Ieo jungetur Leona*, the astronomers tell of a watry Trigon.

But as long as Virgo is in that ascendent with us, we need not fear of anything; *Deus nobiscum, quis contra nos*: and for this, the queen would much commend him, yet would she not remove him. But though he were stout, and wise and rich, yet had he beside his conflicts with those called Puritans, also some domestickall crosses. He had a daughter, a modest gentlewoman, and very well brought up, whom he gave in marriage to one Mr. Adam Squire, a minister and preacher, and learned, but a very fantastical man, as appeared partly the first day; for as I have heard, he would needs preach at his own marriage, upon this text, It is not good for Adam to be alone. This text he so pursued, after he had been some years married, that though his wife were away, yet Adam would not be alone. This course bred jealousy, jars and complaints, and the bishop as he had good cause, reprehended his son in law; he thinking to defend, or at least to revenge, himself, by recrimination, accused her to have received a love letter from a knight (but the Squire himself had indited that) and this was so cunningly handled by him, and with such probability, that her fault was as suspicious, as his was manifest; falsehood will out at last. The bishop that feared never a knight, nor lord in England, sends for the knight (contrary to the Squires expectation) boils out the whole matter, finds there were treacherous tricks put on his daughter, but no *Meretriv*, and being too wise to publish his own disgrace, and too stout to indure that; I have credibly heard (and believe that to be true) that with a good waster, he so mortified this old Adam of his son in law Squire, that he needed no other pennance but this, which was according

ding to the old *canon per disciplinam, et verbera*. In his sons he was more fortunate, than many bishops in England have been thought to have been; his eldest being a civil gentleman, and well left, another an excellent preacher, that hath preached oft before the king, and namely one sermon on this text out of the 2d. of the Canticles, verse 15. *'Take us the foxes, the little foxes that destroy our vines: for our vines, have small grapes: which sermon so pleased his majesty, that besides other approbations of that, he said to me, that if Mr. Ellmer had not had his father's collections and notes against puritans, he never could have made so good a sermon: and so much of Bishop Eimar.*

BISHOP FLETCHER.

There succeeded in less than one year's vacancy, as hath been already told, Mr. Richard Fletcher, a comely and courtly prelate, but I may say, as Tully said, when he had commended King Dejotarus to Cæsar, by the name of *Rex frugis*, a frugall, or thrifty king, he straight addeth this parenthesis, *quanquam reges hoc verbo laudari non solent*, although said he, kings are not accustomed to be praised with this word thrifty, so I might say, that comely and courtly, are no fit epithetons for the true praise of a prelate. I remembered before how Ely had been long vacant, almost 20 years, and Bristoll and Oxenford though both new erected bishopricks (saved as it were out of the ruins and ashes of the Abbies) were thought in some danger again to be lost, for Bristoll was held in *commendam*, and Oxford not much to be commended; wherefore about the year 88, that same *annus mirabilis*, some of the zealous courtiers, whose devotion did serve them to prey more on the church, than pray in the church, harkened out for fit supplies to these places, and sent their agents to find out some men that had great mindes and small means or merits, that would be glad to leave a small deanry to make a poor bishoprick, by new leasing out lands, that were now almost out of lease, but to free him from the guilt of it, the poor bishop must have no part of the fine. There was then a deane whom I may not name; but to give the story more life, I will name his place for names sake of Coventry, a man of great learning, but of no great living. To him was sent one of these foxes, the little foxes that destroy our vines, and make small grapes, with this favourable message, that his honourable lord had sent him to him, to let him know, how much he respected his good gifts (in which word also, there might be some equivocation) and though that was hard in those times, to pleasure men of his worth, according to their merit, yet my lord in favour of him, hath bethought him of this course, that whereas Salisbury was then like to be void by a remove, if this dean would for the present take the bishoprick of Oxford, which was then in a long vacation also, and make leases, &c. he should the next year be removed to Salisbury: the honest dean that in his soul detested such sacrilege, made this mannerly and ingenuous answer. Sir, I beseech you commend my humble service to his honourable lordship; but I pray you tell his lordship, that in my conscience, Oxford is not my right way, from Coventry to Salisbury: what became of Oxford I shall touch, and but touch hereafter, I come now to bishop Fletcher, that made not so much scruple to take Bristoll in his way, from Peterborough to Worcester, though that were wide of the right way, upon the sinister or bow hand many miles; as the card of a good conscience will plainly discover. I fortun'd to be one day at the

Savoy

Savoy with Mr. Secretary Walsingham, where Mr. Fletcher was then upon his dispatch for Bristol, a familiar friend of his meeting him there, had God give him joy, my lord elect of Bristol, which he taking kindly and courtly upon him, answered that it had pleased indeed the higher powers, so to dispose of him; but said his friend in his eare, do you not leave out *tot et tot* to such and such? He clapping his hand on his heart, in a good gracefull fashion, replied with the words of Naman the Syrian. Herein the Lord be mercifull to me; but there was not an Elizeus to bid him go in peace. What shall I say for him? *Non erat hoc hominis vitium sed temporis?* I cannot say so, for your highness knowes I have written otherwise in a book of mine I gave you *Libri 3. numero 80.*

*Alas a fault confessed were half amended,
But sin is double, that is thus defended,
I know a right wife man sayes and believes
Where no receivers are, would be no thieves,*

Wherefore at the most I can but say *Diridatur.* He was a well spoken man, and one that the queen gave good countenance to, and discovered her favour to him, even in her reprehensions, as Horace saith of Mæcenas. *Rerum tutela mearum, cum sis, et prave sectam stomacheris ob unguem;* for she found fault with him once for cutting his beard too short, whereas good lady (if she had known that) she would have found fault with him for cutting his bishoprick so short. He could preach well and could speak boldly, and yet keep decorum. He knew what would please the queen, and would adventure on that though that offended others. Once I remember there had been two counsellors sworn within compass of one year, and neither of them had a gray hair at that time, whereupon he glawnc't in his sermon at it with a sentence of Seneca.

Which Mr. Daniel upon a better occasion did put into English verse in this sort.

*That we may truly say, these spoil'd the state,
Young counsel, privat gain, and partiall hate,*

The queen as I said, found no fault with his liberrall speech, but the friends of these counsellors taxing him for that, I have heard he had this pretty shift, to tell the friends of either of them, he meant it by the other, Being bishop of London, and a widower, he married a gallant lady and a widow, sister to Sir George Gifford the pensioner, which the queen seemed to be extreemly displeased at, not for the by-gain of a bishop (for she was free from any such superstition) but out of her general dislike of clergymens' marriage: this being indeed a marriage that was talked of at least nine dayes; yet in a while he found means to pacifie her so well, as she promised to come, and I think did come to a house he had at Chelsey, For there was a stayre and a door made on purpose for her, in a bay window, of which pleasant wits discanted diversely, some said that was for joy, to shew he would (as the proverb is) cast the house out at window for her welcome, some more bitingly called it the impresse or emblem of his entry first to the bishoprick, viz. not at the doore, but at the window. But certain it is that (the queen being pacified, and hee in great jollity, with his faire lady and her carpets and cushions in his bed-chamber) he died suddenly, taking tobacco in his chaire, saying to his man that stood by him, whom he loved very well, Oh boy, I die; whereupon many bolts were

roved after him, and some spitefully feather'd, which both for charity sake, as well as brevity, I wil omit; but this blunt one, not knowing out of whose quiver it first came: but fitting a gray goose wing, I will produce as his most vulgar epitaph:

*Here lies the first prelate made Christendom see,
A bishop, a husband unto a lader,
The cause of his death was secret and hid,
He cry'd out I die, and e'en so he did.*

He was buried in the church, the Dean and Chapter of St. Paul's not being so scrupulous, as they of York were, the 9 of Hen. I. who because their archbishop died suddenly, buried him without the church-porch, notwithstanding he had been their great benefactor.

BISHOP VAUGHAN.

Mr. Richard Vaughan is the next I have to speak of, being the last man nam'd in my author's book, and of him he hath but two lines, onely declaring him to have been the bishop of Chichester.

Upon the remove of my lord at Canterbury that now is, he succeeded him in London, as is not unknown to your highnesse.

His beginning of preferment was under the lord keeper Puckering, being his examiner, of such as sued for the benefices in my lord's gift, in which, though some complaine he was too precise, yet for my part I ascribe to that one of his greatest praises. For this I know, that a preacher being a nobleman's chaplaine, and therefore qualified for two benefices, came to him recommended in good sort, and brought with him a gentleman of both their acquaintance, that some time had been an university man, to speak for his approbation. Mr. Vaughan examined him of no very deep points, and found him but shallow, and not very ready in the Roman tongue, his friend having been fain to help him up in two or three foul stumbles, both of language and matter; whereupon he dismiss'd him, without all hope of the benefice, and after told the gentleman seriously, that if he would have it himselfe, he would allow him sufficient, but the suiter by no means. He was in those daies very prompt, and ready in speech, and with all factious; he was an enemy to all supposed miracles, insomuch as one arguing with him in the closet at Greenwich, in defence of them, and alledging the queen's healing of the evil for an instance, asking him what he could say against it, he answered that he was loth to answer arguments taken from the topic place of the cloth of estate; but if they would urge him to answer, he said his opinion was, she did it by vertue of some precious stone in possession of the crown of England, that had such a naturall quality. But had Queen Elizabeth been told, that he ascribed more vertue to her jewels (though she loved them well) then to her person, she would never have made him bishop of Chester. He grew heavy and corpulent of a sudden, not so much with too much ease, as with too little exercise. *Corpus quod corrumpitur aggravat animam*; soon after his remove to London he fell into that drowfie disease, of which he after died, growing thereby unfit for the place, that requires a *vigilantius*, and not a *dormitanti*us. He was held a milde man, and was well spoken of in the city, which sometime hapneth not to them that deserve the best. To conclude, being taken with an apoplexie, he may properly be said to have slept with his forefathers.

DOCTOR

DOCTOR RAVIS.

Within a few moneths there succeeded him Dr. Ravis bishop of Gloucester, who is not formerly mentioned in this book, because Mr. Goldborough his predecessor in Gloucester was then living. His preferment to Gloucester makes me remember a story that some record of Scipio, who being made generall of the Roman army, was to name his questor or treasurer for the wars, whom he thought fit; being a place in those daies as is now in these, of great importance, one that took himself to have a speciall interest in Scipio's favour was an earnest suitor for it, but by the delay, mistrusting he should have a deniall, he importuned him one day for an answer. Think not unkindness in me (saide Scipio) that I delay you thus, for I have been as earnest with a friend of mine to take it, and yet cannot prevaile with him: noting hereby, that offices of charge and conscience, are fittest for such as shunne them modestly, rather than such as seek them greedily. And even so did my lords of the councill deale with Mr. Ravis, who being then dean of Christ-Church, which lightly is not held, but by some choice man of the university, being a place of good valew and reputation, was requested by them to take this bishoprick, when many that sued to have it, were put by. But as he was not willing to goe thither, so they of Gloucester, were more unwilling he should go thence, he was in a short space in so good liking of all sorts, insomuch as some that can scant well brook the name of a bishop, yet can be content to give him a good report.

For my part, I have observed great change in Gloucester, from that it seemed nine yeeres since, about the Earle of Essex going into Ireland; for at that time neither their bishop seemed to care for them, lying at a prebends in Worcester, which methought was very inconvenient: nor they seemed much to care for themselves, all their building both publique and private looking old and ruinous: whereas of late yeeres, their bishop keeping his house neere them, and being daily with them, they have built them a new market-place, and are now building a faire hall for justice; which commendable and comfortable disposition of the people, there and elsewhere, though it be principally ascribed to the joy and comfort that all well affected persons took of his majestie's happy entrance, and peaceable government, and of the succession established in his hopefull issue; yet is not the least to be imputed to the discretion and diligence of the pastors that waken and stirre up their charity, and make them more sensible of God's good blessings bestowed on them; and the rather by this good bishop's means. The lord of Shrewsbury hath very nobly, and like himself contributed to this so great and necessary work, giving a large portion of timber towards it.

Now, as I said, it hath pleased his majesty to place him in London, *magistratus indicabit virum*. This publique place (for I count the other was almost private to this) will shew what is in the man. I need not prognosticate, but I can wish and hope, that as he is for his person comparable to Mr. Fletcher, so he may equall Dr. Elmar in courage, Dr. Bancroft in carefulnesse, and Dr. Vaughan in his mild demeanour, to win the love of the people; and thus much be said concerning the bishops of London.

SACRED CRITICISM, No. V.

(Continued from page 16.)

A CRITIQUE, ON THE ORIGINAL PROPHECY OF CHRIST
THE SON OF DAVID. 2 SAM. vii. 1—15.TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

OF the several prophecies of the OLD TESTAMENT, cited as peculiarly characteristic of the MESSIAH or CHRIST, and *exclusively* applied to JESUS, in the sublime INTRODUCTION OF THE EPISTLE TO THE HEBREWS, on which A CRITIQUE was offered in the foregoing number; the earliest in order of time, and the most important, as furnishing the ground-work of the rest, is that celebrated prophecy of the MESSIAH's lineal descent from David, recorded 2 Sam. 7, 1—15.* and again, 1 Chron. 17, 1—14.:—so understood by the primitive Jewish Church; and believed by the Jews and neighbouring nations in our Saviour's time;—whence the appellation of "SON OF DAVID," appropriated to the MESSIAH, by the Pharisees, Matt. 22, 42.;—by the multitude, Matt. 12, 22. and 21, 9.;—and by the Canaanitish woman, Matt. 15, 28.: and the prophecy itself, expressly applied to JESUS, by the archangel Gabriel, Luke 1, 32—33.; and by the apostle Peter, Acts 2, 30—32.; and by the Primitive Fathers, *Tertullian, Augustin, &c.*

Wishing to evade the force of this most important prophecy, towards establishing the descent of JESUS CHRIST from David, "according to the flesh;" (Rom. 1, 3.) the later Jews transfer it to Solomon solely; in which they have been followed by the principal deistical writers, *Collins, &c.* while the generality of Christian divines and expositors, steer a middle course; maintaining a double sense of the prophecy, as primarily applicable to Solomon, the immediate son of David; and secondarily, to JESUS CHRIST, his remote son, or descendant:—an ambiguous mode of interpretation, which, (in the present instance, at least) I apprehend, is equally unsatisfactory to believers and infidels, and ruinous to the rational interpretation of Holy Writ, and, consequently, to the cause of genuine CHRISTIANITY.

A notable instance of the mischievous tendency of this accommodating scheme of double interpretation of prophecy, we have seen exhibited by two well meaning correspondents, (equally well disposed, I am persuaded, "to search the scriptures" in quest of truth,) *Beed* and *Bowstead*; both supposing, (with *Grotius*, and other commentators) that the sixteenth Psalm was spoken in the person of David;—a radical error, which led the former to propose a new and unwarranted reading of the original text:—

* The two Books of Samuel, in the Hebrew Canon, were considered as one: The *Talmudists* (*Bava Bathra, Kimchi*) suppose that Samuel wrote the 24 first Chapters of the first book; and that the rest were supplied by Gad and Nathan; on the authority of 1 Chron. 29, 29.—To undermine the evidence of these important books, (the first of which, contains Hannah's first or earliest prophecy of THE MESSIAH; 1 Sam. 2, 10; and the second, this, of his descent from David) the arch-infidel *Voltaire*, by a ludicrous blunder about the witch of Endor, exposed in THE INSPECTOR, dates them so low as the time of Alexander the Great;—and is followed by his satellite *Paine*, from the ancient term "Seer" applied to Samuel, instead of the more modern term "prophet." 1 Sam. 9, 9. A passage which might have been inserted, in later times, like that of Moses, Deut. 34, 10. without invalidating the antiquity of the books themselves.

"Thou

"Thou didst not leave *his soul* (meaning CHRIST'S) in the grave, &c." vol. i. p. 292. And the latter, to reject altogether the secondary or mystical application of the passage to CHRIST: "Thou wilt not leave *my soul* (meaning *David's*) in the grave, &c.":—with more consistency perhaps, but still more injuriously, to the momentous doctrine of OUR LORD'S resurrection, p. 330. See the sole application of the psalm to the MESSIAH, proved, in the CRITIQUE of last December, p. 464.

The supposed reference of this noble prophecy to *Solomon*, in the first instance, rests, 1. On the general resemblance of this prophecy to another, recorded, 1 Chron. 22, 7–13. and again, 1 Chron. 28, 2–7. whose appropriation to *Solomon* is unquestionable; and with which *Josiphus* plainly blended the former; Antiq. 7, 4, 4. p. 290. *Hudson*. And so seems *Solomon*, 1 Kings 8, 19. 2. On the authorized translation of the 13th verse of the former prophecy, "*If He commit iniquity I will chastize him with the rod of men, and with the stripes of the children of men*"—which is supported by all the ancient versions, the *Septuagint*, the *Syriac*, the *Vulgate*, the *Arabic*, and the *Chaldee paraphrase*:—And if so, it is justly contended, applies not to CHRIST, "*who did no sin, neither was guile found in his mouth.*" 1 Pet. 2, 22. Whereas it fully corresponds to *Solomon*, who "*did evil in the sight of the Lord.*" 1 Kings 11, 1–6. and "*with whom THE LORD was angry,*" and threatened "*to rend the kingdom from him.*"—9.

But however specious these arguments, they will, I trust, be found wanting in solidity, upon a more critical translation, and more careful comparison of the two prophecies; to which I now proceed:

THE FORMER PROPHECY.

2 SAM. VII. 1–15.

And it came to pass when the king dwelt in his house, and THE LORD had given him rest from all his enemies round about; that the king said unto Nathan the Prophet: Behold, now, I dwell in a house of cedar, but the Ark of God dwelleth within the curtains: And Nathan said unto the king: Go and do all that is in thine heart, for the LORD is with thee.

And it came to pass the same night, that THE ORACLE OF THE LORD came unto Nathan, saying: Go and tell my servant David, thus saith THE LORD: Shalt thou build me a house for my dwelling? For I have not dwelt in a house from the day that I brought up the children of Israel out of Egypt even to this day; but have sojourned in a tent, and in a tabernacle: wherefore I sojourned with all the children of Israel, spake I a word to any of

1 CHRON. XVII. 1–14.

And it came to pass, when David dwelt in his house, that David said unto Nathan the Prophet: Behold, I dwell in a house of cedar, but the Ark of the Covenant of the Lord, under the curtains: And Nathan said unto David, Do all that is in thine heart, for the Lord is with thee.

And it came to pass, the same night, that THE ORACLE OF GOD came unto Nathan saying: Go and tell David my servant, thus saith the Lord: Thou shalt not build me a house to dwell in: For I have not dwelt in a house from the day that I brought up Israel unto this day, but have been from tent to tent and from tabernacle [to tabernacle]: wherefore I sojourned with all the children of Israel, spake I a word to any of the judges of Israel, whom I com-

2 SAM. VII. 1-15.

tribes of Israel whom I commanded to feed my people Israel, saying: why do you not build me an house of cedar?

Now therefore, thus shalt thou say unto my servant David; Thus saith THE LORD OF HOSTS: I took thee from the cote, from following the sheep, to become leader over my people, over Israel; and I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee, and have made thee a great name, like the name of the great, upon the earth:—(also, I will appoint a place for my people Israel, and will plant them, and they shall dwell under their own jurisdiction; and they shall not be disturbed any more, neither shall the sons of iniquity continue to trouble them as at first)—and I have given thee rest from all thine enemies.

Moreover THE LORD declareth unto thee, that THE LORD will make thee a house: when thy days shall be expired, and thou shalt be with thy fathers, I will raise up thy seed after thee, which shall issue from thy bowels, and I will establish his kingdom; he shall build a house for my name, and I will establish the throne of his kingdom for ever;—I WILL BE TO HIM A FATHER, AND HE SHALL BE TO ME A SON: (whosoever [shall be concerned] in injuring Him, even I will chastise them with the rod of men, and with the stripes of the sons of Adam)—And my mercy shall not depart from HIM, as I withdrew it from Saul, whom I withdrew before thee;—But thy house and thy kingdom shall be established before Me* for ever; thy throne shall be confirmed for ever.

1 CHRON. XVII. 1-14.

manded to feed my people, saying: why do ye not build me a house of cedar?

Now therefore, thus shalt thou say unto my servant David; Thus saith THE LORD OF HOSTS: I took thee from the cote, from following the sheep, to become leader over my people Israel; and I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee, and have made thee a name, like the name of the great, upon the earth:—(also I will appoint a place for my people Israel, and will plant them, and they shall dwell under their own jurisdiction; and they shall not be disturbed any more, neither shall the sons of iniquity continue to trouble them as at first: even from the day that I appointed judges over my people Israel)—and I have subdued all their enemies.

Moreover, I declare unto thee that the Lord will build thee a house: And it shall come to pass, when thy days shall be expired to go unto thy fathers, that I will raise up thy seed after thee, which shall be of thy sons, and I will establish his kingdom; He shall build me a house, and I will establish his throne for ever; I WILL BE TO HIM A FATHER, AND HE SHALL BE TO ME A SON:—And my mercy will I not withdraw from HIM, as I withdrew it from him who was before thee:—But I will establish HIM in my house and in my kingdom for ever; and his throne shall be confirmed for ever.

* So render the Septuagint and Syriac versions; supported by some MSS of Kennicott and De Rossi, which read מלכותי, instead of the printed מלכות. And the context requires, and the parallel passage justifies the alteration.

THE LATTER PROPHECY.

1 CHRON. XXII. 7-13.

And David said unto Solomon: My son, I thought in my heart to build a house for the name of THE LORD my God: But THE ORACLE OF THE LORD came to me, saying: Thou hast shed blood in abundance, and hast made great wars; *Thou shalt not build a house for my name, because thou hast shed much blood upon the earth in my fight:*

Behold a son shall be born to thee, who shall be a man of rest, and I will give him rest from all his enemies round about; for his name shall be Solomon; and I will give peace and quietness unto Israel in his days: He shall build a house for my name; And he shall be to me a Son, and I will be to him a Father: And I will confirm the throne of his kingdom over Israel for ever.

Now, my son, THE LORD shall be with thee, and thou shalt prosper, and thou shalt build the house of the Lord thy God; according as He hath spoken concerning thee: (Only THE LORD give thee wisdom and understanding, and give thee charge concerning Israel, to keep the law of the Lord thy God: then shalt thou prosper, if thou take heed to observe the statutes and the judgments which THE LORD commanded Moses concerning Israel.) Be strong and of good courage, fear not, nor be dismayed.

1 CHRON. XXVIII. 2-9.

And king David—said, Hear me, my brethren, and my people: I thought in my heart to build a house of rest for the ark of the covenant of the Lord, and for the footstool of our God; *and had prepared to build;* But God said unto me, *Thou shalt not build a house for my name, because thou art a man of war, and hast shed blood:*

And the LORD God of Israel chose me out of all my father's house to be king over Israel for ever; (for He hath chosen Judah to be leader, and among the house of Judah, my Father's house, and among my Father's sons he preferred me to make me reign over all Israel) for He said unto me, *Solomon, thy son, he shall build my house and my courts, because I have chosen him to be to Me a son, and I will be to him a Father: and I will confirm his kingdom for ever, if he be strong to do my commandments and my judgments, as at this day.*

And know thou, Solomon, my son, the God of thy Father, and serve Him with a perfect heart, and with a willing mind; for THE LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: *if thou serve Him he will be found by thee; but if thou forsake Him, He will cast thee off for ever.*

REMARKS.

If we carefully compare these two prophecies and their respective accompaniments, together, we shall find that they differ from each other in several material particulars: viz. the *persons* to whom they were immediately addressed; the *times* and *circumstances* in which they were delivered; and the *subjects* of each: For, 1. The former prophecy was delivered by "THE ORACLE OF THE LORD" or "THE ORACLE OF GOD" to Nathan the prophet, in order to be communicated to David; whereas the latter, was delivered by "THE ORACLE OF THE LORD" or "GOD" immediately to David himself: and so Solomon states, alluding thereto: Vol. II. Churchm. Mag. Feb. 1802. L "As

"As THE LORD spake unto David my Father," 1 Kings 5, 5, and again, 8, 18.—But not to insist on this, which may perhaps be a difference more in appearance than in reality, because Nathan might have communicated the latter, also: 2. The prophecies were plainly delivered at different times and on different occasions; the former, probably about the fourteenth year of David's reign, "When the Lord had given him rest from all his enemies round about: the latter, about six years after, or the twentieth year of his reign, shortly before the birth of his son and successor, Solomon:—For, David was not elected king by all the tribes of Israel, until he had reigned seven years and six months over the tribe of Judah; after which, He besieged and took the strong fort of *Jebus* on the hill of *Sion*; He built the city of *David*, around it; He prospered and grew great, and built himself a house of cedar, or a sumptuous palace; He fought two pitched battles with the *Philistines*, and discomfited them; He removed the ark of God from *Gibeah*, to *Obed-edom's* house; and after three months stay there, to the tabernacle which he had built for it in the city of *David*:—All these subsequent events, could scarcely be comprized in less than six or seven years more; so that we seem to be warranted in assigning the former prophecy, in consequence of David's intimation to Nathan of building a temple to THE LORD, (in which he was unwittingly encouraged by Nathan) to the fourteenth year of David's reign, or thereabout: but the latter prophecy expressly recognizes Solomon by name and was probably given shortly before his birth; accordingly his name was called *Solomon* (peaceable): and THE LORD furnished him "*Jedidiah* (beloved of the Lord) by the hand of Nathan the prophet." 2 Sam. 12, 24—25. But Solomon, at his accession, was "young and tender;" 1 Chron. 22, 5. and modestly stiled himself "a little child;" (in understanding) 1 Kings, 3, 7. and yet, his own son and successor *Rehoboam*, was born the year before his accession: compare 1 Kings 11, 42, and 14, 21. so that both circumstances considered, we cannot deviate much from the truth, in dating this prophecy and the subsequent birth of Solomon about the twentieth year of David's reign; who reigned forty years in all; and consequently, Solomon was about twenty years old at his accession.

3. That David did not understand God's gentle refusal, in the former prophecy,—"*Shalt thou build me a house for my dwelling?*" or as the interrogation is explained in the parallel passage: "*Thou shalt not build me a house to dwell in,*" as an absolute prohibition, appears from his still meditating to build, and preparing materials; until the latter prophecy expressly rejected him as "*a man of war that had shed much blood,*" and preferred his son Solomon; to whom, when God had marked his choice of the spot on which the temple was to be built, by "*Answering him by fire from heaven upon the altar of burnt offering,*" 1 Chron. 21, 26 and 22, 1. David then communicated the latter prophecy, near the close of his reign; and afterwards solemnly repeated it before all the congregation of Israel; shortly before his decease.

4. The former prophecy, in the first parenthetical clause, looks far into futurity, and the final destination of the people of Israel; promising them, a flourishing settlement, an independent establishment, and permanent rest from all their enemies; such as they had not enjoyed from the infancy of their state—"even from the day that I appointed judges over my people Israel"—nor ever have yet enjoyed unto the present day; but which it was fore-

foretold by *Moses* and all the *prophets*, should take place "*in the last days*" during the reign of the *Messiah* upon earth; after a long continued period of desolation. Compare Deut. 28, 59. Isa. 6, 11. Dan. 8, 13, 14. Hosea 3, 4-5, &c. with Deut. 30, 1-5. Nehem. 1, 9. Isa. 66, 19-22. Jer. 23, 5-8. Ezek. 34, 23-31. and 36, 24-35, &c. &c.

5. To the birth and character of this illustrious descendant, the prophecy next adverts with much solemnity.

"Moreover, the Lord declareth unto thee, that the Lord will make thee a house: when thy days shall be expired, and thou shalt be with thy fathers, I will raise up **THY SEED** after thee which shall issue from thy bowels;" or, as explained in the parallel passage: "*which shall be of thy sons*," or remote descendants; as the phrase is applied to *Hezekiah's* posterity; whose captivity is thus predicted above fourscore years before it happened: "*Moreover, of thy sons, who shall issue from thee, whom thou shalt beget, shall (the Babylonians) take away, &c.*" 2 Kings 20, 18. And the passage is expressly understood of *CHRIST* by the apostle *Peter*, in that noble discourse, which was the first fruits of the Spirit, on the memorable day of *Pentecost*: "*GOD* swear unto *David* with an oath: that of the fruit of his loins, (according to the flesh) He would raise up *CHRIST* to sit on his throne, &c." Acts 2, 30. And it is truly remarkable, that as the term "*Son*" was applied to *Solomon* in the latter prophecy: "*Behold a son shall be born to thee*," &c. so to mark the distinction, we may presume, the prophetic term "*seed*," originally applied to the promised "*seed of the woman*," destined "*to break the serpent's head*" immediately after the fall of our first parents, Gen. 3, 15.—and foretold by sundry successive limitations, to be also, "*the seed of Abraham*"—"Of *Isaac*"—and "*of Jacob*"—"in whom all nations or families of the earth shall be blessed," as a *Saviour* and *Deliverer* from the bondage of *Satan*, and punishment of sin: Gen. 22, 18. and 26, 4. and 28, 14.—is, in the former prophecy, finally appropriated "to the house and lineage of *David*," and was accordingly fulfilled, at the birth of *JESUS CHRIST*, Luke 2, 4-6. And such is the force of the apostle *Paul's* masterly argument: "*Now* to *Abraham* and his seed, were the promises declared: (*GOD*) saith not, *seeds*, as of many; but as of one, and thy seed which is *CHRIST*." Gal. 3, 16.—"*And I will establish his kingdom—for ever*"—"thy house and thy kingdom shall be established before Me for ever; thy throne shall be confirmed for ever"—and this magnificent description of the *MESSIAH's* kingdom, (which is utterly inapplicable to *Solomon's*, in a temporal sense) is thus finally expanded by *Isaiah* in that most noble prophecy, enumerating the titles of this most illustrious son of *David*:—"Of the increase of his government and peace there shall be no end, upon the throne of *David* and upon his kingdom, to order it and to establish it with judgement and with justice, from henceforth even for ever." Isa. 9, 7, And to crown all, the archangel *Gabriel*, at the annunciation, records the completion of both, in the promised birth of *JESUS*: "*THE LORD GOD will give Him the throne of David his Father; and He shall reign over the House of Jacob for ever; and of His kingdom there shall be no end*," Luke 1, 32-33.

"He shall build a house for my name"—Not a temporary, perishable house, such as *David* then meditated to build; but that glorious temple to be erected in the *last days*, or final restoration of the Jews, under the auspices of the *MESSIAH*; described in the following magnificent terms, by the prophet *Zechariah*, 6, 12-13. "*Behold the man, whose name is*

THE BRANCH! even He shall branch forth from beneath; (i. e. from the root of Jesse, David's Father, Isa. 11, 10) and shall build the temple of the LORD; Even He shall build the temple of THE LORD: Even He shall receive glory, and shall sit and rule upon his throne, &c.—And Ezekiel, in prophetic vision, has minutely described the dimensions and buildings of this future glorious temple: Chap. 40, &c. which Tobit, who lived before the *Babylonish* captivity, so critically distinguished from Solomon's temple; and the second, built by Zorobabel, "but not like the first" in splendor and magnificence—"when after the time of that age shall be fulfilled, [or the long continued period of desolation]—"they shall return from all places of their captivity, and shall build up Jerusalem gloriously: and the House of God shall be built in it for ever with a glorious building; as the Prophets have spoken thereof."—And perhaps to this final temple, may most justly be attributed that sublime, triumphant exclamation of David:—"Lift up your heads, O ye Gates! and be ye lift up, ye everlasting doors! And the KING OF GLORY shall come in." Pl. 24. 7.—And to this, Solomon likewise probably alludes, at the conclusion of his most noble oration, on the dedication of his Temple:—"O LORD GOD, turn not away the face of thy MESSIAH (Anointed); Remember the mercies of David thy servant." 2 Chron. 6, 42.

"I WILL BE TO HIM A FATHER, AND HE SHALL BE TO ME A SON—This most important clause, which is cited, Heb. 1, 5. from the *Septuagint* version, to establish the transcendent excellence of JESUS CHRIST as the peculiar SON OF GOD, differs from the corresponding promise to Solomon on the latter prophecy—"He shall be to Me a Son, and I will be to him a Father," by a remarkable transposition of the terms; (ascertained and verified by both the parallel passages, and by all the versions) as if on purpose to discriminate the two cases from each other, and prevent confusion in after-ages. It has been remarked, that in the former, prophecy, the promise seems to be absolute; God previously engaging to become "a Father" to the MESSIAH, being sure of his dutiful obedience "as a Son" before hand; whereas in the latter, the promise seems to be conditional; that if Solomon behaved as "a Son" he might then rely on God's dealing with him as "a Father:" see *Pierce on Hebrews*, 1, 5.—and this ingenious conjecture is strongly supported by the declarations of THE LORD himself to Solomon: 1. At the beginning of his reign; "If thou wilt walk in my ways to keep my statutes and my commandments, as thy father David walked, then I will lengthen thy days." 1 Kings 3, 4.—But Solomon transgressed, therefore his days were shortened, for he died about sixty years of age; whereas his father David lived to seventy; and, 2. Again; after the dedication of the temple:—"If thou wilt walk before me, as David thy father walked, in integrity of heart and in uprightness; to do according to all that I have commanded thee, and wilt keep my statutes and my judgments; then I will establish the throne of thy kingdom over Israel for ever; as I promised to David thy father, there shall not fail thee a man upon the throne of Israel: But if thou shalt at all turn from following me, you or your children, &c." 1 Kings 9, 4. Whereas Solomon, was seduced into idolatry by his heathenish wives, when he was old; wherefore God appeared to him a third time, and declared that He would rend the kingdom from his son, &c. 1 Kings 11, 11.

6. The last parenthetical clause, intimate the MESSIAH's sufferings, and not his "iniquity;" so irrelevantly and ungrammatically rendered by all the ancient versions, followed by our authorized translation, "If he com-

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mit iniquity, &c."—For, the condition, "if he commit"—is totally wanting in the original;—the first term, (to which it is supposed to correspond,) אֲשֶׁר *asher*, signifying "who," or "whosoever;" as in Exod. 9, 21. "And whosoever (וְאֲשֶׁר) regarded not the Oracle of the Lord, left his servants and his cattle in the field," Joshua 15, 16.—"Whosoever (אֲשֶׁר) smiteth Kiriath Sepher and taketh it, to him will I give my daughter Achsah to wife"—the phrase being elliptical, and put for כָּל־אִשֶּׁר *omnis qui*, or *quicunque*, as in Psalm 115, 8.—"They that make idols are like unto them, and so is every one that (כָּל־אִשֶּׁר) trusteth in them"—the second term, כְּהֶעָוָו, *be-ha'otho*, may either be taken as a verb, signifying "in injuring him" or as a noun "in his injury;" either from the verb, עָוָה *aoth*, which signifies "to injure or wrong, by perverting judgement" as it is used Job, 8, 9. Lament. 3, 36:—or the noun עֲוֹנָה *aothah*, in regimen, עֲוֹנָתִי *aoth-thi*, "my wrong," as it is rendered Lament. 3, 59. (or by contraction, עֲוֹנִי *aothi*). And how exactly does this accord with the sufferings of the MESSIAH, who was "cut off" by an iniquitous judgment of his foes! as described by David himself in the second and twenty-second Psalms; and by Isaiah, in his fifty-third chapter; and by Daniel, in his famous prophecy of the seventy weeks*, chap. 9. and in sundry other passages of ancient prophecy.—Perhaps the ancient versions were led into this grievous error, (which has chiefly contributed to weaken the authority of this most noble and important prophecy, by sharing it with Solomon) by misapplying to CHRIST the explanatory clause of that sublime commentary upon this prophecy, Psalm 89, 30-33.—("If his children forsake my laws, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with a rod, and their iniquity with stripes:) But "his children," alas, were his persecutors!—"He came unto his own home, but his own household entertained him not!" John 1, 11. "He was despised and rejected, by that wicked and apostate generation"—who unwittingly "crucified the LORD OF GLORY"—and have ever since been visited "with the rod," and chastised "with stripes;" furnishing an awful lesson and tremendous example to mankind, of the severity of divine vengeance, and of the minute accomplishment of THE SCRIPTURE OF TRUTH.

INSPECTOR.

FAITH AND WORKS CONSIDERED.

(Concluded from page 20.)

"AND, let every one that nameth the name of Christ, depart from iniquity." 2 Tim. 2, 19. Since it is only in a kingdom of righteousness that real happiness can exist, and was any thing that defileth or offend-

* See a CRITIQUE on this famous prophecy, in THE INSPECTOR; and THE SIGN OF THE PROPHET DANIEL, in THE IRISH PURSUITS OF LITERATURE; in which, the attention and scrutiny of the most learned is invited and intreated to a new chronological exposition of the prophecy itself; and of its connexion with the grand prophetic period of 2300 days, or years; comprizing the fortunes of the Jewish nation, from the compleat restoration of this civil and religious polity, after the Babylonish captivity, about B.C. 420. to their final restoration, after the long continued period of desolation, ever since the Roman captivity, A. D. 70. which it is conjectured, and upon no slight nor fanciful grounds, will end about A. D. 1880. The whole period being supposed to be ascertained by the Roman captivity A. D. 70. dividing it into two unequal parts; 490 + 1810 = 2300.

eth to be admitted unto that state, the perfection of it would be destroyed; and, therefore, are we assured, that such shall in nowise enter therein. Still, though I cannot charge attempts so reprehensible on a writer who appears so seriously devout, his words, it must be confessed, lie open to the deduction of inferences which are most pernicious. Many from the first appearance of Christianity have been found inclined to turn the grace of God into lasciviousness, and this generation, we know, is not yet quite extinct; should his address, therefore, fall into hands like these, will they not from the turn of his expressions conclude, that there is no obligation on them to exert their strength in acts of moral virtue; no occasion to labour in cleansing their hands or purifying their hearts, or resisting temptation; since these are all acts of moral virtue: nay will they not be ready to infer, that if they strive to follow the narrow path of sobriety, righteousness, and godliness, they will be seeking for salvation by some thing besides the works of Christ, and thereby dishonouring Him, and acting in direct opposition to His gospel? And what must naturally be the consequence of this, but their continuance in sin, that grace may abound; and in excuse for the practice of those things on which the final judgements of the Lord are threatened, pleading in all the wretched cant in which so many Fanatics are known now to abound?

Lastly, I cannot suppose that a minister of Christianity, who appears to have so awfull a sense of his office, would ascribe to the divine illumination any thing unworthy of its source; but I own his phrase, "to come under the divine teachings," bears so great a resemblance to many used by those who prophane that Holy Name by boasting of being led by the spirit, that I doubt whether such may not be encouraged to wrest other things which he has said, in the third part of this tract, to the meaning of their own jargon, not interpreting his maxim that a man should in "a ministerial capacity go forth in nothing but by the spirit's commission" of the truth it contains, "that none should assume to themselves that character, or presume to take it, but from the appointment of those, who have derived their power to appoint from them, whom the spirit in the beginning of the gospel sent forth to ordain;" but of their own fancied feelings of an inward call to commence preachers; and thence conclude, that they have the approbation of this able divine in all their fanatical career; thus transforming him into a teacher of breaking *not one of the least* of the commandments of his Lord.

Having stated my fears of the ill use which may be made of various passages of this address, an use which, I have all along presumed, was not foreseen by the author; it remains for me either to prove that the principles he has assumed are false, or that those conclusions which he has drawn, do not necessarily arise from them. That we do appear as worthless sinners before God in our seasons of worship, or that salvation is uniformly set forth in all the offices of the Church of England as the effect of the sole merit, righteousness and death of the Lord Jesus Christ, or that it is the doctrine of the same church, that the Holy Spirit takes of the things of Jesus to shew unto His people, I mean not to controvert, either in the whole or in part: but if from these premises conclusions may justly be drawn more agreeable to the doctrines of scripture, as well as to those of the church, but totally inconsistent with those of this clergyman as taken in a dangerous sense, though agreeing with them so far as they are capable of being interpreted conformably to the express declarations of Holy Writ,
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It will, I think, be manifest, under the Church of England's own declaration, that his conclusions are neither true in themselves, nor doctrines of that church, any farther than they are consistent with mine.

Now, from having acknowledged ourselves to be sinners, and stricken with sorrow for our offences, does it not necessarily follow, that if we do not sincerely strive to amend, our confession will prove no more than an hypocritical effusion? and is it not then a duty of a minister of the church to exhort his congregation to prove the sincerity of their confessions by bringing forth fruits meet for repentance? and are not these fruits most plainly specified in scripture? does not the Lord by His prophet Isaiah thus call on His people "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow." *Is. 1. 16, 17. and again 58. 5—7.* Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head like a bulrush, &c. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house, &c.?" and was the great herald of the Gospel ignorant that the prophets had stated these to be fruits meet for repentance, when he called on the people to bring forth such, at the very time that he was announcing the approach of the Christ?—Did he tell them, that reliance on the merits of him who was coming was sufficient for their salvation, without paying any attention to their own works? or did the great apostle of the Gentiles preach this doctrine, when he writes "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." *1 Cor. 6. 9, 10.*

If I already find myself unworthy of mercy, should I not strain every nerve not to become more so, neither, by an impenitent heart despising the long suffering of God, heap up to myself wrath against the day of retribution? Are not these very things the subject of the apostolick directions? Does not St. Paul direct the preachers he instructed, to descend in their exhortations, even to the particulars of the domestic duties? setting us the example in his own practice at the close of the greater part of his epistles. This I will be bold to say on the authority of the New Testament from the beginning of St. Matthew to the end of the Revelation, that no man can faithfully discharge his office as a minister of Christ according to St. Paul's account of it, without the sincerest endeavours to press these duties on his flock, or otherwise hope to save either himself or those committed to his care. A natural consequence of my being convinced that I can obtain salvation only through the merit, righteousness and death of the Lord Jesus Christ, is the love of Him through whom I obtain this inestimable gift; which love this writer says, it ought to be the great object of every discourse to excite. But our Lord himself has declared, that if a man love him, he will keep His words; and indeed, He describes such a man as exclusively this character, "He that hath My commandments and keepeth them, he it is that loveth Me." *John 14, 21.* Hence then surely it becomes the duty of His ministers to remind men, that by this

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are ignorant what those commandments are, and that they should follow the example of the great bishop of their souls, *working* while it is day, and keep the charge delivered by His apostle, to *work out* their salvation with fear and trembling.

Lastly, If without the grace of God's Holy Spirit to prevent and follow us we can do nothing, doth it not behove us not to grieve that Spirit? Against this the apostle I have so often quoted warned the Ephesians, mentioning several particulars by which this heavenly Guest may be offended. Will then a preacher at present act wrongly, who copying this pattern exhorts his congregation to "let no corrupt communication proceed out of their mouth, to let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from them, and all malice?" I trow not; on the contrary, if he does not remind them, that of every idle word that men shall speak, they shall give account thereof in the day of judgement, he will not teach them to observe all things whatsoever his Divine Master hath commanded him.

Having thus gone through the inferences which seem to me necessarily deducible from the premises laid down in the tract before me, I must now, gentlemen, leave it to the judgement of you and your readers to determine whether they are consistent with those drawn by the author; that they are so with Holy Scripture I have proved by citing the words of the sacred writers on every point. I would hope therefore, that should these remarks ever be seen by the author of the Solemn Questions, he will be convinced, that a minister of Christ not only may without relinquishing his duty exhort his hearers to good works, but that he cannot consistently with that duty omit this; that on reviewing the points he has touched on, he will see, that there is in fact a wide difference between the works of men meriting any reward in themselves, and their being made by divine appointment necessary conditions of obtaining heavenly blessings: that he will perceive that no dishonour is done to the Son of God by maintaining, that every one who hopeth to see salvation through Him, should purify himself as He is pure; while teaching that a man shall be saved, if he have faith, though he have not works to prove that faith to be any thing more than what St. James terms a dead faith, is undermining that gospel which hath appeared to men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, and leading men to frustrate the grace of God, and make themselves transgressors. For my own part, to close mine answer to the Solemn Questions, I am not conscious of having ever wandered, in my preaching, from the doctrine of our Lord, delivered to the world by His apostles; and, while I press on my hearers, faith and good works, according to the models they have left, I conceive, I shall not only build on the true foundation, but keep clear from the charge of erecting thereon, either wood, hay, or stubble. I am, Gentlemen, your humble servant,

Nov. 25th, 1801.

V. C.

BIOGRAPHICAL QUERIES.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

THROUGH the channel of your very useful miscellany, permit me to solicit from some of your numerous readers and correspondents, particulars of those two learned and pious men, ROBERT SPEARMAN, Esq.
author

author of "Letters on the Septuagint," "An Enquiry concerning Philosophy and Theology," &c. and JULIUS BATE, A. M. author of "Critica Hebræa;" "Discourse on Similitudes," &c. &c. These skilful Hebræans were the executors of the celebrated Mr. John Hutchinſon, and the editors of his works. I am, your conſtant reader, and humble ſervant,

IOTA.

PURITANISM THE FRIEND OF SEDITION.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

IT is well known that the Methodiſts profeſs the greateſt veneration for the writings of the Puritans, eſpecially of thoſe who lived in the time of the great rebellion, and through whoſe efforts, principally, not only the Church of England became deſolate, and her biſhops were reduced to beggary, but the nation itſelf was deprived of its king. The bulky volumes of thoſe trumpeters of ſchiſm and rebellion, which once ſold for waſte-paper, now fetch an exceeding high price; and many of them have been either entirely reprinted, or abridged, and circulated with no ordinary zeal. A correſpondent, in your former volume, has noticed a new edition of the *Nonconformiſts Memorial*, in which the works, merits, and pretended ſufferings of the ejeſted miniſters, are depicted in glowing terms, to invigorate and ſpread the diſſenting intereſt. To corroborate the aſſertions of that correſpondent, I beg leave to offer you a few ſelections from the public ſermons of ſome of the moſt eminent of thoſe ſame ejeſted miniſters, by which it will appear, that had it not been for their rebellious orations, the Church of England would not have loſt her hierarchy for a ſeaſon, nor have been ſuperſeded by the Genevan diſcipline.

As Mr. Edmund Calamy's name has been mentioned on the occaſion of the diſpute between your correſpondent and the editor of the *Nonconformiſts Memorial*; and, as in that work, he is praiſed for his *loyalty*, as well as for his learning and piety. I ſhall begin with a quotation or two from his ſermons before the Houſe of Commons.

The firſt I have met with was preached Dec. 22, 1641, in which year the rebellion began; and to ſanctify their oppoſition to the beſt of kings, the parliament, hypocritically, appointed a faſt to be kept on that day; on which occaſion, the *loyal* Mr. Calamy preached this ſermon, the *pacific* tendency of which may be gathered from the following paſſage: "But now mark the doctrine; when God begins to build and plant, if that nation do evil, God will unbuild what he has built, and pluck up what he has planted, and repent of the good, &c. For you muſt know, that God repents as well of his mercies, as of his judgments; when God made *Saul* king, and he proved ſtubborn and diſobedient, *he repented, that he had made him king.*"

Again, in his faſt ſermon, before the ſame houſe, in 1644, when the king was at Oxford, he ſpoke in theſe high terms:

"If there be found any amongſt you that drive on the deſigns of *Oxford*, and are found at *Wefminſter* only to betray their country, the Lord unmask ſuch, and the Lord give them repenting hearts: this is to build up houſes with the blood of three kingdoms; this is to ſell your ſouls for preferment, and it is juſt with God, that ſuch not only loſe their ſouls, but loſe their preferment alſo, as Judas, that ſold his maſter, hung himſelf."

Vol. II. Churchm. Mag. Feb. 1802.

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Was this man a loyal subject, who could give such advice to a Judas-like assembly, then acting in open rebellion against their king?

But what think we of the famous Dr. JOHN OWEN, who, in a sermon preached before the House of Commons, the very day after they had imbrued their hands in the blood of the same virtuous king, uttered these bold expressions in vindication of that horrible murder.

"When (says he) *kings turn seducers*, they seldom want good store of followers; now, if the blind lead the blind, they shall both fall into a ditch. When *kings* command unrighteous things, and *people* suit them with willing compliance, none doubts but *the destruction of them both is just and righteous*."

I know that the *Presbyterians* have taken to themselves the merit of having been friends to the king, and have thrown the blame of that dreadful crime on the Independents, of whom *Owen* and *Goodwin* were the principal leaders. Mr. Baxter asserted this with his customary boldness; and all the apologists for nonconformity, in succession, have echoed the declaration with confidence. But the truth is, that the *Presbyterians* were as zealous in promoting the rebellion as their brethren, the Independents; and of this we have an evidence, whose veracity no person can doubt, and whose knowledge no one can question. What then says the celebrated MILTON, who moved with no common activity in all those turbulent scenes? These are his words: "The *Presbyterians* were most zealous to take arms against the king, to divest and disanoint him of his dignity; nay to curse him in all their sermons and pamphlets over the kingdom, whereof there remain numerous monuments still to be produced.*"

I might greatly have added to the number of instances by quotations from the writings of the Nonconformists, but these may suffice to convince every candid and intelligent person, that those men, who are represented as having been either martyrs or confessors, were not such immaculate characters as they have been delineated by their apologists. I am, &c.

EUSEBIUS.

DECIMUS ON TITHES.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

IN a popular newspaper for Jan. 9th, 1802, the following reprehensible paragraph appears: "Two instances have come to our knowledge of clergymen, who, taking advantage of the late dearth of corn, have demanded *ten shillings* per acre for the tithe of corn. Only five years since the average rental of all England was not more than *fifteen shillings* per acre."

Gentlemen, although no other comment is made on the above statement than that of the average rent of lands in England a few years since, it is very easy to discover that the intention of inserting such paragraphs as the above in the periodical publications of the day is to hold up the clergy of the *Established Church*, in the light of oppressive grasping MISERS, who are more attentive to "*things temporal, than to things eternal*;" and thereby to bring them into contempt with the laity. As the professed intention of your laudable publication is, to defend the *Established Religion*, and every

* Milton's Life, prefixed to his prose works, p. 24.

thing

thing that is connected with it, it occurred to me, that a few observations on the above extract would exactly fall in with the spirit of your miscellany.

The scheme of *striking at religion through the sides of its MINISTERS*, has been so old and stale a device of its adversaries, and has been so often *refuted* by able and excellent pens, that it can now only have an effect on those who have an interest in depreciating our most Holy Religion, and very little time or opportunity to read these able refutations. The payers of tithes, being *mostly* farmers and illiterate men, come exactly under this description, and must ever be a very numerous body in a country like this, where *agriculture* is so greatly patronized*, and so productive of emolument to those who pursue it: and such persons most easily imbibe this subtle poison, which frequently produces in them the most pernicious effects. The observations I am about to make, are calculated to prove, that in the instance just quoted from the above-mentioned periodical publication, no blame whatever can attach to the clergymen, who are said to have demanded ten shillings per acre for tithes. In the estimate I shall make, to prove this position, the value of tithes, at this time, shall be taken rather below than above the fair average value, that there may be no possible room for cavil or doubt.

The last harvest is universally allowed to have been more than common-ly productive, in all the different species of corn, and on almost all kinds of land. The average quantity of wheat, throughout the kingdom, has been thought to exceed, rather than fall short of twenty-five bushels per acre†; but, to avoid dispute, say twenty bushels. The price has hitherto been so high, that twelve shillings per bushel is greatly below the average value: but to avoid cavil, say ten shillings per bushel. According to this statement, evidently below the real average value, the clergymen, had they taken their tithes in kind, would have made twenty shillings per acre; instead of which, they compound with their parishioners for half of what they were intitled to receive, both by human and divine laws: and are vilified, and held up to public contempt, for such conduct!!

Let us now take up the question upon other ground. I assert, then, that let a clergyman be ever so desirous of *exacting* more than his due, it is not in his power to do it; it is absolutely impossible, in the present state of things, that he can do it. Let us suppose these clergymen *demanded* twenty, thirty, or forty shillings, instead of ten shillings per acre, for their tithes, the farmer was *not obliged to agree to this demand*, unless he thought proper so to do. The farmer might agree to the *parson's* demand; or he might suffer the parson to take his tithes in kind. If the farmer thought his tithes worth ten shillings, or even twenty shillings per acre, and under that persuasion, *agreed* to pay either of those sums, as circumstances might be, he could not complain of injustice, for an agreement into which he had voluntarily entered, with the best advice and coolest deli-

* I am aware that of late years *royal* and *noble* agriculturists have brought this useful art into fashion, but the public mind is much divided on the question whether these *great patrons* have done a service or disservice to their country by *practising agriculture themselves*; the poor, who find they give *double* for a pound of meat that they did a few years since, are all *dissentients* to a man, and the middle classes who feel the burden must join in the same opinion.

† A farmer in this neighbourhood in a mixed company lately said in my hearing, that he knew several places where land at *ten shillings per acre rent* had *last year* produced twenty five bushels per acre of wheat.

beration. If the farmer thought the *demand* too high, his remedy was at hand: let the parson *take his tithes in kind*, and then neither party could be possibly injured. Thus the case in question, which, doubtless, was produced as an aggravated one, when estimated by the rules of truth and impartiality, will be found to have nothing of the spirit of extortion or oppression; which idea the insertion of it was doubtless intended to excite.

With regard to the estimated value of the rental of England five years since, I shall not here enquire whether it is a correct statement or not, but for the sake of argument I will grant that it is. The intent of making this estimate, doubtless was, to draw an odium on the clergymen who had demanded as much money for the tithe of land in 1801, as was paid for the rent of moderate land five years before, and two-thirds as much as the average value of all the lands in England at that period. Well: allowing this to be a just statement, what can from thence fairly be deduced unfavourable to the character of the clergymen making this *demand*? The clergymen did not demand ten shillings for the tithe of lands, where fifteen shillings was the *rent* of them; and if they had done so, the farmer might have avoided the unjust demand, by giving up the tithes in kind; but now, in 1801, they demand ten shillings per acre for their tithes, when the true value of them was more than double that sum. Such is the true statement of this case, which is put in such an invidious light in the aforesaid periodical publication of the day.

I cannot take leave of this subject without remarking, that, notwithstanding the sarcasms of this writer, and other adversaries of the Established Religion, the great body of the clergy are so far from being of an *avaricious* or *oppressive disposition*, that they are remarkable for the contrary conduct. For the sake of peace, for a tender feeling for the distressed of the poor; and for a variety of other reasons, the clergy of the establishment will be found more remarkable for remitting somewhat of their *just demands*, and in many instances, of doing so *wholly*, than for insisting upon the utmost of their just and legal dues. I can assert this from my own personal knowledge, and I doubt not but the penner of the above paragraph, might also do the same thing, if his prejudice would allow him to declare it. But if we admit, for a moment, that the conduct of these two clergymen was deserving of all the blame which this writer would wish throw upon it, is it candid or liberal, by exposing such blameable conduct of two solitary individuals, to endeavour thereby to cast an odium on a whole body of men, whose characters and persons should be treated with the utmost reverence, and whose general conduct is most truly deserving of it? Nay, I might ask, if it be honourable and just to sink all the noble instances of *generosity*, *forbearance*, and *liberality*, of *piety*, *charity*, and *true religion* which they exhibit, and produce to our observation the blemishes only, and the faults which may attach to their characters, in common with all the fallen sons of Adam? It surely is not! Such conduct can be attributed only to a rooted enmity and hatred against our holy religion, and to a desire of wounding it most effectually, in the persons of its ministers. In the estimation, however, of the liberal and candid, the *calumniators* themselves are the just objects of reprehension; and not, as they would endeavour to prove, the persons who are *calumniated* by them.

In proportion as our indignation is excited against those whose efforts are employed to bring religion and its ministers into contempt, our esteem
rises

riſes towards thoſe who reverence and reſpect both the one and the other. And it is a matter of ſincere exultation to the friends of religion, that there are many individuals, even amongſt the laity, who truly deſerve this latter praiſe. *Tithes* being that proviſion which the wiſdom and piety of former ages, hath ſet apart for the maintenance of the miniſters of religion, and which the government under which we live, hath confirmed by innumerable laws; it is the duty of every perſon honeſtly and conſcientiouſly to pay them to thoſe that are intitled to receive them. And, if many are to be found who ſet themſelves obſtinately againſt the payment of them, and take every undue and diſhoneſt mode of evading ſuch payments, others are ſometimes met with who freely and liberally pay to the very "*uttermoſt farthing*."* Such conduct cannot be too highly appreciated. *Tithes*, however, are ſuch a *bone of contention* betwixt LAITY and CLERGY, that it is a *great deſideratum* to procure a leſs objectionable ſubſtitute in the place of them. Volumes have been written on this intereſting ſubject, and a thouſand difficulties have always ariſen to prevent the deſired exchange. For my own part, I candidly confeſs myſelf friendly to the ſcheme of *ſubſtituting a fair proportion of the lands which are ſubject to tithes, in lieu of all the tithes which have formerly been collected from them; and then for ever afterwards exonerating all ſuch lands from the payment of all tithes whatſoever*. From my own experience, I am enabled to ſay, that, in ſome inſtances, which have come under my obſervation, this plan has been actually carried into effect, with every advantage that could be deſired; and, therefore, it is fair to ſuppoſe, that it might be equally advantageous in all: and I cannot but think, that ſome plan might be ſtruck out of this kind, which would both promote the cauſe of true religion, and enhance the mutual happineſs and confidence of a paſtor and his flock.

I beg your pardon for troubling you with this long epiſtle, and remain, Gentlemen, your moſt obedient and very humble ſervant,

Jan. 18, 1802.

DECIMUS.

P. S. Since writing the above, I have had a converſation with a very reſpectable and intelligent neighbour of mine, on this topic, which he ſays, has, for ſome time paſt, been the ſubject of his ſerious and moſt particular attention; and the reſult of his reflections is as follows:

My friend highly approves of the idea of a COMMUTATION OF TITHES, chiefly for the reaſons advanced in this letter; and thinks the moſt likely plan of carrying it into effect would be, for PARLIAMENT to take the ſubject into conſideration; to draw out ſuch *rules* and *regulations* as its wiſdom might ſuggeſt; and to appoint certain COMMISSIONERS to carry them into execution. My friend thinks, ſuch perſons as are deſirous of purchaſing their tithes, ſhould be allowed to pay ſuch ſums of money as they are eſtimated at, into the hands of the COMMISSIONERS, to be by them laid out in the purchaſe of the CROWN-LANDS (and I add, or any

* A friend of mine informs me, that, within theſe few weeks, a perſon reſiding out of his pariſh, called to pay him for tithes ariſing on ſome lands in my friend's pariſh. My friend had valued thoſe tithes at one pound, four ſhillings, and the payer not only agreed to this valuation, but tendered my friend one pound, eleven ſhillings, and ſix pence, requeſting, not to have any change; as he had rather pay *too-much* than *too-little* to the church, and my friend, he ſaid, might poſſibly have undervalued his dues. The ſum of one pound, four ſhillings, was accepted, and my friend retains the higheſt opinion of the gentleman's conduct on the above occaſion.

other

other lands contiguous to the parish, &c.) according to the rules of the *act of parliament*. My friend adds the payers of tithes would buy up or redeem such tithes with great readiness; and this plan would be more likely to throw a very large sum of money into the hands of government, than that already adopted for the redemption of the LAND-TAX; and gives such reasons for this opinion as, to me, appeared very convincing. I should be very glad if any person would fully discuss this topic, and improve these hints in your useful and excellent miscellany!

TO THE CLERGY OF THE CHURCH OF ENGLAND.

REVEREND BRETHREN,

IN these times of arrogant impiety and frantic enthusiasm, when men are too wise in their own conceit to "endure sound doctrine," much is expected from your labours as "watchmen set upon the walls of Zion" to preserve "the peace of Jerusalem."

I am well aware that the far greater part of the ecclesiastical body will not be supine when the enemy is vigilant, nor yield a particle of the truth they are bound to defend, in complaisance to the humour of the day. Yet with this pleasing conviction on my mind, I am not the less sensible of the necessity there is for continued exhortations, particular directions, and frequent hints, to assist the clergy in their duty.

When an itinerant spirit of fanaticism is abroad, and under the garb of innocence and of gospel sincerity seeks to propagate schism and error, it becomes the parochial clergy to warn the flocks under their care against the creeping danger. Silly persons are led astray by the devices of smooth-tongued preachers who pretend to have nothing but the good of men's souls at heart; when the real fact is, they are engaged to promote their own individual interests and to encrease a sect. I will not venture absolutely to declare, that they are not employed to spread disaffection to the government, but from the characters of too many of these itinerants, as well as of that of some of their employers, and what is still more striking from the *effects* which are produced by this novel kind of missionary zeal, it does appear evident, that in proportion as schism advances, a seditious spirit advances with it. This is in order; for the church doctrine and services are so uniformly and strongly against all opposition to the civil government, that while men preserve a veneration for the establishment they are sure to be loyal; but the instant they give way either to the delusions of infidelity or sectarianism, they become, if not hostile, at least lukewarm in their attachment to the constitution.

Now, my reverend brethren, consider these things, and set yourselves with a holy zeal to impede the progress of that fatal evil a spirit of fanaticism. To do this, it is expedient that you attend principally to two points, mentioned by the apostle, namely, "to yourselves, and to your doctrine." Nothing gives an infidel or a crafty zealot so much advantage against the church as the being able to mark the foibles of a regular clergyman. Passing by the numbers of exemplary divines, who adorn our church by their lives as well as by their talents, these deceivers instantly fasten upon him, whose conduct tends to bring a stain upon his profession. And I shall not scruple to say, that the irregularity of such a man will most certainly do infinitely more damage to society by perverting the principles of men, than the labours of a hundred pious clergymen will do good, especially in an age so capricious and unsettled as the present.

"Take

"Take heed then to yourselves;" and be ye "lights in a crooked and perverse generation," not only directing men in the right path, but going before them as practical guides; saying, "This is the way, walk ye in it, as ye have us for an example."

The next thing to be attended to is "sound doctrine."

A common observation, and would that it had never any foundation, is this, that the *pulpit and reading desk* are too frequently at variance.

In our devotions we profess to be what the scriptures constantly declare us to be, "*Sinners* who have no health in ourselves," and can only obtain the divine favour through the *merits* and *mediation* of Jesus Christ. Now do you preach this doctrine in the pulpit, after you have professed it in the desk? Do you explain this doctrine in all its parts with plainness and with affectionate earnestness? Or are you contented with just descanting upon the attributes of the Divine Being (as some orators affectedly call the Almighty) point out our obligations to love and to serve him, and then promise your hearers that *provided* they do so, he will certainly reward their honest endeavours, and pardon their *trivial failings*?

If this is your *doctrine*, let me tell you that this is not the gospel of Christ, and that if a zealous itinerant comes into your parish, he will draw from your church every serious person who has discernment enough to see that the Bible and Liturgy do not accord with your discourses. Consider this matter well; and if any of you are yet to learn what ought to be the subjects of your preaching, let me advise you to take the HOMILIES of the Church of England for your model. Study these valuable discourses, and rather than adopt any of the flowery (falsely called elegant) declamations of the present day, such as many of those of Blair, Enfield, Stern, Fawcett, *cum multis aliis*, take a good plain Homily in its native state into your pulpit, and your hearers will be edified. I am, with great affection and esteem, your servant in Christ,

IOTA.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

PERMIT me through the medium of your excellent magazine, to pay my respects to the bishops and clergy of the Episcopal Church of Scotland, and to return thanks in particular to the unknown author of "*A Layman's Account of his Faith and Practice as a Member of that Church*;" a performance which I have read with great delight. But while I acknowledge the satisfaction which the perusal of that excellent manual afforded me, I cannot help expressing a degree of concern, that the author did not give his little volume more life and interest, by prefixing thereto some account of the venerable church of which he is an ornament. On this side of the Tweed we know hardly any thing more of the Scotch Episcopal Church than that she exists. Many, indeed, who have a profound veneration for the primitive faith and order of church government, entertain indifferent notions of that church, from the want of correct information concerning her history and present condition.

Now, gentlemen, let me by your means solicit from some well-informed member of the Scotch Episcopal Church, a particular memoir on that subject, stating the sees, possessors, and such other particulars relating thereto, as may tend not to gratify an idle curiosity, but to diffuse in all parts of

of the united kingdom that respect for this church to which, by her antiquity, and sufferings and patience, she is so much entitled.

I am, &c.

CORNELIUS.

BEHAVIOUR AT CHURCH.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

I Am old enough to remember a practice which appears to be omitted in all the churches I go into: the practice, I mean, of the congregations rising from their seats, when those chapters were read, in which the Lord's prayer is recorded, and the account given of the institution of the holy sacrament.—This was a becoming practice, to say the least of it, and having once been in use, ought by no means to be laid aside. Supposing, in these times, an assembly of people were to neglect to rise from their seats, when the king entered the apartment, would it not be construed into a mark of great disrespect?—Besides, this custom served to keep alive the attention of the audience, who are but too apt to be negligent and indifferent during the reading of the lessons; and by drawing their regard, in a more particular manner, to that incomparable prayer, and ever blessed ordinance, might in the end be of much service—it might even help to bring some to the holy altar, by occasioning them to notice more attentively the words of their Saviour; his command to *all* his disciples to partake of the sacred elements, and to do so in remembrance of him—of him, who did and suffered such things for them. Let me then earnestly entreat the elder part in all congregations to revive this practice. Their example will be soon imitated by the younger, and I am persuaded, will be followed by good consequences. At the least, it will awaken attention, and tend to excite a just sense of reverence and decorum.* R.

BISHOP HORNE'S LETTERS ON INFIDELITY.

(Continued from page 49.)

LETTER II.

OUR A. observes, Dear Sir, p. 11. "Whatever might be the force of Mr. H.—'s *faith*, no one, it is conjectured, will charge him with having neglected *good works*. I do not pretend (adds he) to say how far those *are*, or are not sufficient."

Indeed I believe there will be no absolute necessity, upon this occasion, of going deep into the controversy concerning *faith and works*. The character in which Mr. H. principally appeared, and on which he chiefly valued himself, was that of an *author*. He passed his life in *writing*; the effects of his writings are visible in his worthy Apologist, and many others; they are likely to go down to posterity. An unwearied endeavour to propagate the principles contained in those writings, is what we can never consent to dignify with the appellation of a *good work*. To worship, to

* We have some degree of pleasure in asserting that in some parts of the kingdom, particularly the west of England, this highly commendable custom still obtains, and we hope that the seasonable admonition of our esteemed correspondent will cause it to become general. At the same time we beg leave to hint the propriety of clergymen's addressing themselves *particularly* to their congregations on this subject and others of a similar kind, such, for instance, as the indecency of *sitting* when the *psalms* are sung.

EDITORS.

love,

love, and to serve God, oneself, is the first of good works; to teach and incite others to do the same, is the second. To renounce every thing of this kind, oneself, is the first of evil works; and the second is like unto it, to tempt and seduce others, that they may fall after the same example of unbelief. This is the employment of that person, whom the A. mentions, as having joined with the *dancing master*, and the *perfumer*, in compounding a system of manners, recommended by the late Earl of Chesterfield.* He might possibly divert himself in that way, at his leisure hours; but when he set to business in good earnest, the issue was, AN ENQUIRY CONCERNING HUMAN UNDERSTANDING.

The A. is fond of citing two lines, which have been often cited by others, with a similar view—

*For modes of faith let graceless zealots fight,
His can't be wrong, whose life is in the right.*

The Christian faith, at its first appearance, endured the trial of ten persecutions, and triumphed over the wit, wisdom, and power of the whole Roman empire. Offered openly to the inspection and examination of the world, it has now stood its ground above seventeen hundred years. The A. hardly expects it should at length fall before a couplet of Mr. Pope. Poets, he knows, are not upon oath; and *one for sense, and one for rhyme*, is often a fair composition. The verses rhyme well; but as to sense, that is another question. Their author somewhere tells us, that in reading religious controversy, he still found himself to agree with the last author he perused. One cannot therefore well take him for a guide in these matters. The bright son of the morning fell from his exalted station in the heavens; and he, who penned MESSIAH, was afterwards unfortunately duped by the sophistry of Bolingbroke. "Evil communications corrupt good manners."

As to the verses in hand, I know not that they were designed to extend by any means so far as, by the present application, the A. means to extend them. If they were, the proposition contained in them will be this; that provided a man discharge the relative and social offices, it matters not what deity he acknowledges and worships; or whether he acknowledge and worship any.

I am sorry I should be obliged to go back to a thing so vulgar and antiquated, as my CATECHISM. But so it happens—I cannot forget, that, when a boy, I learned two things, my duty towards God, and my duty towards my neighbour. And, from that day to this, it never entered into my head, that the performance of the *latter* would atone for the neglect of the *former*. Surely one might as well say, the performance of the *former* would atone for the breach of the *latter*. But the A. will never allow one; and we cannot submit to allow the other. What? Shall we make a conscience of discharging our duty to men like ourselves, and none of discharging that to our Maker, our Redeemer, our God? Is it reckoned praise worthy, generous, noble, great, and good, to love and celebrate an earthly parent or benefactor; and can it be deemed a point of indifference, whether we believe or deny, whether we bless or blaspheme our heavenly and eternal Father and Friend, who gives us life, and breath, and all things, in this world, and invites us to a far more happy and glorious state of existence in another? May we adore Jehovah, or Baal; the Creator of the

* P. 112. "—A system which seems to have been pillaged from the dancing master, the perfumer, and the devil."

Universe, or a monkey, or matter, or chance, or nothing, as the whim takes us, and be blameless? Tell it not to the believers; publish it not among the Christians!

The matter of fact is—that *life* cannot be *in the right*, which is spent in *doing wrong*. And if to question all the doctrines of religion, even to the providence and existence of a God, and to put morality on no other foot than that of *UTILITY*—if to do this, be not to do *wrong*—then farewell all distinction between right and wrong, for evermore. To maintain and diffuse the truth of God, is to *do his will*; to deny, corrupt, or hinder it, is to *work iniquity*; and a life so employed is a *wicked life*—perhaps the *most* wicked, that can be imagined. For what comparison is there between one who commits a crime of which he may repent, or, at worst, it may die with him; and one who, though he do not himself commit it, teaches and encourages all the world to commit it, by removing out of the way the strongest sanctions and obligations to the contrary, in writings which may carry on the blessed work from generation to generation? Let not these errors be called errors of *speculation* only. Action flows from speculation. No man ventures upon sin, till he has, for the time at least, adopted some false principle. And “when men begin to look about for arguments in vindication of impiety and immorality, such speculations as those of Mr. Hume become interesting, and can hardly fail of a powerful and numerous patronage. The corrupt judge; the prostituted courtier; the statesman, who enriches himself by the plunder and blood of his country; the petty-fogger, who fattens on the spoils of the fatherless and widow; the oppressor, who, to pamper his own beastly appetite, abandons the deserving peasant to beggary and despair; the hypocrite, the debauchee, the gamester, the blasphemer—all prick up their ears, when they are told, that a celebrated author has written essays, containing such doctrines, and leading to such consequences.” Weighed against a conduct like this, the moralities of social life (a system of which, by the way, according to Mr. H. every man is left to compound for himself) are dust upon the balance; they are like the salutation of Joab, when he smote Amasa to the heart—“and Joab said to Amasa, art thou in health, my brother? And Joab took Amasa by the beard with the right hand, *to kiss him*. But Amasa took no heed to the sword that was in Joab’s hand; so he smote him therewith in the fifth rib, and shed out his bowels to the ground.”*—In short, if faith in God be not the effect of superstition and imposture, which no man has yet proved it to be, we are bound to regard it as our most valuable possession, and to esteem those who would rob the world of it as the worst of thieves, however, towards each other, they may practise what the A. styles the *duties*, the *deccencies*, and the *charities**.

P. 12. “Perhaps it is one of the very worst circumstances against Christianity, that very few of it’s professors were ever either so moral, so humane, or could so philosophically govern their passions, as the sceptical David Hume.”

And yet, we do not every day hear of a *Christian* running round a counter with his drawn sword after a *Reviewer*, or quitting a room on the entrance of his antagonist. It appears, from a variety of instances, that Mr. H. when his literary character was concerned, could by no means “govern his passions so philosophically” as his A. wishes to have it believed. But it is not my desire to depreciate any thing that might be

really commendable in him. Thus much only I will venture to assert, that whatever it was, the merit of it is not due to his philosophical principles. These afford no motives to restrain men who have once embraced them from any vices to which their constitutions may happen to incline. It is too much for the same person to excel in every branch. It is enough, if he point the way. All evil beings are not *immoral*. Lord Chesterfield's friend, himself mentioned above, offends not in the articles of eating, wine, or women; he is differently employed. He is employed in tempting others to offend.

The A. tells us, "Mr. H—'s most abstract researches were in favour of a behaviour perfectly irreproachable. "—Whoever is acquainted with Mr. H—'s writings will bear witness, that he was a lover of decency, order, and decorum—it would be the drudgery of a day to detect a single light sentence in H."

I shall transcribe two or three sentences which lie pretty near together, in a *Dialogue* subjoined to his *Enquiry into the Principles of Morals*.

"There is almost as great difficulty, I acknowledge, to justify French, as Greek Gallantry; except only, that the former is much more natural and agreeable than the latter. But our neighbours, it seems, have resolved to sacrifice some of the *domestic* to the *social* pleasures; and to prefer *ease*, *freedom*, and an open commerce, to a strict fidelity and constancy. *These ends are both good*, and are sometimes difficult to reconcile; nor need we be surprized, if the customs of nations incline too much, sometimes to the one side, and sometimes to the other*—It is needless to dissemble: the consequence of a very free commerce between the sexes, and of their living much together, will often terminate in intrigues and gallantry. We must sacrifice somewhat of the *useful*, if we be very anxious to obtain all the agreeable qualities; and cannot pretend to reach alike *every kind of advantage*. Instances of licence, daily multiplying, will weaken the scandal with the one sex, and teach the other, by degrees, to adopt the famous maxim of La Fontaine with regard to female infidelity, *that if one knows it, it is but a small matter; if one knows it not, it is nothing.*"† Verily, as Lord Foppington says to his brother, in the stage play—A NICE MARALITY, TAM, STAP MY VITALS!

When we consider these sentences as proceeding from the pen of "the first philosopher of the age," in his palmary and capital work, designed to settle the principles of morality on their only proper foundation, "it would be the drudgery of a MONTH" to find any thing in the system of Chesterfield and his three associates, "the dancing-master, the perfumer, and the devil," better calculated to multiply new *connections*, and dissolve old ones; any thing, that so much deserves the profoundest acknowledgments from—the gentlemen of DOCTORS COMMONS.

GLEANINGS. NUMBER IV.

OR SELECT THOUGHTS, ANECDOTES AND EXTRACTS.

Gather up the fragments that remain, that nothing be lost. JOHN vi. 12.

SIR THOMAS MORE.

THERE is a very remarkable passage in the life of Sir Thomas More, who was lord-chancellor of England in the reign of Henry VIII. and

* *Essays* Vol. ii. P. 397. edit. 1772.

† *Essays* Vol. ii. P. 402.

beheaded by that tyrant for refusing to acknowledge his supremacy over the church. One of the articles charged against him was this, that upon his examination in the Tower, it being demanded, if he approved of the Act of Supremacy; his answer was, *That the question was like a two-edged sword; if he answered one way it would destroy his body; and if the other way, his soul:* But what particularly deserves to be remembered of him is, that while he executed the high office already mentioned, his expedition in determining causes was such, that one day when he called for the next cause, it was answered, *There are no more to be heard;* all suits in that court depending and ready for hearing, being finally determined; on which occasion some persons of that time made these verses:

*When More some years had chancellor been
No more suits did remain,
The same shall never more be seen
Till More be there again.*

ARCHBISHOP LAUD.

King James I. being apt to talk to his courtiers in time of divine service, bishop Laud, one Sunday, when he knew his majesty was in high good-humour, made a full stop in his sermon as often as he perceived the king in discourse. His majesty asking him, after service, the occasion of it, the bishop told him, *He could not think it consistent with good manners to interrupt his majesty's conversation.*—Then, good faith, said the king, *I'll be even with you, I'll ne mair interrupt your lordship's sermon.*

DR. BARROW AND LORD ROCHESTER.

The earl of Rochester, in king Charles II.'s time, was as famous for his frolics and humour as he was infamous for his vices; and one day as he was walking in the Park with some of his gay companions, he saw Dr. Barrow, one of the gravest divines, and the greatest mathematician of his time, musing along the Mall, in his usual contemplative manner; and so he proposed to make up to him, and have some drollery, as he termed it. His companions were ready enough to attend him; and upon meeting the doctor, lord Rochester making a very low bow, with great vivacity said, *Doctor, a good morning to you—I am exceedingly glad to see you—I am your's to the very Centre of Gravity.* The doctor, who was not easily to be surprised, perceived his drift, and with all the composure in the world, returned the lowly bow, and said, *My lord, I am your's to the Antipodes.* This put his lordship to a short pause, but as wit is seldom at a loss—*Doctor,* said he, *I am your's to the lowest pit of hell.*—There then, replied the doctor, *I will leave your lordship;*—and so pursued his walk.

FRET WORK.

A gentleman who had long danced attendance after the ministry, in hopes of preferment, being one day, as usual, at the duke of Newcastle's levee, and happening to cast his eyes up to the ceiling, observed to his fellow-solicitors how properly that room was decorated. The gentlemen present said, they could see no great ornament about it. *I did not say there was,* said he, *but I admire the propriety of what there is; for both top and bottom is full of Fret-work.*

DOCTOR

DOCTOR DALE.

When Queen Elizabeth first proposed to the famous civilian, Dr. Dale, his being employed by her in Flanders, she, among other encouragements, told him, that he should have twenty shillings a-day for his expences: Then, madam, said he, *I will spend nineteen shillings a day.* What will you do with the odd shilling, the queen replied? *I will reserve that for my Kate, and for Tom and Dick;* meaning his wife and children. This induced the queen to enlarge his allowance. During the doctor's stay in Flanders, he once sent in a packet to the secretaries of state, two letters, one to the queen and the other to his wife; but that which was meant for the queen was superscribed *To his dear wife;* and that for his wife, *To her most excellent majesty;* so that the queen having opened his letter, found it beginning with *Sweetheart,* and afterwards with *my dear,* and *dear love,* with such like expressions, acquainting her with the state of his body, and that he began to want money. You may easily guess what motions of mirth this mistake raised; but the doctor by his oversight got a supply of money.—When upon the overtures for a treaty, the other ambassadors came to propose in what language they should treat, the Spanish ambassador said, that the French was the most proper, because, said he to Dr. Dale, your mistress intitles herself Queen of France. Nay, then, said the doctor, let us treat in Hebrew, for your master calls himself King of Jerusalem.

WALLER, THE POET.

Mr. Waller, having resolved to marry his favourite daughter to Dr. Birch, king James II. was prevailed with to endeavour to hinder it, and for that purpose ordered a French gentleman of quality to tell him, that the king wondered he could have any thoughts of marrying his daughter to a falling church. He made answer, *Sir, the king does me very great honour to take any notice of my domestic affairs; but I have lived long enough to observe, that this falling church has got a trick of rising again.*

RANK POPERY.

The wife of a lieutenant-colonel who was stationed near Edinburgh, being visited by the minister's wife, was earnestly intreated to come to kirk. This, the lady promised to do, and kept her word, which produced a second visit; and the minister's wife then asking how she liked their way of worship, she replied, *Very well, but that having dirtied her cloaths, and been pestered with a great number of fleas, she hoped the minister would permit her to line the pew.* Said her guest, *In troth, madam, I cannot promise that, for my husband will think it rank popery.*

FLYING FROM CHURCH.

When Dr. Leigh was vice-chancellor of Oxford, application was made to him by several persons as well of the town as the university, in favour of a flying itinerant, who, for the diversion of the inhabitants, would undertake to fly from the top of the steeple of St. Mary's church into the adjoining meadows, if the vice-chancellor would give him leave; but the doctor with his usual pleasantry, said, *That every body should have his free consent to fly to the church, but he never would give leave for one to fly from it; and so dismissed the petitioners.*

ARCHBISHOP CRANMER.

Archbishop Cranmer had a niece whom he married to a gentleman every way her equal in point of family and fortune. The wedding day was solemnized with great pomp and splendour. The next morning the good archbishop went into their chamber, and enquiring after their health told them, he had a present to make them. They were impatient to know what it was; but the archbishop persisted in concealing it till they both promised him never to wear it at the same time; and having extorted from them that solemn promise, he then pulled out a *fool's cap*.

HONESTY AND BRAVERY.

The prince of Conti being highly pleased with the intrepid behaviour of a grenadier at the siege of Philippsburgh, in 1734, threw him his purse, excusing the smallness of the sum it contained, as being too poor a reward for his courage. Next morning the grenadier went to the prince with a couple of diamond rings and other jewels of considerable value. Sir, said he, *the gold I found in your purse I suppose your highness intended me; but these I bring back to you as having no claim to them. You have, soldier, answered the prince, doubly deserved them by your bravery, and by your honesty; therefore they are yours.*

MR. SELDEN.

As Mr. Selden, one of the greatest scholars of his age, who had a library perhaps not to be equalled in the universe, was holding a serious discourse with archbishop Usher, a little before he died, he professed to his grace, that notwithstanding he had possessed himself of such a vast treasure of books, yet he could rest his soul on none but the scriptures. This celebrated person said, that the 11th, 12th, 13th, and 14th verses of the 2d chapter of the Epistle of Paul to Titus, afforded him more consolation than all that he had ever read.

THE GREAT DUKE OF LUXEMBURGH.

This illustrious man, on his death-bed, declared, "That he would then much rather have had it to reflect upon, that he had administered a cup of cold water to a worthy poor creature in distress, than that he had won so many battles as he had triumphed for."

All the sentiments of worldly grandeur vanish at that unavoidable moment which decides the destiny of men.

 REVIEW OF NEW PUBLICATIONS.

A Defence of Public Education addressed to the most (Right) Reverend the Lord Bishop of MEATH, by WILLIAM VINCENT, D. D. in Answer to a Charge annexed to his Lordship's Discourse, preached at St. Paul's on the Anniversary Meeting of the Charity Children, and published by the Society for Promoting Christian Knowledge. 1s. 6d. London, Cadell and Davis, 1801.

(Concluded from page 52.)

THE specific charges, Dr. Vincent reduces to three heads.

"I. That a preference is due to the religious education in Charity Schools, compared with instruction in Public Seminaries.

"II.

" II. That the Paganism taught in Public Schools, is noxious to the cause of Christianity; and,

" III. That Public Schools are guilty of a systematic neglect of all religious instruction.

" 1st. The first head of the charge is comprized in the following terms:

' Another circumstance of the times, which render the labours of the society of peculiar exigency, is the most lamentable and notorious defectiveness of Christian education in many of our Public Schools, and other great Seminaries of this nation.' ' All who are acquainted with the elementary ignorance of Christianity, in which young men are permitted to remain in the greater part of our Public Institutions, (and it is impossible to be much conversant in them without knowing this) will see how necessary the exertions of this society are, for preserving the light of the Gospel among the lower ranks of men. The charitable hand which supplies the deficiency among the poor, is peculiarly grateful to God and beneficial to mankind.' See Dr. Rennell's sermon, p. 7, before the Society, 1799.

If, as the learned author supposes, Dr. R.'s reflection goes further than on our public schools, and by *other great seminaries of this nation*, includes the two universities in its censure, we are not surprized to find in this Defence a statement, which, though it be not immediately to the purpose, flatly contradicts, by an appeal to experience, the certain test of truth, an assertion at once illiberal and groundless. As facts are stubborn things, and not likely to be controverted; we think the following remark exceedingly pertinent, and the succeeding interrogatories deserving of an answer. If the former challenge contradiction, the latter cannot be deemed unimportant enquiries.

" When we look to the prefs of the two universities for the last thirty years, we find greater treasures of theology issuing from that source, than in any period of equal length since the reformation; and if it shall be said that there are a few learned in that science still remaining, but who pay little attention to the rising generation,—where did those that are learned acquire their knowledge? and what is the reason, that, previous to Dr. Rennell's animadversion, and without waiting for his advice, lectures in divinity were given in both those seminaries? lectures requiring so indispensable an attendance, that no bishop will ordain a candidate without a certificate from the professor, that this duty has been fulfilled."

Dr. V. has subjoined the following plan of religious instruction, adopted in Westminster School, and, if in other public seminaries similar, and equally judicious plans, are carried into effect with the same degree of laudable exertion, and are as regularly and *systematically* adhered to as this is in Westminster, nothing more can be thought necessary to disprove completely the hasty charges which have been brought against them.

RELIGIOUS INSTRUCTION IN WESTMINSTER.

In the three first forms, where children are estimated from 8 to 10 years of age—The Psalms and Gospels turned into Latin, are an exercise four days a-week.

On Monday Catechism repeated.

In the two other forms of the Lower School—Sacred Exercises two days in a week.

On Mondays, alternately—Bishop Williams's Exposition, and the Catechism repeated and explained, *viva voce*.

Boys 10, 11, or 12 years of age.

UPPER SCHOOL.

Fourth Form.

Bible Exercise. Greek Testament. Sacred Exercises—and, at first, Greek Testament every day construed and explained.

Fifth Form, and Shell.

Nearly the same; with Sacred Exercises occasionally in all three.

Sixth Form.

Bible Exercise on Saturday.

Grotius Lesson on Monday, explained at large.

KING'S SCHOLARS.

Grotius, Hebrew Psalter, Bible Exercise weekly.

Upper Boys receive the Sacrament four times a year; always lectured and prepared.

Throughout the Upper School,

Greek Testament during Passion Week—the history or doctrine explained.

Confirmation once in two years—a week's lecture to explain and prepare.

Prayers in College, and at the Boarding-houses.

On Saturdays in Term, Lectures are read to the King's Scholars by a Prebendary.

This Institution has produced two learned and useful Publications by Dr. Heylin and Dr. Blair; and the duty is now very meritoriously performed by the Rev. Mr. Hughes, Prebendary of the Cathedral.

After perusing such a scheme as this for religious improvement, it would be presumption, indeed it would be more than presumption, it would be downright calumny, to asperse the reputation of Westminster School; wherein Christian morality as well as sound learning, go hand in hand; wherein boys are instructed, as they advance in years, in the pure system of Christian knowledge; and wherein Pagan writers and Pagan sentiments are only taught, as subservient to the refinement of the human mind, but not inculcated to the subversion of the Gospel of Christ. If, however, Dr. R. excepts Westminster School from his censure, but complains of "notorious defectiveness of Christian education in many of our public schools," we think that the trustees of those schools so notorious for this defectiveness ought to have known their duty better than to have suffered the principal design of the pious founders of them to be so violated; and it would have been well worthy of the zeal of Dr. R. and highly consistent with his duty, as an eminent Christian divine

divine, to have directed his attack upon such schools in particular rather than to have cast, as he has done, a most serious and unmerited reflection, a reflection of most injurious tendency, upon Public Schools in general. Mankind are not apt to discriminate with that impartiality which strict justice requires; on which account, it ought to be matter of conscience with us, to impute blame only where blame is due; and to be careful that our exertions to suppress, do not, by being over-stretched, disseminate error. To prove too much is to prove nothing. And this excess of the truth is the more dangerous, as, of late years, falsehood, misrepresentation, and the evil spirit of calumny, have gained a wonderful ascendancy over the minds of the multitude; so that they cherish, with a degree of satisfaction, any "tale that is told" against those venerable institutions, which are at once the pride and honour of our country. "*Nihil est tam volucrum quam maledictum, nihil facilius emittitur, nihil citius excipitur, nihil latius dissipatur.*"

If, by preserving the light of the Gospel among the lower ranks of men, Dr. R. means to assert, that the light of the Gospel is *extinguished* "in the greater part of our public institutions," how comes it to pass that the most celebrated divines of the present day, among whom Dr. Rennell is deservedly numbered, have been trained up in *those very* Public Schools, and have finished their education at one or other of the two venerable seats of learning which adorn this kingdom, and have shed their benign influence over the world! From our Public Schools and Universities have proceeded those excellent characters to whom we are indebted for stopping the torrent of infidelity, that had well nigh swept away our choicest blessings. "*Hoc viri boni proprium est, nihil à veritate alienum loqui, ut et nihil à justitiâ alienum exequi.*"

"But in public schools, wherein does this lamentable and notorious *defectiveness* consist? and why is a preference given to the teachers of charity schools rather than to the instructors in a higher sphere? Could not a popular audience be sufficiently flattered without levelling all above them? Could not the educators of the lowest be consoled under their laborious duty, without detracting from those whom the public voice, and the discernment of their nominators or electors had appointed to the management of the first seminaries in the kingdom? Are not these men of the same profession as their accuser? And does Dr. Rennell deny faith and ability to every Churchman but himself?—No, not ability but will; *that* shall be answered in its place. But why are men bred to the instruction of youth by an apprenticeship, supposed more willing to execute their trust, than those who have received the most liberal education known in Europe? This is no vain-glorious boast. Foreigners subscribe to it; they allow the palm of general information to English travellers above all others. Where did they acquire it? In English schools, in English universities; and in nineteen instances out of twenty from the English clergy. Why are these foundations to be decried? Why are these men to be degraded by a comparison with those who have never had similar means of acquiring knowledge, or equal advantages in life, manners, and education? But this is not sufficient; the inferior is to be raised above the superior; the children of the poor are to be told, that they have better instruction than those above them; and the teachers of the poor are taught to believe, that their's is the pre-eminence; that they are to

atone for the neglect, and compensate for the deficiency of all that are engaged in the education of the higher orders. If the children who heard this discourse understood it, I should imagine, that their respect for the rank above them must be greatly diminished, and their resistance to subordination greatly increased; and if they were capable of drawing a conclusion, the natural consequence ought to be, that, as they are wiser and better than their superiors, they ought to govern, and their superiors obey."

We here close our report of this truly important and convincing publication, which we trust will give as much satisfaction to the excellent characters to whom it is immediately addressed, as it has done to us. Some critics, in the height of their zeal, have expressed a wish that this letter may produce a widely-extended controversy; but for our parts, we sincerely hope that the "spirit of peace and love" will prevail among the venerable movers of the question, and that the heads of other schools will profit of this letter, and take the plan which it contains, as a model for their own practice.

Journal through the North of England and part of Scotland, with Remarks on the present State of the Church of Scotland, and the different Secessions therefrom; together with Reflections on some Party Distinctions in England, shewing the Origin of these Disputes, and the Causes of their Separation; designed to promote Brotherly Love and Forbearance among Christians of all denominations: and also some Remarks on the Propriety of what is called Lay and Itinerant Preaching. By ROWLAND HILL, A. M. late of St. John's College, Cambridge, and Minister of Surry Chapel. 8vo. pp. 182. London, Hatchard.

SOME books are noticed for their merit, others for their mischief. If merit alone were to recommend this little work, we should gently consign it to eternal silence, but it is our duty and our engagement to guard against mischief; therefore our numerous readers will excuse us, if we drop a few remarks on a book which is only circulated among a certain class. This is the first attempt of Mr. Rowland Hill to appear as a JOURNALIST, and, if we might advise him, it should be the last. Some readers may be more edified than we have been with his journey to Scotland, and the laming of his horse; but the GREAT Mr. Whitfield published a journal, and why should not Mr. R. H.? If we look for just observation, useful information, and pious reflections, in such a work, we shall look for what we shall not find; but their place is abundantly supplied by the ebullitions of vanity, the insolence of spiritual pride, the confidence of vain boasting, and the different exhibitions of a clerical mountebank. Egotistical, vain, and poor, as were the different journals of Wesley and Whitfield, yet this little performance is still more egotistical, vain, and poor.

Now, from a journalist, we are to consider Rowland in the character of a prophet: Speaking of the complete overthrow of Popery as accomplished; (note to p. 107.) he says (in the year 1799.) "This power now dethroned of God, shall never more be established by man." It is unfortunate that our modern expounders of prophecy will not keep the lucubrations by them a few years, then we should not see them exposing themselves in the manner they do. Had Mr. R. H. stayed till the year 1801, he would have found that "this power, dethroned of God, was restored by man," and that man was Bonaparte. How far the Pope or the
Chief

Chief Consul are sincere, is another question. How far they may attempt to out-wit one another, or to deceive the nations, we do not now stop to enquire: only this is very clear, that the simple matter of fact fully confutes all Mr. Hill's pretensions as a prophet; not only in foretelling things to come, but merely as an expounder of scripture.

We proceed to prove that he is as bad a *divine* as he is a prophet. He warmly asserts, that the Creeds of the Church of England are *Calvinistic*. Now examine the Apostles Creed, the Nicene, and the Athanasian, and we defy the most rigid Calvinist to find out one word of Calvinism in them. Nay, does not Mr. R. H., and other Calvinistic ministers, sincerely lament, that the *Lambeth Articles* do not make part of the Articles of the Church of England. These indeed, would prove her to be, what she is not, *Calvinistic*. That party were grievously disappointed by the rejection of those choice scraps of ignorance and selfishness; and the rejection of them, by the first authority in the kingdom, proves the contrary of what they are brought for. It proves that in the mind of our governors; in the *mens imponentis*, Calvinism is not the doctrine of the English Church: and, we trust, it never will, unless we should be given over to a reprobate mind; and fanaticism, on the one hand, and infidelity on the other, should prepare the way for the destruction of Church and State.

This would be greatly accelerated, if not actually accomplished by Mr. R. H.'s plan of a *Union Church*; or the general promotion of itinerant preachers. The spirit of vagrancy which we correct in beggars, is here encouraged in preachers; without learning, without character, without application, they may stroll about the country; they display their little knowledge, live on their credulous hearers, insult the regular clergyman, encourage sedition, disaffection, and disorder; and as soon as their character is suspected, their good fare exhausted, or their scanty abilities are displayed, they wander about among others, equally ignorant, and equally deluded.

A strolling player and a strolling preacher are much alike; unless that the player, with all his extravagance, vice, and sensuality, is generally the better man. Hypocrisy is not part of his character. The itinerant preacher has generally less abilities, less virtue, and less application than the strolling player. The player only seeks to please for an hour; and amusement may improve the morals: the preacher seeks to delude his audience, to fill them with vain conceits, with spiritual pride, with false judgments of themselves, and to utter vile invectives against all who are not so easily imposed upon: the consequence of it is, that his audience, in general, become worse men, less charitable, and more self-opinionated and malicious, than the generality are; and these would be the *blessings* of Mr. R. H.'s plan of itinerant preaching. Indeed, he properly calls them, and himself, *peddling preachers*: a pedlar is generally a vagrant, of no character, who often does more harm than good; who deals in small wares; and these are generally base and damaged. To this low and rambling race, may Mr. Rowland Hill, *suo judicio*, be compared.

Sermons by the Rev. JOHN WIGHT WICKES, M. A. Domestic Chaplain to His Royal Highness the DUKE of CUMBERLAND. 8vo. Carpenter.

THE writings of the Clergy have been highly honourable to the Church of England. And as their pursuits have acquired them the reputation of a learned and an accomplished order of men, so have they tended, by a display of candour and liberality, highly honourable to teachers of Christianity.

tianity, and truly consistent with the Religion which they profess; to promote "brotherly love and charity," and all those generous affections, which spring from a right knowledge of the Gospel.

From the pulpit and the press great things might be done towards rectifying the opinions, and enlarging the happiness of society: and next to the pleasure and inward satisfaction of hearing an excellent sermon well delivered, is the benefit to be derived from the perusal of a discourse, of which the doctrine is sound, the arguments are plain and forcible, and the diction easy and pure.

The sermons before us are creditable to the author's abilities. The subjects of them are practical, and the language not above the comprehension of the meanest capacity, nor beneath the attention of the most refined. If it be plain, it is dignified; and if it be easily understood, it is not devoid of energy.

From an extract or two the reader will form his own opinion, as to the propriety of our remarks.

"In the *New Testament* a dispensation of mercy is unfolded; a Redeemer is announced; the certainty of a future state ascertained; and a day of retribution most positively declared. We now contemplate the goodness of the Deity in the offers of grace, as well as in the works of nature; we now hear him speak plainly of immortality in the words of his Son, whilst the whispers of conscience are enforced by the impression. The ways of life and the ways of death are set before us; and, as a means to the most desirable end, we are assuredly told that faith and repentance can alone be effective of salvation: and, as we regard our tranquillity in this life, or expect happiness in the next, we are directed, by the force of energetic wisdom, to have a lively hope in Jesus Christ, to fear God, and keep his commandments."

"Were we to take a view of the Gospel of our blessed Saviour, without prejudice and without pride, we should find it in every respect pure and perfect—worthy of God to give, and deserving the gratitude of man to receive; in its doctrines, rational and sublime; in its commands, humane and beneficent; in its positive institutions, simple and significative; in its worship, spiritual and consoling; in its threat for disobedience, equitable and just; in its promises of reward, merciful and gracious;—*here* we have hope under all our tribulations; *here* we have refuge under all our afflictions.—"Come unto me," says the divine author of Christianity, "come unto me, all ye that travail and are heavy laden, and I will give you rest!" A ray of heavenly joy darts upon the humble penitent, and brings comfort unto the meek in spirit; a scene of glory opens to our view; the benefits of redeeming grace are clearly pointed out; life and immortality are brought to light by evidence the most incontestable, incontrovertible, unequivocal."

The following are important remarks.

"It is, generally speaking, in the power of the clergy themselves to prevent much common reflection, which no less injures the cause of religion than depreciates the character of its professors: it is in their *own power* greatly to advance the former, and to heighten the estimation of the latter. No pre-eminence, however exalted; no abilities, however transcendent; no faculties, however enlarged; will ensure respect, unless they are illustrated by qualities of superior excellence and recommendation: but where diligence is observable, where energy is uniform, where fidelity is

con-

conspicuous, where piety is exemplary, they insure admiration and reverence; they exhibit the most forcible comments upon the whole system of religion and morality; they gain an empire in the hearts of the people; and, where these are conspicuous, the clergy become *truly* the lights of the world.

"It may be deemed unnecessary to contend for what cannot be disallowed, —a reciprocity of kind offices from the ministers to the people, and the people to the ministers; or to assert, with the apostle, that they who preach the Gospel should live by the Gospel. These topics have been long ago explained; the mutual advantages derivable to both have been amply enforced, and the necessity of such a participation generally admitted. But no incentive to virtuous action should be omitted, no stimulants to excite the dormant seeds of piety should be accounted insignificant, when the decay of either seems to threaten our happiness as individuals, or our welfare as a nation.

"Though the doctrines of Christianity are so clearly revealed and confirmed; though the sacred oracles of divine truth are open to the inspection of all men; though the precepts of the Gospel are uniformly rational, and awfully sublime; yet a corruption of principle seems to strive for the ascendancy over revelation, and the present æra of boasted refinement teems with effusions of infidelity most pernicious and alarming. A peculiar heedlessness to every thing which respects religion or religious duties prevails; the best intended schemes to advance the cause of piety, and with piety the happiness of mankind, are frustrated or disregarded. By fashion our churches are neglected; by fashion the sabbath is deemed only as a day of festivity and amusements; morality is accounted a jest; and the prohibitions of the divine law are evaded by a laxity of construction.—Nor is it asserting too much, to remark that where religion still exists, it too much degenerates into human maxims; it is warped from its spiritual purposes, and moulded and tempered to make it palatable and polite.—The rigours of the law are softened, the penalties extenuated, and the name of *honour* sophistically explained in contradiction to the command of *Him* who declares, in the most express terms, "if thou wouldest enter into life, keep the commandments."

Sermons on various Subjects. By the Rev. T. BASELRY, A. M. Chaplain to the Lord Bishop of LINCOLN. 8vo. pp. 270. 6s. boards. Cadell and Davies.

SOME persons are of opinion that the publishing of sermons is unnecessary, considering what an immense number already crowds the catalogue of theological literature. But though we must allow that a clergyman ought to be very deliberate before he ventures to send a volume of discourses into the world; and though we cannot but lament that so many flimsy essays, under the name of sermons, are constantly issuing from the press, yet we are rather disposed to encourage the practice of publishing than to hinder it.

The public mind cannot be kept too much awake to the consideration of religious truths, and a good sermon may be read with attention, that would have been heard perhaps with indifference. Besides every divine has his particular circle of acquaintance and admirers by whom his printed discourses will be received with a resolution to read them carefully. And when "he enters upon his reward" his exhortations will remain, so that "though dead

dead he will yet continue to speak with effect to the hearts of those who knew him, and to their posterity.

We are further pleased with the practice of printing such discourses as have actually been preached, because it tends to encourage the study of divinity, and to give us a correct representation of the state of religious opinion.

The sermons now before us have evidently been composed with considerable care and attention. They are distinguished by cogency of argument and a flowing neatness of style. Mr. Bafely has wisely avoided that glitter of expression which recommends so many of our modern discourses to the admiration of sentimental readers. Those who would wish to see the most important doctrines of our holy religion discussed seriously, closely, and in impressive language, will find much satisfaction from the perusal of these sermons; but those readers whose perverted taste is only to be gratified by mere moral declamation and flimsy description, will here meet with nothing to suit their palate.

We could extract many pleasing passages by way of confirming our recommendation, but our very confined limits will only permit us to give the table of contents. "Sermons I. and II. On the belief of God, and the works that should follow it. *Text*, James ii. 19.—III. On the law to which our first parents were subject in paradise. *Gen.* ii. 16, 17.—IV. On liberty and necessity, same text.—V. Same subject continued, on Luke, xvii. 1.—VI. On the doctrine of the Holy Trinity. 1 John v. 7.—VII. The Jews reproach of our Saviour, and on John the Baptist. Luke vii. 33, 34.—VIII. On Pilate's Question "What is truth?" John xviii. 38.—IX. On fearing the reproach of men. If. li. 7.—X. On the duty of mercifulness. Luke vi. 36.—XI. On the judgment to come. Acts xxiv. 25.—XII. On peace with God. Job xxii. 21." Having thus spoken to the general merits of these excellent discourses, we trust, the author will excuse us for noticing a small inaccuracy in his ingenious disquisition (for such it is) on "liberty and necessity." Be it, however, premised, that we are neither *stoics* nor *calvinists*, in the strict sense of those appellations, yet we are of opinion that the *predestination* of the latter does by no means bear a relation to the *fatalism* of the former. Mr. Bafely, and many other sound divines, have considered the terms as synonymous, and if they were indeed such, then we should not scruple to condemn *calvinism* as being both gloomy and horrible. But the fact is, there is a wide distinction between the two systems, and we cannot, in justice to the virtues and learning of an eminent reformer, permit the convertibility of the terms to pass without notice. The doctrine of *necessity*, which is the fatalism of *Zeno*, makes no difference at all between human actions, but considers every one whether good or bad, as the consequence of absolute predetermination; whereas the real doctrine of *Calvin*, on this subject, is no more than this, that fallen man is restored to the divine favour and prepared for heaven by *communicated* grace, which leads him to abhor vice and to love virtue. What his followers, or those who have unjustly assumed the sanction of his name, have broached, with respect to the divine decrees, is another question, and for their dogmas he is not answerable.

On the Difference between the Deaths of the Righteous and the Wicked. Illustrated in the Instance of DR. SAMUEL JOHNSON and DAVID HUME, Esq. A Sermon, preached before the University of Oxford, at St. Mary's Church, on Sunday, July 23, 1786. By the Rev. WILLIAM AGUTTER, A. M. London, 1800.

INFIDELS, in order to shake the Christian's faith, and by way of holding up to view the pretended superiority of philosophical Deism, over the pure principles inculcated by Revelation, have alledged that, while the dying moments of the believer in Christ are at times disturbed, and, to appearance at least, rendered uneasy, by imperfect assurances of the mind, respecting its happiness in a future state; the infidel, rising above such fears, and not dismayed by a review of his past actions, with perfect indifference to what becomes of that part of his nature which he cannot prove to be *material*, closes his eyes "with manly fortitude," looks death in the face with boldness, and seems to defy the "king of terrors." This, however, is mere assumption; if the "latter end of the Christian be sometimes clouded by doubts and apprehensions, for the most part his death is placid and serene; and "his hopes, built on the mercy of God, through the merits of his Redeemer," are cheered and supported to the last pang of struggling nature. This cannot be said of the death of the infidel, in a general way. An instance or two may be produced, of minds, which had been long inured to doubt of every thing that bade defiance to the comprehension of finite reason, being rendered callous, through habit, and at the hour of death, having discovered no evident signs of remorse or terror. But these are solitary instances, if they *can* be produced. And we know, from experience, the reverse to be true, and that instead of "calm tranquillity," perturbation of spirits, keen sensations of remorse, and pungent anguish of soul, are the attendants of the death-bed of the infidel.

To account for the doubts, which may sometimes alarm a pious Christian at this awful period, and to point out the causes whence they arise; and at the same time to show how far the mind may be lost to all consideration on a future state; and to what a degree of silence, specious reasoning, and immoral habits, may strike human fears, and lull awakening reflections, is the laudable purport of this discourse; of which one great design is, to exhibit, by way of proof, a parallel drawn between two men of great eminence in the literary world. The one a Christian philosopher, whose life and writings have tended to improve the understanding, to enlarge and regulate the best feelings of the human heart, and to establish and confirm that system of morals which alone is best calculated to promote the welfare of finite beings. The other an infidel philosopher, or a philosophical Deist; who, doubting himself of every thing that appeared like a revelation of God's will, encouraged the world to doubt of it likewise; and by attempting to reason away the prospect of a future state of rewards and punishments, gave loose reins to the most irregular propensities of human nature; which, by free indulgence, are sure to produce consequences of inevitable ruin to the individual, to the society, and to the country that cherishes them.

The reader of Mr. A.'s discourse will be amply repaid for the attention that he may give it in the perusal. The subject of it requires attention, and it is handled in a way that cannot fail to engage the understanding on the side of the believer.

It is a warm and an affectionate address, written, *con amore*, for the memory

memory of our great moralist. The style of this sermon is easy and pleasant, the language of it is good, and the arguments by which it is enforced are convincing.

Thoughts on Happiness; a Poem, in Four Books. 12mo. 3s. pp. 94. Rivingtons, &c.

IF we stood in need of an apology for taking notice, in our review, of publications which are not strictly theological, the following would be more than sufficient in the present instance. "Whatever profits may arise from the sale of this poem, will be applied to the fund of the Charity for the Relief of the necessitous Widows, Sons, and Daughters of Clergymen, within the Archdeaconry of Coventry."

Such a motive for publishing would disarm critics of rigour, even were they disposed to be ever so stern; but we have the pleasure of declaring that, the poem before us, though on a subject much hacknied, possesses uncommon merit. It is clearly the production of no unfledged poet, though why he should choose to conceal his name is unaccountable, especially as the poem has been printed by subscription. It is dedicated, in a handsome manner, to Dr. Eveleigh, provost of Oriel College, Oxford, of which society the author has been a member. We predict, however, that such a writer cannot long remain unknown to the public, and it would be a misfortune if he should.

The source of true happiness is thus energetically described, and with this extract we shall close our notice of this truly excellent poem.

*"Let him whose passions, so perversely strong,
Will take the lead, and yet will lead him wrong,
Fly to a Saviour of unbounded might,
"Whose yoke is easy, and whose burden light?"
In fervent faith confide in him alone,
Hope thro' his merits, tremble for his own.
Ask but the gift, and then if you fulfil
The blest conditions of the Giver's will,
His furthering aid will renovate the mind,
Give thoughts more pure, more noble and refin'd:
Tho' for a time, some struggling gust may raise
The latent spark, or momentary blaze;
Still calm serenity will soothe the breast,
And give the foretaste of eternal rest:
When faith informs us, whence and what we are,
Each day, each hour, sublimer joys will share;
Life's fleeting years will unregretted fly,
As hope still brings superior pleasures nigh."*

ANNIVERSARY OF THE SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.

ON Friday the 19th instant, was held at Bow Church, Cheapside, the anniversary of the venerable Society for Propagating the Gospel in Foreign Parts. The sermon was preached by the Right Rev. Dr. Buckner, Lord Bishop of Chichester, from 2 Corinthians, ch. iv. v. 6. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

After shewing the pre-eminent excellence of the Christian Religion, in
enlighten

enlightening the human mind, and in regulating human actions, his lordship proceeded to consider the duty incumbent on all who profess that sublime system, to spread the knowledge of it amongst the ignorant, and especially those who, in the expressive language of scripture, "sit in darkness, and in the shadow of death." The right reverend preacher then gave a concise view of the objects, plan, extent, and progress of the society whose anniversary was then commemorated. He admitted that the benevolent and pious endeavours of Christians, for the successful propagation of the Gospel among the heathens, had not been attended with all the success which could have been wished. For this failure of success, his lordship acutely assigned these causes, the gross superstition and sensualism of the heathens in general, the corruptions of popery, whose advocates have been the most active missionaries, and the continuance of the slave-trade. On the subject of popery, the bishop was very animated, and incidentally observed, that the success of the philosophers on the continent, and particularly in France, was, in a great measure, owing to the abominations of the church of Rome. The corruptions of that church having been represented, by the infidels, as synonymous with the doctrines of Christianity, has occasioned many persons to reject both. This part of his discourse was concluded, by the bishop, with a solemn and impressive caution against the spirit of popery, a spirit (as he observed) which may, perhaps, be dormant, but yet is not extinguished.

On the subject of the slave-trade, or "the traffic in human flesh," his lordship made many striking and pathetic remarks. After condemning that odious merchandize, in terms, and with arguments, which became a minister and bishop of the church of Christ; he remarked, with peculiar emphasis, on the still more shocking inhumanity of neglecting the souls of the unhappy persons whose bodies we enslave.

The Archbishop of Canterbury not being present, the blessing was pronounced by the Lord Bishop of London.

After sermon, the Lord Mayor sent to invite the bishops, according to custom, to dine with his Lordship at the Mansion House.

A NEW HISTORY AND ILLUSTRATION OF THE COMMON PRAYER. (Continued from page 42.)

OF BENEDICITE, AND THE REST OF THE HYMNS.

THIS is the name of the second hymn after the first lesson, or the Canticle: *Benedicite, omnia opera Domini, Domino*, which in English might be called the canticle or song, *Oh all ye works of the Lord, bless ye the Lord*. It is also called the song of the three children in the burning fiery furnace; a hymn which the primitive Christians most probably adopted from the Jewish Church.

From Cyprian and Ruffinus, we learn, that this hymn was generally sung by confessors, martyrs, and all members of the Christian Communion; and, though originally in the apochryphal parts of Daniel, Ruffinus maintains, against Jerom, that it is a portion of Holy Writ. St. Cyprian also, calls it a divine scripture:—Athanafius recommends it in private devotion; and the fourth council of Toledo enjoined it to be used in all the Spanish Churches, "because it was then sung all over the world." St. Chrysostom, to the same observation, added, that it would so continue to the latest posterity. These suggestions, subsequent experience seems likely to confirm.

The objections which Dissenters make to this elevated piece of devotion, are, that in it we address angels and holy men, and even the inanimate parts of the creation; but these will appear to be of very little weight, when it is considered, that in the inspired writings, particularly in the Psalms, such apostrophes frequently occur. And that even this very hymn of the three children, is little more than a paraphrase of the 148th Psalm, with which it agrees in substance, and mostly in terms. Hence it has been justly observed, by an elucidator of our Liturgy, that, where the first lesson treats of the creation, or any extraordinary exercise of God's power or providence, *Benedicite* might be adopted in the place of *Te Deum* with propriety and advantage; though in the first Common Prayer Book of King Edward VI. the *Te Deum* was appointed daily throughout the year, except in Lent, during which season, *Benedicite*, was to be used in its room. This Rubric was altered in the second Common Prayer Book, and by the words, *Or this Canticle*, the choice of either has been left to the discretion of the minister.

After the first lesson at Evening Prayer, two other hymns, taken out of canonical scripture, are appointed, viz. *Magnificat*, or the Song of the Blessed Virgin, and the *Jubilate Deo*; The *Magnificat* is the first hymn recorded in the New Testament, and from its ancient use among the primitive Christians, has been continued in the offices of the Reformed Churches abroad, as well as in ours.

Still, when the first lesson treats of some great and temporal deliverance granted to the peculiar people of God, we use the *Jubilate Deo* or the 100th Psalm, for variety. It was first added to our Morning Prayer, in the second book of Edward VI. And as a spiritual Israel, though this Psalm was first composed on account of David's victories, we have a right to adopt, and apply it to the extirpation or subjugation of those sins and vices, those "nations of Amalekites" with which every Christian is truly engaged in a warfare. After the second evening lesson, always taken from the epistles, the Song of Simeon, called *Nunc Dimittis*, is most commonly used. This Simeon by the Jews, was called Simon the Just, and it was composed in consequence of his meeting Christ in the Temple, at his presentation, by which the promise of God to Simeon, that he should not die till he had seen the Lord Christ, was fulfilled.

The use of this history, to us, is evident; for though we cannot see our Saviour with our bodily eyes; yet, as in his word and sacraments, he is presented to the eye of our faith, therefore being concerned for heaven, and disengaged from the love of the world, like Simeon, we also may adopt these sentiments of gratitude and satisfaction; and many of the ancient martyrs we are told took up this Song of Simeon a little before their departure from this transitory life.

OF THE APOSTLES CREED.

This creed has been very properly defined, as a summary of the articles of our faith; or a concise and comprehensive expression of the doctrines held to be essentially necessary to everlasting salvation. Its object in this form, was to render it easy to be understood and remembered by all Christians.

This summary, from the first word in Latin, *Credo*, is commonly called the Creed, though in Latin, it is also called *Symbolum*; but as later writers say, this term should be changed for *Symbola*, from each of the apostles casting in his *Symbola*, or share towards the composition of the whole.

Another

Another derivation of these primitive terms is drawn from military affairs, such being used to denote those signs or watch-words, by which the soldiers of an army distinguished and knew each other. On this ground, the testimony of St. Ambrose is alledged, who expressly calls the creed "*The Sacrament of our warfare,*" the oath, or engagement made by soldiers, to be true and faithful to their sovereign.

But, however this may have been; that the whole creed, as we now use it, was drawn up by the apostles themselves, can hardly be proved: but that the greatest part was derived from the very days of the apostles, is evident from the testimonies of the most ancient writers, particularly Ignatius, in whose epistles most of its articles are to be found. The conclusion, therefore, which learned men have drawn from the various accounts of the origin of the formation of this creed, is, that though with respect to doctrine it is perfectly apostolic, the composition itself is not to be attributed to the apostles, nor to any writer of their age. It is, therefore, from their doctrine, and not barely from the name of the apostles, that the appellation of the creed is derived: besides, as the learned and candid writer of the *History of Infant Baptism* observes, wherever the apostles had personally taught, or where any one of them had resided any long time, or died there, it was customary to call such, *Apostolic Churches*.

It is, nevertheless, a fact, that the primitive Christians, in consequence of concealing their mysteries in general, did not publicly recite the creed, excepting at times of baptism, which, unless in cases of necessity, was only at Easter and Whitsuntide; from whence, the constant repeating of the creed in churches was not generally introduced till five hundred years after Christ. But in respect to its doctrinal effects in the place which it occupies in our church liturgy, immediately following the lessons, after we have heard the solemn annunciation of God's word, it is highly proper that we should set our seals to it, by this repetition and profession of our faith.—Faith, we are told, upon the authority of God's word, *comes by hearing*. Again, that part of our service which follows the creed, are the prayers which are grounded upon it; for we cannot *call on him on whom we have not believed*. And, therefore, since we are to pray to God the Father, in the name of the Son, by the assistance of the Holy Ghost, for the remission of sins, and a joyful resurrection; we first declare that we believe in God the Father, Son, and Holy Ghost, acknowledging a remission here, and a resurrection to life hereafter, for all true members of the Catholic Church; and thus we may be said to pray in faith.

Relative to the manner—Both minister and people are enjoined to repeat this creed, because being the profession of every one present, it ought to be made by every one in his own person, the more expressly to declare their belief of it to each other; and, secondly, to the whole Christian world, with whom they maintain communion.

And, further, it is repeated standing up, to signify our resolution to defend it; and its being customary to turn our faces towards the east, at the time of its repetition, was designed to shew, that while we are making profession in the blessed Trinity, we may look towards that quarter of the heavens where God is supposed to have his peculiar residence of glory.

The general reverence also, which is made to the name of Jesus, in the repetition of the second article, is wisely grounded on that passage in St. Paul, "*That at the name of Jesus every knee should bow.*" And hence our church expressly enjoins, in her eighteenth canon, that when, in time of

divine service, the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it has been accustomed; testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces and promises of God, for this life and the life to come are fully and wholly comprized.

OF THE ATHANASIAN CREED.

This creed, notwithstanding the name it bears, is more commonly attributed to Vigilius, the African, who lived about the end of the fifth century, than to Athanasius: many of the learned, think it was first composed in Latin, for the use of some part of the Western Church, and afterwards turned into Greek. It was certainly adopted by most of the Western Churches, and particularly by those of Gaul and Britain.

But, however obnoxious some parts of this creed may be to some captious Christians, the whole, being an excellent summary of the doctrine of the Trinity, and the incarnation of our Lord, as taught by the Apostles, received by the earlier Christians, and established by the four first councils, it is, on certain festivals, appointed to be used in our church, at Morning Prayer, instead of the Apostles' creed. As for the objections, that it is harsh and uncharitable, and the groundless and silly prejudice that most people run away with, viz. that they are bound to believe every verse and particular in it, under pain of everlasting damnation, nothing can be more unjust and erroneous. It is only the designing, or very weak people, who indulge such prejudices, and, therefore, fear to repeat this creed, lest they should condemn and anathematize themselves. For, in fact, those parts of it which have been styled *damnatory*, do not even imply a *censure*. This creed was only intended to put a form of sound words into the mouth of every Christian, and thus secure their faith against the artifices and evasions of all Heretics. The sense of all our best divines who have commented upon this creed, runs, without deviation, in this one channel, viz. that, however plain or agreeable to reason every verse might be, yet we are not required, by the words of the creed, to believe the whole on pain of damnation; the following clause alone, being obligatory as a matter of faith, "*that before all things we hold the Catholic faith: and the Catholic faith is, that we worship one God in Trinity, and Trinity in Unity; neither confounding the persons, nor dividing the substance.*" This only, is declared necessary to be believed; but all that follows, from the fourth to the twenty-sixth verse, is brought merely as a proof and illustration of it; and, therefore, our assent to the same, is no more required, than to a sermon, which is made to prove or illustrate a text. The text, we know, is the word of God, and consequently necessary to be believed; but no person is for that reason bound to believe every particular of the sermon deduced from it, upon pain of damnation, though every tittle of it may be true. Most certainly the scripture makes the Catholic Faith necessary to salvation; the same is urged in the creed aforesaid, but even the creed itself does not require our belief of the illustration there given, but concludes, or winds up in this manner, "*So that in all things as aforesaid the Unity in Trinity, and the Trinity in Unity, is to be worshipped.*" But it should not be forgotten, that all the remaining verses relate to our Saviour's incarnation, which is another essential part of our faith: and, though the plea of subscribing our belief to what we cannot

end, may be urged by some, it is by no means a valid objection; no creed in the world will remove such cavils, by enabling a finite to comprehend an infinite object. However, at this time, when the ancient heresies, condemned in the Creed of Athanasius, no list, it is said, that our divines are agreed "that there is less occasion, public worship, for the recital of so minute an explanation of points, as confessedly abstruse."

Monday, the 21st instant, the Rev. Dr. Rennel, Master of the Temple, at Grosvenor Chapel, South Audley Street, for the benefit of the endowment Institution for delivering poor Married Women at their own expense. The Doctor delivered a most pathetic and impressive discourse on the appropriate passage, Genesis ch. iii, v. 16. "Unto the woman he said multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children."

Collection for this truly *Benevolent Institution* amounted, we understand, to fifty-four pounds.

LIST OF BOOKS ON DIVINITY.

DEFINITIONS of the Truth of the Christian Religion. By Edward Maltby, Domestic Chaplain to the Lord Bishop of Lincoln. 8vo. 5s. 6d. boards.

Reflections on Happiness; a Poem: in Four Books. 12mo. 3s. boards. *Rivingtons.* *Reflections on the Residence of the Clergy, and on the Provisions of the Statute of the first Year of Henry VIII. C. 13.* By John Sturges, L.L.D. Chancellor of the Diocese of Winchester. 8vo. 2s. *Cadell and Davis.*

Reflections on the Necessity of Public Education, addressed to the Most Rev. The Lord Bishop of Winchester. By William Vincent, D.D. 8vo. 1s. 6d. *Cadell and Davis.*

Practical Hints to the younger Part of the Clergy of the Church of England, occasioned by the relative Increase of Libertinism and the Antinomian Heresy, the timely removal of Wansley and Blagdon Controversies, and the reported Suppression of Methodist Preaching in the Diocese of Salisbury. By John Duncan, D.D. Rector of Southwick, Hants. 8vo. 3s. *Cadell and Davis,* London, and the Booksellers in Bristol.

Tracts tending to show that the Prophecies now accomplishing, are an Evidence of the Truth of the Christian Religion: Published in pursuance of the Will of the late John Hulse, of Elworth, Cheshire; as having gained the annual Prize, in 1801, by him in the University of Cambridge. By John Bird Sumner, Undergraduate of King's College. 8vo. 2s. *Rivingtons,* London, and the Booksellers in the Kingdom.

POETRY, ORIGINAL AND SELECT.

INNOCENCE.

What's Innocence? a brighter gem
Than e'er enrich'd a diadem;
That bears a price so high
That kings and empires cannot buy;
The poorest mortal's breast,
Whose treasure is possess'd,
Not like other wealth,
Is liable to fraud or stealth;
His cabinet 'twill stay,
The owner thrown away.
No bargain! if for sin we sell
Our 'tis Life for Death, and
Our'n for Hell.

THE COUNTRY CURATE'S SUNDAY

MORNING'S SOLILOQUY,

On being forced to deny himself the indulgence of a HACK.

THE Sabbath to me ever sacred has been,
Ever pleasing the church-going bell,
Which taught me from earth my affections
To wean,

Where Candour and Peace cannot dwell.
Shall Adversity's engines my fortitude
Shake,

And o'erwhelm me in moody despair?
No, let me from this gloomy torpor awake,
And for solemn devotion prepare.

The

Tho' long be my journey to feed my poor flock,
 Tho' wearied I will not repine,
 While I the sweet fountains of truth can unlock,
 And deal forth the banquet divine.
 No sleek prancing steed was I wont to bestride,
 No chariot of mine roll'd along;
 A poor sorry huck with content could I ride,
 And muse o'er a sermon or song.
 And oft, as I mus'd, he would halt, or move slow,
 And champ the brown heath, or green brake;
 Well, well, said I, *serrel*, you're hungry I know;
 So am I—still a bit you may take.

Now my staff in my hand, shall my foot-
 steps support,
 As I journey along the dark heath;
 For shelter from rain, to the thorn I'll re-
 sort,
 Or lurk the green holly beneath.
 A soul independent still let me retain,
 Let a ray of bright fancy be mine!
 With my staff let me trudge, tho' unhorn'd,
 without stain,
 With meekness and temper benign.
 Let my tongue be but touch'd with celestial fire,
 And seraphic love lodge in my breast,
 For my friends and my foes shall my fervours
 aspire,
 And my sorrows and cares sink to rest.

Woodbridge, Jan. 24, 1802.

MONTHLY OBITUARY.

Jan. 30.] ON Wednesday se'nnight died, at his house in Southampton-row, London, the Rev. Samuel Bardmore, D. D. who for 22 years was master of the Charter-house school. He was formerly of Jesus College, Cambridge.

A few days ago died, the Rev. John Cook, L. L. B. vicar of Fentanton cum Hilton, in Huntingdonshire, and formerly of Trinity hall. The vicarage is in the patronage of the Master and Fellows of Trinity hall, Cambridge.

Jan. 30.] On Tuesday the 19th inst. died, at Exeter, the Rev. Henry Harrison, of Wcarde, in the county of Cornwall, formerly Gentleman Commoner of Trinity Coll. Oxford.

Lately died, at Churchill, in this county, in the 89th year of his age, Mr. William Brooks, deservedly esteemed as a man of integrity, and a Christian.

On Wednesday last died, the Rev. Arnold Jenkins, B. D. rector of Tredington, Worcesterhire, a living in the gift of the Principal and Fellows of Jesus College, Cambridge.

On Sunday died, in the 84th year of his age, Christopher Robinson, D. D. rector of Albury, in Cambridgeshire, and of Witham, Berks, and formerly Fellow of Magdalen College, Oxford.

Feb. 5.] On Wednesday se'nnight died, in the 74th year of his age, the Rev. Thomas Hurst, rector of All Saints, Stamford, and vicar of Whissendine, in Rutland. The former valuable living is in the gift of the Marquis of Exeter; and the latter in the presentation of the Earl of Harborough.

Monday se'nnight died at Southwold, the Rev. George Paddon, rector of Pakfield, and curate of the perpetual curacy of Stoven.

On the 30th ult. died, in the 81st year of his age, the Rev. Samuel Cooper, B. A. formerly of Sidney college, Cambridge, rector of West Raifen in Lincolnshire, and curate of the donatives of Upwood and Ramsay in Huntingdonshire.

On Monday se'nnight died, at Ashwell, in Rutland, in the 68th year of his age, the Rev. Robie Sherwin, 45 years rector of that parish and formerly of Queen's College, Cambridge; B. A. 1756, M. A. 1759.

Lately died, at Greenwich, much regretted, Dr. D. P. Layard, in the 82d year of his age. He was father to the Dean of Bristol, and brother to the Dukes of Ancaster. He had the honour of being physician to her Royal Highness the late Princess Dowager of Wales, was Vice-president of the British Lying-in Hospital, of which he was the Founder, a Member of the Royal Society, and a Doctor of Laws in the University of Oxford.

On Thursday last died, the Rev. Henry Gabel, rector of Standlake, and formerly Fellow of Magdalen College, Cambridge. He was for many years a very active justice of the peace.

Feb. 6.] Wednesday last died, at Bath, the Rev. Richard Hele, B. D. rector of Rotherfield Gray's, in this county, formerly Fellow of Trinity College, Oxford. The patronage of the Living is in that Society.

Feb. 19.] On Sunday morning, at two o'clock, died, in the 88th year of his age, at the Deanery House, in the city of York, the Rev. John Fountayne, D. D. and Dean of York, formerly of Catherine hall, Cambridge; where he proceeded B. A. 1735; M. A. 1739; and D. D. 1751. He was appointed Dean in the year 1745-6. It is believed that the Rev. G. Markham, Archdeacon of Cleveland, Rector of Stokesley, one of the residentiaries of York Cathedral, and of Southwell, Nottingham, and son of the Archbishop, will be appointed in his room.

CHURCH

CHURCH PREFERMENTS, &c.

OXFORD.

Jan. 30.] LATELY was preferred, by John Lethbridge, Esq. the Rev. Thomas Boucher, to the valuable living of Withiel Florey, in Somerset.

Feb. 6.] On Thursday last the Rev. Herbert Randolph, Master of Arts, of Corpus Christi College, was admitted Bachelor in Divinity. The Rev. John Fox, of Queen's College; Mr. Robert Talbot, of Brasenose College; Mr. Richard Huck, Rev. Thos. Butt, and Mr. William Page, of Christ Church; Messrs. George Baker, John Hearn Pinckney, John Bond, Charles Kemys Watkins, James Phillott, and Robert Gatehouse, of Corpus Christi College; Rev. William Blow Collis, of Worcester College; Richard Cooke, and William Warren Porter, of St. John's College, Bachelors of Arts, were admitted Masters of Arts.

Messrs. William Burridge, of Exeter College; John Hearle Tremayne, and Powell Colchester Guise, of Christ Church; Maurice James, of Corpus Christi College; Robert Edward Jones, of Wadham College; John Parsons, of Worcester College; and William Miller, of New College, were admitted Bachelors of Arts.

Feb. 13.] The Rev. C. Ashfield, M. A. has been instituted, by the Bishop of Lincoln, to the vicarage of Stewkly, in the county of Bucks, on the presentation of his Grace the Archbishop of Canterbury.

Last week, the Rev. Edmund Hill, B. D. Fellow of Corpus Christi College, and Chaplain to the Earl of Portsmouth, was presented to the rectory of Fenny Compton, Warwickshire.

The Rev. Thomas Thomas, A. M. curate of St. Mary Redcliff, Bristol, is instituted to the vicarage of Tidenham, Gloucestershire, in the room of the late Rev. Francis Davis, L. L. D.

Feb. 20.] Thursday, the 11th inst. in a congregation of the University, the Rev. Richard Grape, Bachelor of Arts, of Worcester College, was admitted Master of Arts.

Wednesday last a convocation was holden for the election of a Praelector of Poetry, in the place of Dr. Hurdis, deceased, when the Rev. Edward Coplestone, M. A. and Fellow of Oriel College, was unanimously elected.

Thursday, in congregation, Mr. John David Macbride, of Exeter College; and the Rev. Heneage Horsley, of Christ Church, Bachelors of Arts, were admitted Masters of Arts. Messrs. Edw. Edwards, of All Souls' College; Richard Finch, George Hicks, and Edward Thorold, of Trinity College; and Thomas Richard John Slatter, of Pembroke College; were admitted Bachelors of Arts.

Wednesday last, the Rev. George Watley, M. A. was inducted into the rectory of Whittington, Gloucestershire, on the presentation of Charles H. Tracey, Esq. of Todington, and Henrietta Susannah, his wife, patron and patroness thereof, void by the death of Walter Thomas, clerk.

The Lord Bishop of London has licensed the Rev. Lancelot Sharpe, A. M. Chaplain to the Countess of Loudoun, to the perpetual curacy of All-hallows Staining, Mark Lane, on the unanimous nomination of the Worshipful Company of Grocers.

CAMBRIDGE.

Jan. 30.] The Rev. Abraham Jobson, M. A. formerly Fellow of Trinity Coll. is presented, by the Hon. and Right Rev. the Lord Bishop of Ely, to the living of Wisbech St. Peter's, with St. Mary annexed, in the Isle of Ely, vacated by the promotion of the Rev. Dr. Morgan, to the rectory of Stretham. By the above presentation, the vicarage of Wymeswold, in Leicestershire, becomes vacant, in the patronage of Trinity Coll.

The Rev. William Waters, curate of Stebbington, in Northamptonshire, is presented, by the Governors of the Charter house, to the rectory of Dunsby, in Lincolnshire.

The Rev. John Higgins is instituted, by the Lord Bishop of Hereford, to the living of Bacton, in that county, on the presentation of Sir Hungerford Hoskins, Bart.

Feb. 5.] The Rev. Charles Cage, and the Rev. Daniel Sanders, of Emanuel College, were on Monday last admitted to the degree of Master of Arts.

Mr. John Hensman, B. A. of Bene't College, is elected a Fellow of that society.

Messrs. Hugh Price and Robert Gutch, B. A. of Queen's College, are elected Fellows of that society.

The Rev. J. C. Leake, LL. B. is instituted to the rectory of Barningham Parva, in the county of Suffolk.

Feb. 19.] The Rev. Thomas Holden Gawthrop, M. A. Fellow of St. John's college, was on Monday admitted to the degree of Doctor in Divinity.

The Rev. Richard Jeffreys, of Trinity college, was the same day admitted to the degree of Master of Arts.

His

His Royal Highness the Duke of Cambridge has appointed the Rev. Thomas Morgan, of Hampton, Middlesex, to be one of his domestic Chaplains.

The Rev. C. Athfield, of Slapton, M. A. has been instituted by the Bishop of Lincoln, to the Vicarage of Stewkley in the County of Bucks, on the Presentation of his Grace the Lord Archbishop of Canterbury.

Feb. 5.] The two prizes of 25l. each, given by the late Dr. Smith, for the best proficients in Mathematics and Natural Philosophy, are this year adjudged to Mr. Thomas Penny White, of Queen's, and Mr. John Grisdale, of Christ's college, the first and second Wranglers.

The late Rev. John Hulfe's premium of 40l. will this year be given for the best Dissertation on the following subject:

The Internal Evidences of the Truth of the Christian Religion.

To be written by a member of this university, under the degree of Master of Arts.

The subjects appointed by the Vice-chancellor for Sir William Browne's prizes for the present year, are,—For the Odes, *Pompeii Columna*.—For the Epigram, *Σαπφὶς καὶ Ἔριος*.

The following are the names of those gentlemen who lately obtained Academical Honours, on taking their degrees.

Wranglers. Messrs. White, of Queen's college; Grisdale, of Christ's; Paley, of Pembroke-hall; Yeates, of Trinity college; Cunningham, of St. John's; Parson, of Clare-hall; Thompson, of Queen's college; Philipps, of Sidney; Macfarlan, of Trinity; Barber, of St. John's; Barnwell, of Caius; Harenc, of Pembroke; Godfrey, of Queen's; Okes, of Caius; Wilding, of Magdalen; and Stanley, of St. John's—16.

Senior Optimes. Messrs. Barker, and Humphries, of Queen's; Wilson, of Magdalen; Judgson, and Campbell, of Trinity; Bingle, of St. John's; Bodley, of Peterhouse; Wainwright, and Holland, of Emmanuel; Birch, of St. John's; Newton, of Pembroke; Palgrave, of St. John's; Ferguson, of Emmanuel; Forge, of Jesus; Marshall, of Sidney; and Shepperdson, of Trinity—16.

Junior Optimes. Messrs. Briggs, of Pembroke; Evans, of St. John's; Pyc, of Bene't; Sutton, of Trinity; Layton, of Bene't; Stephen, of St. John's; Atkinson, of Magdalen; Frere, of Trinity; Hutchinson, of Peterhouse; Bennett, of Jesus; Thompson, of Sidney; and Morrill, of Clare-hall—12.

Ninety-five students had degrees conferred on them, but the above 44 only had honours.

TO CORRESPONDENTS.

WE decline inserting J. B. B's remarks on the critical talents of our valuable correspondent *Inspector*. Talents like his are entitled to respect, and unless, by at least an equal display of learning and ability Mr. B. can convince us that they have been misemployed, we are by no means inclined to encourage remarks, which may betray a want of judgment in ourselves.

The London Curate's letter came too late for insertion this month, but it shall appear in our next Number.

T. T. is likewise informed, that from the same cause, his favour is necessarily deferred.—We shall be happy to hear from him as often as suits his convenience.

If from the respectable Clergyman who sent us a few outlines of the character of B. Langton, Esq. we could obtain a biographical memoir of that accomplished gentleman we would with pleasure pay to it the attention, that so much excellence deserves.

Alpha is informed, that his Paper, entitled "*Cantate Domino*," is left for him & our Publisher's.

The translation of the Chaldee Paraphrases of the O. T. &c. will be acceptable; & will assign them a regular insertion in our Magazine, provided our learned friend who offers them, will send his MSS. before the 12th of each month.

For the Tracts against Popery we feel obliged. They will be inserted occasionally. The excellent letter on "*Private Theatres*," came too late for the present Number but it shall certainly appear in our next; as likewise that on "*Burial Places*."

JO T A's Remarks on the London Missionary Society are in the same predicament, & will be alike attended to next month.

We again entreat our correspondents to consider, that as the whole of our Magazine is always made up before the 20th of the month, it is necessary that we should receive their favours by the 15th at farthest.

THE
ORTHODOX
CHURCHMAN'S MAGAZINE,
For MARCH, 1802.

*Non omnis moriar; multaque pars mei
Vitabit Libitinam.* HOR.

*Nor shall the funeral pile consume
My fame ———* FRANCIS.

THE LIFE OF WILLIAM WARBURTON, D. D. LORD
BISHOP OF GLOUCESTER.

WILLIAM WARBURTON was descended from an ancient and very considerable family in Cheshire, at the head of which is the present Sir Peter Warburton, Bart. of Arley, in that county.

His grandfather, to go no father back in his pedigree, distinguished himself in the civil wars. He was of the royal party, zealous and active, and served under Sir George Boothe, at the affair of Chester. He married Frances, daughter of Robert Awfield, of Etson, in the county of Nottingham, by whom he had three sons; the second of whom, George, was Mr. Warburton's father. His residence was at Shelton, a village about six miles from Newark, where he died.

Mr. George Warburton was bred to the law. He settled at Newark, as an attorney, and was esteemed for his integrity in his profession. He married Elizabeth, daughter of William Hobman, alderman of Newark, and had by her, five children, George, William, Mary, Elizabeth, and Frances.

George died very young. William, the subject of this memoir, was born at Newark, December 24, 1698. He received his first instruction from Mr. Twells, whose son afterwards married his sister Elizabeth; but had the chief part of his education at Okeham, in Rutlandshire, under Mr. Wright; with whom he continued till the year 1714, when he returned to his native place, and was for a short time under his cousin and name-sake, Mr. William Warburton: a very learned and respectable man, and just then elected head-master of the grammar-school therein.

During his stay at school, he distinguished himself by no extraordinary efforts of genius or application. He loved his book, and his play, as other boys did. His understanding was not premature. The mountain-oak, which is one day to make the strength of our fleets, is of slower growth, than the saplings which adorn our gardens.

With a moderate share of parts, and industry, he could not fail of acquiring, by the age of sixteen, a competent knowledge of Greek and Latin, under such masters as those of Okeham and Newark.

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Having lost his father very early, in 1706, his family devolved, of course, upon his widow, who gave her son, as we have seen, the best school education. She proved herself an excellent mother, and she discharged her duty towards her children in such a manner as to excite in them both love and gratitude. He, in particular, gave her every proof of his affection, while she lived, and after her death seldom spake of her but with tears.

The circumstances of the family could be but moderate: and Mr. Warburton, who had now finished his education at school, was intended to follow his father's profession. He was accordingly articled to Mr. Kirke, an eminent attorney, of Great Markham, in Nottinghamshire, in April 1714, and continued with him till the spring of the year 1719.

His passionate love of reading prevailed over his assiduity to the law. Every opportunity that he could seize from the drudgery of the desk, he spent in perusing again the classic authors which he had read at school. By degrees he also made himself acquainted with the other elementary studies; and by the time that his clerkship was expired, had laid the foundation of, as well as acquired a taste for, general knowledge. He then returned to Newark, but whether he practised there as an attorney is uncertain. His love of letters increased, and his inclination for taking orders prevailed. And as the seriousness of his temper, and the purity of his morals, concurred with his unappeasable thirst after knowledge; these gave the surest prefaces of future eminence; and it was thought advisable to give way to a desire that seemed to spring from a right principle. But to rush into the church all at once, his good understanding, and awful sense of religion, would by no means allow him to do. The propriety of making the best preparation he could, before he offered himself a candidate for the sacred character, he thought indispensable. From his relation, the master of Newark school, who was an excellent divine, and a truly learned, as well as good man, he received the best advice. He applied to him for assistance, and received it in the most liberal way. "My father," says Mr. Archdeacon Warburton, "employed all the time he could spare from his school, in instructing him, and used to sit up very late at night with him, to assist him in his studies." And this account was confirmed by his pupil, who used to enlarge with pleasure on his obligations to his old tutor; whose theological and other attainments he has celebrated in a handsome Latin epitaph, which he wrote upon him, after his death.

He was ordained deacon the 22d of December 1723, in the cathedral of York, by Archbishop Dawes; and priest, by Bishop Gibson, in St. Paul's, London, March the 1st, 1726-7.

If, from the time of his quitting school, in 1714, to his taking orders, it is to be lamented, that he had not spent that precious interval in one of our universities, rather than in his private study, or an attorney's office, we must remember, that industry and genius like his, are calculated to overcome all difficulties; and it may even be conceived, that he derived a benefit from them. His faculties were of no common size, and his own proper exertion of them probably tended more to his improvement, than any assistance of tutors and colleges could have done. He struck out for himself an original cast both of thought and composition:

Fastidire lacus et rivos ausus apertos.

And his superior sense did the office of that authority, which, in general,
is

is found so necessary to quicken the diligence, and direct the judgment of young students in our universities.

The fact is, that without the benefit of an academical education, he had qualified himself, in no common degree, for deacon's orders in 1723; and from that time till he took priest's orders, in the beginning of the year 1727, he applied himself diligently to complete his studies, and to lay in that fund of knowledge which is requisite to form the consummate divine. For to this character he reasonably aspired; having that ardour of inclination, which is the earnest of success; and feeling in himself those powers which invigorate a great mind, and push it on irresistibly to the pursuit of letters.

(To be continued.)

ADDITION TO THE CATALOGUE OF BISHOPS TO THE
YEAR 1608;

Being a Character and History of the Bishops during the Reigns of Queen ELIZABETH, and King JAMES; and an additional Supply to Dr. GODWIN'S Catalogue. By Sir JOHN HARRINGTON, Kt. Written for the private use of Prince Henry.

(Continued from page 69.)

NUMBER III.—WINCHESTER.

HAVING past Canterbury and London, both neighbours to the court, and as it were within the verge; I thought the greatest part of my talk passed over. Howbeit Winchester I finde also will afford some variety of matter; and as it hath been a place that hath had many learned men, and bred many, both divines, philosophers, and poets, so I shall take occasion in speaking of some of these that ensue, to produce some poems both Latin and English*; some made at Winchester, some of Winchester, some against Winchester; not digressing herein much from the method and manner of my author; who, as your highness may see, produceth good old riming verses of fryers, both in praise and dispraise of some of the bishops, for my purpose from the beginning, though it were chiefly to inform your highness, with knowledge, and a faithfull report of some things passed in Queen Elizabeth's time, overpassed by my authour; yet was it also to sauce it in such sort with some variety of matter, not impertinent, to cheer your spirit, lest a dull relation of the acts of gray-beards to a young prince might grow fastidious.

First therefore of the first Bishop Wickham, whose life my author hath set out so amply and orderly, as I need adde nothing thereunto; onely, because a man that hath made so many good schollers deserves a better verse than that on his tomb.

*Wilhelmus dictus Wickham jacet hic nece victus;
Jugiter oretis, tumulum quicunque videtis.*

And such like stuffe, which a Winchester scholler now would be scourged, if he made no better. I having a pretty poem of his whole life, made by Doctor Johnson, thought I could never doe it or him more honour, then to present it to your princely view, for as Sir Philip Sidney curseth all despisers of poetry, with this poetically anathema: first, that they may be in love, and lose their love for lack of a sonnet; next, that when they die,

* These, on account of their length, have been necessarily omitted.

their memory may die for want of an epitaph: so I would wish such as wrong good poets, no worse punishment, then to have some vile verse written of him, whose reading (as Martial saith) might make a man's physick work the better with him; such as for the most part those lazie friers were wont to write; for my part, though Wickham's epitaph be but seven or eight lines, and this elegie (I think) about twenty times seven lines, yet I must confesse, it were lesse tedious to me at this present to read the seven score, then the seven.

And hereby your highnesse may observe how vaine that foolish tradition is which my author discreetly omitted, as not beleaving that some will still maintain that Wickham was unlearned, and only a surveyer of buildings, and by a kinde of fraud deceived King Edward 3. (no likely prince to be so deceived) begging the parsonage of Eastmeane, to which by like authority they will have the bishoprick of Winchester annexed as unseparably as the earledom of Arundle to Arundle-Castle, for who could think that such a King as Edw. 3. would make Sir John Laclattin, first his secretary, then privie-seale, then master of the wards, and treasurer of France, and lastly prelate of the garter, and chancellor of England, and so much of the first Wickham.

OF STEPHEN GARDINER.

Because I will not be alwayes praying, but sometimes when just cause is given, reprehend mens' demerits, as well as magnifie their merits, I will take occasion to speake somewhat of Stephen Gardiner, twice bishop of Winchester; and therefore may challenge to be twice remembered, though for some things of him that were to be wisht they were ever forgotten, my author directs this reader to Mr. Foxes booke of Martyrs, for a more full relation of his doings; but that is so full (though I assure my selfe it is very faithfull) that I doubt your highnesse will find it over tedious to read; my purpose is therefore but to note some important observations out of this story, and after, as I did of Wickham in Latin, so to adde some English poetrie written of him, and to him, which is not to be found in Mr. Fox, though some of it helps to confirme something concerning him, affirmed by Mr. Fox, and called in question by others. Mr. Fox therefore first greatly prayseth his naturall gifts of minde, his sharpe wit, his excellent memory, which is indeed the store-house of all learning and knowledge, *for tantum scimus quantum meminimus*. But to these (saith he) he had great vices, as pride, envie, and cruelty, flattering to his prince, submisive to his superiours, envious to his equals (namely to Cromwell) and haughty to his inferiours, these or the like are Mr. Foxes words. It seemes further in relation of his life and death, he was a Catholick-Protestant, or a protesting Catholick, for as he shoves at large out of his books and sermons, though he received the Pope's authority in Queen Marie's time; yet his opinion was as his writings before declared, and as the wiser fort I thinke, do still hold of it, that it is but a temporall constitution of men, and agreement of princes, to allow the same, which upon just occasions they may restraints or exclude, as they shall find cause; but yet I observe this, that although it was necessary for Queen Mary, in respect of her birth to admit of the Pope's authority, as the contrary was as necessary for her sister, yet this so Catholicke Queen, and this so popish prelate could keep out the Pope's legat out of England by her royall prerogative when he would have sent a legat hither not to her liking; again, he was earnest against marriage of ministers, yet he confesseth frankly, that a married man may be a minister: He defended

fended the real presence, yet he allowed the communion under both kinds; he writ in defence of images, yet he publicly approved their pulling down when they were superstitiously abused. Finally, he said at his death, that that would marre all, to teach the people, that they are freely justified by the blood of Christ, and yet even then, when hee could not dissemble, he confessed it to be true doctrine.

Loe how farre this stout prelate, *cedere nescius* (as Mr. Fox saith of him) did yeeld in those many points of popery. 1. Supremacy. 2. The marriage of some ministers. 3. The Sacrament in both kinds. 4. Removing images. 5. Justification. But now for his sharp persecuting, or rather revenging himselfe on Cranmer and Ridley, that had in King Edward's daies deprived him, his too great cruelty cannot be excused.

Lastly, the plots he laid to entrap the Lady Elizabeth, his terrible hard usage of all her followers, I cannot yet scarce think of with charity, nor write of with patience.

My father, onely for carrying a letter to the Lady Elizabeth, and professing to wish her well, he kept in the Tower twelve moneths, and made him spend a thousand pounds ere he could be free of that trouble. My mother, that then served the said Lady Elizabeth, he caused to be sequestered from her as an heretick, insomuch that her own father durst not take her into his house, but she was glad to sojourne with one Mr. Topcliff; so as I may say, in some sort, this bishop persecuted me before I was born.

Yet, that I speak not all in passion, I must confesse I have heard some as partially praise his clemency and good conscience, and namely, that he was cause of restoring many honourable houses, overthrown by King Henry the eighth, and in King Edward's minority. The Duke of Norfolk (though Mr. Fox saith, that Gardiner made him stay long for his dinner one day) yet both he, and those descended of him were beholding to him: with the house of Stanhops, and the Lord Arundell of Warder; and I have heard old Sir Matthew Arundell say, that Bonner was more faulty than he, and that Gardiner would rate at him for it, and call him asse for using poor men so bloodily; and when I would maintain the contrary, he would say, that my father was worthy to have lain in prison a yeer longer, for the sauncy sonnet he wrote to him from out of the Tower.

But to shew a pattern, what partiality can paint in his praise, an elegy was written, in English, by one Mr. Prideaux, in commendation, and the same was answered in execration of the bishop.

Which of these wrote truest I will not take upon me to judge, lest I should be thought partiall; but that saying appeares true: *Scribit in mare more laesus*. Therefore I will conclude against all partiall poets, with two verses of Horace:

*Falsus honor juvat et mendax infamia terret
Quem? nisi mendosum & mendacem.*

Doctor JOHN WHITE.

He was born of a worshipfull house, and in the diocess of Winchester, and became after warden of Winchester, thence for his great learning, and vertuous life, prefer'd to the bishoprick of Lincoln, and after upon the death of Stephen Gardiner, made bishop of Winchester; wherefore of him I may say, his fame did well answer his name, and so would all men say (how contrary soever to him in religion) but for one black sermon that he made; yet for the colour it may be said he kept decorum, because that

was

was a funerall sermon of a great queen both by birth and marriage, I mean Queen Mary. But the offence taken against him was this. His text was out of Eccles. 4. 2. *Laudavi mortuos magis quam viventes, & feliciorem utroq; judicavi qui nec dum natus est.* And speaking of Queen Mary her high parentage, her bountifull disposition, her great gravity, her rare devotion, (praying so much as he affirmed that her knees were hard with kneeling) her justice and clemency in restoring noble houses, to her own private losse and hindrance. And lastly her grievous yet patient death: he fell into such an unfeigned weeping, that for a long space he could not speak. Then recovering himself, he said she had left a sister to succeed her, a lady of great worth also, whom they were now bound to obey; for faith he *melior est Canis vivens Leone mortuo*, and I hope so shall reign well and prosperously over us, but I must say still with my text *Laudavi mortuos magis quam viventes*; for certain that is, *Maria optimam partem elegit*: thus he, at which Queen Elizabeth taking just indignation, put him in prison, yet would proceed no further than to his deprivation, though some would have made that a more haynous matter. He was a man of austere life, and much more mortified to the world, than his predecessor Gardiner, who was noted for ambitions, but yet to his prince very obsequious. But if Doctor White had had a true propheticall spirit, he might have urged the second part of his text, *Sed feliciorem utroque judicavi qui nec dum natus est*; for that may seem verified indeed in the king's majesty that now is, who was then unborn, and hath since so happily united these kingdoms; yet least that which I would make in him a prophecy, others will take in me for flattery; I will proceed to the next, or rather I should say to another, for of the two next I need add nothing, my author having testified by both their epitaphs, that they lived and died well.

Doctor THOMAS COOPER.

I intend therefore to speak next of Dr. Cooper, because of Bishop Heme, and Bishop Watson, I cannot add any thing upon sure ground, for of the former times, I have either books of stories, or relation of my father's that lived in those dayes; but of these that lived in the first twenty yeeres of the queen's reign when I was at school, or at the university, I could hear little, yet at my first coming to the court, I heard this pretty tale, that a bishop of Winchester one day in pleasant talk, comparing his revenue with the arch-bishop's of Canterbury. should say, your graces will shewe better in the rack, but mine will be found more in the manger, upon which a courtier of good place said, it might be so in *diebus illis*; but faith he, the rack stands so high in sight, that it is fit to keep it full, but that may be, since that time, some have with a *provideatur* swept some provender out of the manger: and because this metaphor comes from the stable, I suspect it was meant by the Mr. of the horse. To come then to Bishop Cooper, of him I can say much, and I should do him great wrong, if I should say nothing; for he was indeed a reverent man, very well learned, exceeding industrious, and which was in those days counted a great praise to him, and a chief cause of his preferment, he wrote that great dictionary that yet bears his name; his life in Oxford was very commendable, and in some sort faint-like; for if it be faint-like to live unreprouvable, to bear a cross patiently, to forgive great injuries freely: this man's example is sampleless in this age.

He married a wife in Oxford, for that speciall just cause (I had almost said

laid onely cause) why clergymen should marry, viz. for avoiding of sin. *Melius est enim nubere quam uri*, yet was that his very hard hap that she proved too light for his gravity by many grains, or rather many pounds. At the first he winkt at that with a socraticall and philosophical patience, taking, or rather mistaking the equivocating counsell of *Erasmus Ecchoe*. *Quid si mihi veniat usu quod his qui incidunt in uxores parum pudicas parumque frugiferas? Feras. Atqui cum talibus morte durior est vita? vita;* wherein I observe in the two ecchos, how in the first *Feras* signifies either the verb, suffer, or that nown, wild beasts, or shrews. In the latter, *vita* signifieth the nown life, or the verb shun or eschew: so he (good man) construed *Feras*, *Vita*, suffer during life, and I should take that *vita Feras* shun shrews. But this *Fera* whom his *Feras* made *Feram*, committed wickedness even with greediness, more than was in power of flesh and blood to bear: wherewith being much afflicted, having warned his brother privately, and born with him perhaps 70 times seven times. In the end taking him both in place and fashion (not fit to be named) that would have angered a saint, he drave him thence (not much unlike) as Tobias drove away the spirit Asmodeus, for that was done with a roste, and this with a spit. It was high time now to follow the counsell, *Dic Ecclesia*, so (as all Oxford knows) her paramor was bound from her in a bond of one hundred pound, but they should rather have been bolts of an hundred pound.

The whole university in reverence of the man and indignity of the matter, offered him to separate his wife from him by publique authority, and so set him free, being the innocent party. But he would by no means agree thereto, alledging he knew his own infirmity, that he might not live unmarried; and to divorce and marry againe, he would not charge his conscience with so great a scandall.

After he was bishop, mad Martin, or Marprelate wrote his booke or rather libell, which some (playing with Martin at his own weapon) answered pleasantly both in rhyme and prose, as perhaps your highnesse hath seen, or I wish you should see, for they are short and sharpe. But this bishop with authority and gravity confuted him soundly; whereupon Martin Madcap, (for I think his cap and head had like proportion of wit) replying, and anabaptized his bastard book by the name of Work for the Cooper; and had not the wisdom of the state prevented him, I think he and his favourers would have made work for the tinker. And so much of Bishop Cooper, though I could adde a report, that a great lord dying in his time bequeathed him a great legacy, but because I have not seen his last testament, I cannot precisely affirm it.

WILLIAM WICKHAM.

This bishop my authour professeth to reverence for his name's sake, and his predecessor's sake; and I much more for his own sake, and his vertues sake. About the yeere 1570, he was vice-provost of Eaton, and as the manner was, in the school-master's absence would teach the schoole himself, and direct the boyes for their exercises (of which my self was one) of whom he shewed as fatherly a care, as if he had been a second tutor to me. He was reputed there a very milde and good natured man, and esteemed a very good preacher, and free from that which St. Paul calleth idolatry, I mean covetousnesse; so that one may say probably, that as the first William Wickham was one of the richest prelates that had been in Winchester a long

a long time, and bestowed it well; so this was one of the poorest, and endured it well. He preached before the queen at a parliament, I think the last time that ever he preached before her; and indeed it was *cygnus vox*, sweetest, being nearest his end, which if I could set down as he delivered, were well worth the remembering. But the effect was this, that the temporalities of bishopricks, and lands of colledges, and such like, were from the beginning for the most part the graces, gifts, and almes of princes, her majesties progenitors, that for some excesses and abuses of some of them, they had been and lawfully might be some quite taken away, some altered, some diminished; and that accordingly they were now reduced to a good mediocrity; for though there were some farre greater bishopricks in France, Spaine, and Germany, yet there were some also lesse and meaner even in Italy. But yet he most humbly besought her majesty to make stay of them at least in this mediocrity; for if they should decay so fast in thirty yeeres to come, as they had in thirty yeeres past, there would hardly be a cathedrall church found in good repaire within England; which inconvenience (he said) would soon spread from the clergy to the temporality, that would have cause with Hippocrates twice to laugh and weep together. This, as he spake zealously, so the queen gave care to it graciously, and some good effect was supposed to follow it, for which they both now feel their reward; and thus much of Wickham.

WILLIAM DAY.

It was said that a pleasant courtier and servitor of King Henry the Eighth, to whom the king had promised some good turn, came and prayed the king to bestow a living on him, that he had found out, worth 100l. by the yeere more then enough; why, saith the king, we have none such in England; yes sir, said his man, the Provostship of Eton; for (said he) he is allowed his diet, his lodging, his horse-meat, his servants wages, his riding charge, his apparell, even to the points of his hose, at the colledge charge; and 100l. *per annum* besides. How true this is, I know not, but this I know, that Mr. Day having both this and the deanry of Windsor, was perswaded to leave them both, to succeed him (that had been once his vice-provost of Eaton) in the church of Winchester. He was a man of a good nature, affable and courteous, and at his table, and in other conversation pleasant, yet always sufficiently containing his gravity. When he was first deane of Windsor, there was a singing man in the quire, one Woolner, a pleasant fellow, but famous for his eating rather then his singing; and for the swallow of his throat, then for the sweetness of his note. Master Deane sent a man to him to reprove him for not singing with his fellows; the messenger thought all were worshipful at least that did then weare white surplices; and told him Mr. Deane would pray his worship to sing; thank Mr. Deane (quoth Woolner) and tell him, I am as merry as they that sing; which answer, though it would have offended some men yet hearing him to be such as I have described, he was soon pacified. He brake his leg with a fall from his horse, that started under him; where upon some waggish schollers, of which my self was in the *quorum*, would say it was a just punishment, because the horse was given him by a gentle man to place his sonne in Eaton, which at that time was thought had been a kind of sacrilege, but I may also say, *Cum eram parvulus sapiebam et parvulus*. He had in those daies a good and familiar fashion of preaching not mincing the word, as some doe, with three words to feed 3000 people tha

that goe away all sometimes as empty as they came; nor as others, that are *Nodosi* drawing there auditory with them into deep questions and dangerous passages, that howsoever they suppose they come of themselves much admired, they leave their auditors many times more than half mired; but this was a good plain fashion, apt to edifie, and easie to remember; I will repeat one lesson of many, that I remember out of sermons of his, which I can imagine yet I heare him pronouncing, and it was concerning prayer: It is not (saith he) a prayer to God, but a tempting of God, to beg his blessings, without doing also our own endeavours; shall a scholler pray to God to make him learned, and never goe to his book? shall a husband-man pray for a good harvest, and let his plow stand still: the fians, and the heathen people would laugh at such devotion. In their fabulous region they have a tale of Hercules, whom for his strength they counted a God; how a carter (forsooth had overthrown his cart, and sate in the way crying, help Hercules, help Hercules; at last Hercules, or one in his likenesse came to him, and swaddled him thriftily with a good cudgell, and said, *thou veray lazie felly fellow* (so he used to pronounce) callest thou to me for help; and dost nothing thyself? arise, set to thy shoulder, and heave thy part, and then pray to me to help thee, and I will doe the rest. And thus much of our good old provost, who being made a bishop, and of a register of the garter becoming now prelate of the garter, enjoying this dignity a very short time, turned his day into night, though no night can oppress them that die in the Lord. By the way, I think this worthy the noting, that whereas in *Anno Dom.* 1486, being the first of King Henry the seventh, it was found that three bishops successively had held this bishoprick six score yeeres save one, namely, Wickham, Beauford, and Wainfleet. Now in Queen Elizabeth's raigne, there had been seven bishops in forty yeeres, five in seventeen yeeres, and three in four yeeres.

Doctor THOMAS BILSON.

My author, following his own resolution of forbearing to speak of men now living, or but lately dead; I holding my purpose to speak frankly and truly, as farre as my understanding will serve me, both of dead and living; I am now comming to speak of the present bishop of Winchester, of whom I finde in this book but foure lines; and if I should give him his due in proportion to the rest, I should spend four leaves. Not that I need make him better known to your highnesse, being (as on just occasion, as I noted before) one of the most eminent of his ranck, and a man that carried prelatore in his very aspect. His rising was meerly by his learning, as true prelates should rise. *Sint non modo labe mali sed suspicione errantes*, not onely free from the spot, but from the speech of corruption. Hee ascended by all degrees of schooles; first, wherein to win knowledge himselfe, next whereby to impart it to others, having sometime taught the schoole that doth justly boast of the name of Winchester, where, if I mistake not, he succeeded the excellent scholler and schoolmaster Doctor Johnson, that wrote that forecited poem of Wickham; and having praised all his predecessors in pretty difficks, he wrote this at the last in modesty of himselfe.

*Ultimus hic ego sum, sed quam bene quam male nolo
Dicere; de me, qui judicet, alter erit.*

And accordingly his successor gave this judgement,

*Ultimus es ratione loci, re primus Johnson,
Sed quis, qui de te judicet, aptus erit.
Tam benè, quam nullus, qui te præcesserit ante,
Tam malè posteritas ut tua pejus agat.*

Wherein Mr. Johnson became truly fortunate, according to the saying,

*Laudari a laudato viro, laus est maxima,
Him fame doth raise, whose praiser merits praise.*

From school-master of Winchester, he became warden, and having been infinitely studious and industrious in poetry, in philosophy, in physick; and lastly, (which his genius chiefly call'd him to) in divinity, he became so compleat, for skill in languages, for readinesse in the fathers, for judgement to make use of his readings, as he was found to be no longer a souldier, but a commander in chiefe, in our spirituall warfare, being first made bishop of Worcester, and after of Winchester. In the mean season a crew of mutinous souldiers (a forlorne hope) undertook to surprize one of the twelve fortresses of our faith, I mean one of the twelve articles of the creed, and ere men were aware they had entered by a postern, corrupted a watchman or two, thrown down a battlement, and set up their colours of white and black (black and blew had been fitter for them) publishing a book in print, that Christ descended not into hell. The alarm was taken by many faithfull servitors of the militant church, but many were not found fit for this enterprize, for that was whispered, nay rather publisht in the enemies camp, that some cowardly souldiers of our side had made a motion to have this fort, or part thereof rased, because there was thought to be perill in defending of it; for so Campian writes confidently, that Cheyney bishop of Gloucester had affirmed to him, how that it had been moved in a convocation at London, *Quemadmodum sine tumultu penitus eximatur de symbolo*; how without many words it might be taken out of the creed wholly. But I leave Erasmus eccho to answer it, holy. True it is, there was a hot shot one Mr. Browghton, no cannonere, for he loves no cannons, but that could skill of such fireworks, as might seem to put out hell fire; this hot braine having with a petard or two broken open some old dore, tooke upon him with like powder out of some basilisk (as I think) to shoot *hades* quite beyond sunne and moon; such a powder-work against all divinity and philosophy, as was never heard of, (alwaies excepting the powder-treason.) Then this learned bishop, like a worthy leader (that I proceed in this metaphor) with a resolute troop, not of loose shot, but *gravis armaturæ*, arm'd to proove out of Christ's armorie, the Old and New Testament, fathers, doctors, schoolmen, linguists, encounters these Lanzbezzadoes, casts down their colours, repaires up the ruines, beautifies the battlements, rams up the mynes, and makes such ravelings, and counter-scarfs about this fort, that now none of the twelve may seem more impregnable. Their great ingenere, before mentioned, upon griefe of this repulse, is gone (as I heare) to teach the Jewes Hebrew; God send him to scape *hades* at the end of his journey. Yet in the heat of these skirmishes there happened an accident worthy to be remembered, and I think by the very devise of the divell. This bishop preaching at Paul's Crosse, upon this article of the creed; and there proving by authority irrefragable, that hell is a place prepared for the divell and his angels; that it is beneath in corde
terre,

terre, and that Christ descended into it. Satan, that knew all this to be true, and was sorry to remember it, and wisht that none of the auditory could believe it, raised a sudden and causelesse feare, by the fraud or folly of some one auditor. This feare so incredibly posselt not only the whole multitude, but the lord major and other lords there, that they verily believed Paul's Church was at that instant falling down, whereby such a tumult was raised, as not only disturbed their devotion and attention, but did indeed put some of the gravest, wisest and noblest of that assembly into evident hazard of their lives, as I have heard of some of their own mouthes. The bishop not so dismayed himselfe, sympathizing in pitty, rather than feare of their causelesse dismay, after the tumult was a little pacified, finished his sermon; upon which accident, some favourers of that opinion make themselves merry with this story, that at least that which they could not confute they might seem to contemn.

SACRED CRITICISM, No. VI.

(Continued from Page 79.)

A CRITIQUE ON PSALM LXXXIX. AND ON JOB II. 5.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

IN my last letter I endeavoured, and I trust not unsuccessfully, to vindicate the *exclusive* application of *Nathan's* original prophecy; 2 Sam. vii. 1—16, to the MESSIAH or CHRIST, as "*the seed of David*," and to him alone; chiefly by carefully adhering to that golden canon of criticism prescribed by the *twentieth article* of our church:—

"Not so to expound ONE place of Scripture,
that it be REPUGNANT to another."

A most comprehensive canon indeed, which, in its operation, though slow yet sure, involves all other rules of sound and scientific criticism; and is peculiarly requisite for those that "*search the Scriptures*," if they wish to become "*able ministers both of the letter and of the spirit*" of the divine originals; and to detect those literal errors, mistranslations, and fanciful glosses, which in some instances diminish its lustre and weaken its evidence, arising from the mistakes of transcribers, translators, and commentators.—The SACRED CRITIC is bound "*to prove all things*," and "*casting down imaginations*," to hold fast whatsoever things are good; without respect of persons, parties, or sects.

I now proceed to examine that admirable commentary thereon, contained in the *eighty-ninth* psalm, unfolding and explaining the concise oracle delivered to *Nathan*.

This psalm is entitled,

A HYMN OF ETHAN THE EZRAHITE.

For the word *Maschil*, prefixed to many of these sacred odes, signifies an "*instructive poem*," and therefore may justly be rendered "*a hymn*" conveying religious instruction.

Various and discordant are the guesses of the learned touching the writer of this psalm: *Aben Ezra* supposes that he was the grandson of *Judah*, noticed 1 Chron. ii. 6; and *Solomon Jarchi* makes him out the son of *Abraham* himself!

2. *Hammond* and others, suppose that *Ethan* was not the author; but
R 2 that

that the names of *Ethan, Heman, Asaph, &c.* prefixed to several of the psalms, denote only the favourite *airs or tunes* to which they were set or sung by the sacred choir; like *York tune* or *Salisbury tune* in our psalmody! and improving on the imagination, the *Monthly Magazine* for last October, p. 219, has degraded "*the sweet Psalmist of Israel*," David himself, into "*an excellent harper!*" and denied him the credit of composing those psalms that bear his name, and are ascribed to him in the NEW TESTAMENT.

3. Hence a wide field has been opened to the extravagance of conjecture respecting its author and its drift. Some suppose that it was written by *Isaiah, Jeremiah*, or some scribe after the captivity; that it related primarily to *David*, or to *Hezekiah*, or to *Josiah*, or to *Jehoiakim*, or to *Jehoiachin*, or to *Zedekiah*, among those that refer it ultimately and chiefly to the MESSIAH: And such discordant reveries disgrace the pages of the most celebrated commentators foreign and domestic, *Aben Ezra, Grotius, Bossart, Michaelis, Doederlin, Knapp, Eichorne, Dathe, Hammond, Dodd, Kennicott, Mudge, Home, &c.*

4. Rivalling Professor *Eichorne*, or Doctor *Geddes* himself* in temerity of guessing, the magazine writer in question thinks he has discovered that "the eighty-ninth psalm was a *dirge* composed by *Jeremiah* the prophet, on the death of king *Josiah*, who was killed at *Hadadrimmon* in battle;"—"written with that *carping disappointment* which pervades every work of *Jeremiah*, and adapted exactly to the fortunes of King *Josiah*:"† That it began originally at the nineteenth verse; and states his descent from *David*, his anointment (v. 20), his respite (22), his piety (26), his renewal of the covenant (28): Then, with a *somewhat querulous impiety*, his desertion by Providence is bewailed: The irruption of *Necho* (40), the plunder of the land (41), the triumph of the adversary (42), and the monarch's flight wounded from the battle is detailed: The consequent loss of the throne (44), his early death (45), at the age of thirty-nine, and the *disgrace of his memory*, are successively lamented. The poem closes with another *angry expostulation against Providence*, as if the king had performed his part of the covenant, and had not been duly seconded by the LORD whom he worshipped."

Not satisfied with perverting the drift, and reviling the composition of this most sublime and pathetic prophecy of the birth, the glories, and the sufferings of the MESSIAH, which are utterly inapplicable to *Josiah* throughout—and, in the alledged "*disgrace of his memory*," which was always most highly honoured among the Jews; contradictory to what the author inconsistently calls, his *dirge*—and which in reality is still extant in the *Lamentations of Jeremiah*: compare chap. 2, 3, and 4, 5, and 6, as recorded 2 Chron. 35, 26, and confirmed by *Josephus*, Ant. 10, 5, 1. p. 441. Hudson.—*Ιερεμίας ὁ προφήτης ἐπικυδίων αὐτῆς συνετάξε ΜΕΛΟΣ ΘΡΗΝΗΤΙΚΟΝ, ὃ καὶ ΜΕΧΡΙ ΝΥΝ ΔΙΑΜΕΝΕΙ.*—"Jeremiah, the prophet, composed his dirge, an elegiac poem [the *Lamentations*] which *subsists even until now*":—this whimsical, and malignant leveller and defamer of Holy Writ, to supplant the authority of the principal prophetic psalms of *David* characteristic of THE MESSIAH, attributed them to *Jeremiah* as the author, and strangely distorts their drift: Thus, for instance, in his jaundiced

* See the INSPECTOR, p. 134, &c. *Scriptures on EICHORNE*; and p. 124, &c. —151, &c. *Scriptures on GEDDES*.

† It comes within our knowledge that *Dr. Geddes* was, himself, the *author* of these remarks in the Magazine alluded to.

Imagination, Pf. 69, 8. alludes to "*Jeremiah's* (fictitious) quarrel with his nephew *Seraiah*"—although *Jeremiah*, 51, 59. assures us, "this *Seraiah* was a quiet prince!"—Pf. 55, 13. to another (equally fictitious) quarrel, with the priest *Zephaniah*."—And that most important Psalm 22, 16. predictive of the peculiar sufferings of the MESSIAH, is, by the "*thundering rashness*" of this miserable and uninformed critic, (to retort his own phrase) perverted to "the painful punishment of *Jeremiah*," when he was "*smitten and put in the stocks*." Jer. 22, 2.

But to proceed, from this farrago of nonsense and blasphemy, to the Psalm itself:

PSALM LXXXIX.

A HYMN OF ETHAN THE EZRAHITE.

- I. 1. Thy mercies, O LORD, will I sing for ever; with my mouth
2. will I declare thy faithfulness from generation to generation: For thou saidst, [thy] mercy should be built up for ever; and thy faithfulness, established in the very heavens:
3. "*I have made a covenant with my Chosen; I have sworn unto*
4. *David my servant: Thy seed will I establish for ever, and build up thy throne from generation to generation.*"
5. The heavens shall praise thy wonders, O LORD; the saints also,
6. thy faithfulness, in the congregation: For who in the heaven can be compared unto THE LORD? [Who] among the Sons of God can be
7. likened unto the Lord? God is greatly to be feared in the Council of the Saints, and to be revered above all that are round about Him:
8. O LORD GOD OF HOSTS who is like unto Thee! O MIGHTY
9. LORD, even thy faithfulness is round about Thee! Thou rulest the raging of the sea; Thou stillest the swelling of the waves thereof:
10. Thou didst subdue, as a warrior, the pride [of Egypt]: Thou didst
11. scatter thine enemies with thy mighty arm: The heavens are thine, the earth also is thine; Thou hast founded the world, and all that
12. therein is: Thou hast made the North and the South; Tabor [west-
13. ward] and Hermon [eastward] shall rejoice in thy name. Thou hast
14. an arm endued with might. Strong is thy hand, and high, thy
15. fight hand. Justice and judgment are the foundation of thy throne, mercy and truth go before thy face.
16. Blessed are the people that know how to praise Thee, O Lord;
17. they shall walk in the light of thy countenance: in thy name shall
18. they daily rejoice, and in thy righteousness shall they be exalted: For Thou art the glory of their strength, and in thy loving kindness shall
19. our horn be exalted: For THE LORD is our shield, and the HOLY ONE OF ISRAEL, our king.
- II. 19. Thou spakest sometime in vision unto thy saints, and saidst:
"*I have reposed aid upon THE MIGHTY [One] I have exalted*
20. *THE CHOSEN out of the people: I have found THE BELOVED, my*
21. *servant; with my holy oil have I anointed Him: Wherefore my hand*
shall be established with Him; my arm also shall strengthen Him:
22. *The enemy shall not deceive Him, nor the son of wickedness, subdue*
23. *Him: And I will crush his foes before Him, and smite them that*
24. *hate Him: My faithfulness also and my mercy shall be with Him;*
25. *And in my name shall his horn be exalted: And I will set his hand on*
26. *the sea, and his right hand on the rivers: He shall call on Me, Thou*

27. art my Father, my God, and rock of my salvation: Moreover, I will appoint him THE FIRST-BORN, higher than the kings of the earth: My mercy will I keep for Him for evermore, and my covenant shall be confirmed with Him. His seed also will I preserve for ever, and his throne as the days of Heaven.

30. (If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments: I will visit their transgression with the rod, and their iniquity with stripes.) But my mercy will I not break with Him, nor will I fail in my faithfulness: My covenant will I not violate, nor alter the thing that hath issued from my lips: Once have I sworn by my holiness that I will not lie unto DAVID: His seed shall endure for ever, and his throne as the sun before Me: It shall be established as the moon, for ever; and as the faithful witness in heaven." Selah.

III. 38. But Thou hast rejected and abhorred, Thou hast been wrath with thy MESSIAH! Thou hast voided the covenant of thy servant; thou hast abased his crown to the ground: Thou hast broken all his fences, and ruined his fortresses: All that pass by spoil Him; He is become a reproach to his neighbours; Thou hast exalted the right hand of his enemies; Thou hast made all his enemies to rejoice: Thou hast blunted the edge of his sword, and hast not supported him in the battle: Thou hast made his glory to cease; and hast cast down his throne to the ground. The days of his youth hast Thou shortened, and covered him with dishonour. Selah.

46. "How long, O LORD, wilt thou hide thyself? Shall thy wrath burn like fire, for ever? Oh remember how short my time is, wherefore hast thou made all the children of Adam, vanity? What hero liveth, that shall not see death? [Who] shall rescue his soul from the [rapacious] hand of Hades? Selah.

49. "Where are thy mercies of old, O LORD; which Thou swarest unto DAVID in thy faithfulness? Remember, LORD, the reproach of thy servant; [How] I do bear in my bosom all [the reproach] of many people; wherewith thine enemies have reproached, O LORD, wherewith they have reproached the footsteps of thy MESSIAH!"

52. Blessed be THE LORD for evermore. Amen and Amen.

REMARKS.

R. David Kimchi, the most learned of the modern Jewish commentators, naturally ascribes the psalm to that "Ethan" of whom such honourable mention his made 1 Kings, 4, 31. Where Solomon was reputed "wiser," than the wisest, "than Ethan the Ezrahite, and Heman," &c. who were contemporaries of his father David, and appointed by him to preside over the sacred choir; 1 Chron. 6, 31—44. And surely, this hymn although the only one of Ethan's compositions extant, is sufficient to rank him among the most illustrious of the inspired bards of his age, and second to none, not even to David himself. This obvious and satisfactory determination of its true author, at once explodes all those unsatisfactory and mischievous guesses before mentioned; and surely the magnificent and comprehensive plan of this most noble and highly wrought composition, describing the fortunes of some mighty personage, stretching into the remotest ages; even to eternity, and expanding into grandeur and dignity inconceivable, is too vast for the puny concerns of a David, a Hezekiah, a Josiah,

Jotah, a *Jehoiachim*, a *Jehoiachin*, or a *Zedekiah*; who were all too short-lived, too insignificant, too worthless, too wicked, or too near the age of the writer, to attract his notice, and the Almighty's patronage, to the end of time, commencing in those very remote periods intimated by the Psalmist, verse 3, 28, 29, 36, 37, 46, 49, 52.

And here, we cannot sufficiently admire the caution and decorum of INFINITE WISDOM, in not communicating "the sure mercies of David" in the promised birth of the MESSIAH of "his seed" according to the flesh, immediately to *David*, in the first instance, but rather "through the mouth of two independent and credible witnesses" *Nathan* and *B'nan*, before the joyous intelligence was revealed to the royal prophet himself. This notification to others also, stamps an additional weight and authority on the psalms of his composition, on the same subject, especially the second, the *forty-fifth*, and the *hundred and tenth*; and confirms their exclusive application to THE MESSIAH and consequent rejection of the double sense, so unscripturally attached to them by Jewish and Christian commentators. And as amidst the variety of guesses about the supposed object of this psalm, *Solomon* has not been noticed; we may fairly conclude, that neither is *Solomon* the object of *Nathan's* original prophecy, on which this psalm forms an extended commentary.

Q. E. D.

I. 1-2. In rendering the two first verses of this sublime hymn, expressive of the Psalmist's purpose—to sing or celebrate God's "mercies" or loving-kindnesses, which originally prompted Him to promise "the Blessed Seed;" and his "faithfulness" or veracity, which, in the fulness of prophetic time, would surely perform the same; I have followed the *Septuagint* version in preference to the *Masoretic* Hebrew text: 1. To remedy that ungrammatical confusion of persons in the first verse, of which the *Syrine* translator was sensible, and endeavoured to rectify by adopting the third person in the latter clause: "I will declare his faithfulness," &c. But surely the second person in both, according to the *Septuagint*, is more lively and animated; and more conformable to the tenor of those inspired compositions; as in the following psalm, ascribed to *Moses*: 90, 1.

"Lord, Thou hast been our refuge, from generation to generation."

2. In the second verse, the substitution of the second person, "*Thou saidst*," &c. instead of the first, "*I said*," is supported by all the ancient versions except the Chaldee paraphrase; and is infinitely more sublime and poetical; the pious Psalmist, assigning not his own, but the divine declaration, as the source of his rapturous effusions of praise and thanksgiving. It is also more conformable to analogy, or the tenor of the psalm itself: which begins the second part in like manner, "*Thou spakest—and saidst*," &c. verse 19. after which, in the former case, follows the concise oracle, verse 3, 4, nearly in the words of that delivered to *Nathan*, 2 Sam. 7, 16. And its development in the latter, 19-37. both being represented as uttered by God himself.

6. In the sixth verse instead of, *הבני אלהים* "the sons of the Mighty," whether of angels or of men, a phrase which does not occur elsewhere, and if meant of angels, is not true, for they have no sons, Matt. 22, 30; and if of men, is degrading and inconsistent with the context, which plainly speaks of the "angel choirs," as explained by the Chaldee paraphrast; I have adopted the reading *בני אלהים*, "sons of God," as the angels are fre-

frequently filed in Holy Writ; Job, 1, 6. and 2, 1. and 38, 7. Dan. 9, 25. and sanctioned in the present instance, by the *Septuagint*, *Arabic* and *Vulgate*.

9 and 10. In that magnificent display of Almighty power and vengeance, inflicted upon Pharaoh "the proud" king of Egypt and his host, who perished in the Red Sea; I have adopted Kennicott's truly ingenious and well supported rendering of, כחלל, *tanquam miles*; as "a soldier" or "warrior"; in preference to the ancient versions, *tanquam vulneratus aut occisum*; the latter of which, (patronised by the *Syriac*, *Chaldee*, and *Geneva Bible*.) is followed by our last translation, "as one that is slain," which conveys rather a degrading idea of Almighty power, over an easy conquest; or else a vapid tautology; inadmissible by the nervous conciseness of Hebrew poetry: and for these reasons, we may presume, our old translators, more wisely, omitted what they did not understand. For, 1. The noun, חלל, is expressly rendered Στρατιώταις, "*soldiers*" in one passage, 2 Sam. 23, 8. by the *Vatican* copy of the *Septuagint*; as a derivative from the verb, חלל, which in the conjugation *pihil*, is taken actively, *confodere*, to "pierce" or "thrust through." *Buxtorf*. And 2. By this construction, the whole passage admirably accords with the sublime description of the same catastrophe by *Moses*, Exod. 15, 9. "THE LORD is a man of war, Pharaoh's chariots and his host hath he overthrown in the sea:—Thy right hand, O LORD, is magnified in power; thy right hand, O LORD, hath crushed the enemy."—Compare Isa. 51, 9-10. Ezek. 29, 3. and 32, 2. See *Kennicott's Dissertations*, Vol. I. p. 107, &c.

15-18. In this paragraph, the Psalmist describes the peculiar happiness of his countrymen, as a religious people, "knowing the trumpet" summoning them at stated times, to attend the solemn festivals. Levit. 23, 24. Numb. 10, 10. Psalm 81, 3.

II. 19. Our Bible translation, in the expression, "to thy Holy One" seems to allude to "the Holy One of Israel" in the 18th verse; which unquestionably is meant of CHRIST: but the original terms are not the same, and therefore ought not to be confounded in the translation; the most judicious critics applying the present reading, לחסידך, "to thy saint," to Nathan that highly favoured prophet, to whom the original prophecy of "CHRIST the son of David," was first communicated. But I prefer the rendering of the old translation, "to thy saints" as including these other worthies, who were favoured with similar and explanatory communications afterwards, *Ethan* himself, *David*, *Heman*, &c. which is abundantly supported by the plural reading, לחסידך, followed by all the ancient versions without exception; by a great number of the earliest Hebrew editions, and MSS. of *Kennicott* and *De Rossi's* collations; and by the most respectable of the Jewish commentators, *David Kimchi*, *Aben Ezra*, *Solomon Jarchi*, &c. cited by *De Rossi*.

In the magnificent enumeration of the titles of THE MESSIAH which follows, as uttered by THE ALMIGHTY himself, with inconceivable dignity and grandeur, "THE MIGHTY,"—is supported by Isa. 9, 6. calling Him "MIGHTY GOD," as appropriated to JESUS by the archangel *Gabriel*, Luke 1, 32.—"HE shall be GREAT, and shall be called SON OF THE MOST HIGH, and THE LORD GOD shall give unto Him the throne of DAVID, his Father" [according to the flesh.]

"THE CHOSEN,"—"THE BELOVED,"—supported likewise by *Isaiah*, 42, 1, &c. according to the admirable rendering of Matt. 12, 18. rectifying

tying the gross and palpable corruptions of the *Septuagint* version of that passage:

"Behold My servant, whom I have CHOSEN; My Beloved ~~in~~ whom My soul is well pleased!" A rendering twice solemnly sanctioned by a voice from heaven, at our Lord's baptism, Matt. 9, 17, and again at His transfiguration Matt. 17, 5. "THIS IS MY SON, THE BELOVED, IN WHOM I AM WELL PLEASED!"

20. And as I have changed the proper name *David* into an appellation "*the Beloved*," upon such permanent authority, referring thereto: so on the other hand, I have retained the original term MESSIAH, as a proper name, instead of the appellation, "*Anointed*;" because it is exclusively applied, in sundry passages of the Old and New Testament, to JESUS CHRIST; as in the very first remarkable prophecy wherein it is introduced: 1 Sam. 2, 10. "THE LORD shall give strength unto his KING: and exalt the horn of his MESSIAH"—which was delivered in the time of the Judges, several years before there was any king in *Israel*. And again, repeated in that noble Psalm, probably composed by *Solomon*, on the dedication of his temple: Ps. 132, 10—17. Compare 2 Chron. 6, 42. "For thy servant DAVID's sake, turn not away the face of thy MESSIAH"—"There will I make the horn of DAVID to flourish; I have ordained a lamp for my MESSIAH."—"This verse doth mystically refer to CHRIST, the Jews confess, as Dr. Hammond hath observed: to saith R. Saadiah: "*The Lamp*," is THE KING, which illuminates the nations; and Kimchi saith "*The Horn of David* is THE MESSIAH"—And so saith the pious bishop Horne, in his commentary on this passage: and yet, so strongly "were his eyes holden," with "the received hypothesis" of the double interpretation, of the Psalms; that he could not see, 1. the indecorum of *Solomon's* supposed petition—verse, 10. "Turn not away the face of thy Anointed"—meaning by "*thy Anointed*," *Solomon* himself!—and 2, the strange perversion of the phrase "*turn not away*" "that God would not confound or put *Solomon* to shame, by denying his request;" in direct contradiction to the instance the bishop himself adduces, 1 Kings 2, 16. where *Adonijah* says to *Bathsheba*, "And now I ask one petition of thee;" "*Turn not away thy face*," or, deny me not,"—JESUS CHRIST indeed, as we learn from the higher authority of the NEW TESTAMENT, was the sole "*Horn of salvation* to *Israel*, whom God raised up in the house of *David* His servant" Luke 1, 69.—"Who was anointed with the HOLY GHOST and with power" for God was with him." Acts 10, 38.—And in the next revision, by authority, of an English Bible, it would be well, if the term *Messiah* were substituted for *Anointed*, in such appropriate passages; and it is judiciously retained, Dan. 9, 25—26. "*MESSIAH the prince*"—"MESSIAH shall be cut off."

Although THE MESSIAH was to be born of "*the house and lineage of David*" as accomplished in JESUS CHRIST, Luke 2, 4. yet by a seeming contradiction, he was to be *chosen* out of the people;" according to the psalmist; as foretold also by *Moses*, Deut. 18, 15. "THE LORD thy GOD, will raise up unto thee a PROPHET, from the midst of thee, like unto Me, [in legislation, miracles and intercourse with heaven]—And this actually took place, when the house of *David* was reduced to poverty. Hence the Jews were so often offended with JESUS, on account of the meanness of his condition:—"Is not this the Carpenter's Son?"—"Is not this the Carpenter?"—And our Lord himself pathetically remarks: "*The foxes have holes, and the birds of the air, nests; but the SON OF MAN hath not where to lay*"

his head!"—And "*Mary Magdalene, and other pious women, ministered to his wants of their substance.*"

22. "*The enemy shall not deceive Him*"—as the serpent deceived Eve. *Aben Ezra.*

27.—"*THE FIRST BORN,*" or invested with the peculiar privileges of *heirship*, above all powers, principalities and dominions, not only on earth, but in heaven: conferred upon JESUS at His resurrection; as before remarked *Heb. 1, 2—6.* See my *Fourth* letter, p. 11—15, and the parallel passages there referred to.

30. "*If his children,*" &c. This parenthetical clause, is an obvious commentary on that, descriptive of the persecution of the MESSIAH, by the Jews, and their punishment; introduced incidentally in *Nathan's* original prophecy ("*Whosoever [shall be concerned] in injuring Him,*" &c.) as stated in the foregoing letter. And their persecution of Him, is more fully unfolded by DAVID, in the *second* and *twenty-second* Psalms; and alluded to by *Solomon*, in *Pf. 132, 18.*—"*His enemies will I clothe with shame; but upon Himself shall His crown flourish.*"

37. In the brilliant comparison of the stability of THE MESSIAH's throne, "*as the sun—as the moon—and as the faithful witness in heaven*"—I understand the last, with the principle commentators, of the *rainbow*; that glorious emblem of divine mercy, and of God's covenant with *Noah* and his posterity, that He would no more destroy the earth by water. *Gen. 9, 12—15.* In allusion to which, perhaps, the mystical throne, seen by *Ezekiel, 1, 28.* and by *John, Rev. 4, 3.* was surrounded by a glory resembling a *rainbow*; and JESUS CHRIST himself announcing his second coming in power and great glory; is represented, I humbly conceive, *Rev. 10, 1.* As "*A MIGHTY angel, descending from heaven, encompassed with a cloud, and A RAINBOW on his head; and his countenance was as THE SUN; and his feet, as pillows of fire*"—"and he put his right foot on THE SEA, and his left on THE EARTH," &c.—For *John* so describes his first appearance in vision, likewise, in the isle of *Patmos, Rev. 1, 10—16.*—See a new translation of that description, (the sublimest, perhaps, that ever was penned) in THE INSPECTOR. p. 72.

The earlier commentators, the *Jewish* especially, interpret "*the faithful witness,*" of the *moon*, following the *Chaldic* paraphrast; others, of the *morning star*, which is better supported in Holy Writ: CHRIST being called "*the day-spring from on high*" *Luke 1, 78.* From *Psalms 110, 3.* And "*The root and offspring of David; the bright and morning star.*" *Rev. 22, 16.*

III. 38. As the *second part*, had detailed the glories of the MESSIAH's reign; so the *third* and last part of this finished lyric composition, reveals His sufferings, with an astonishing degree of minuteness and precision throughout: and as Holy Writ represents Him as subject to infirmities of human nature, but yet without sin, his occasional despondency, and his mild expostulations with GOD, during the course of His arduous and thankless mission and passion, are frequently recorded both in the OLD and NEW TESTAMENT: For "*in the days of His flesh, He addressed prayers and supplications with strong crying and tears, unto HIM who was able to save Him from death; and was listened to, on account of His reverence.*" *Heb. 5, 7.*—O, "*MY FATHER, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou!*"—"O, *My Father, if this cup cannot pass from Me, except I drink it, Thy will be done!*" *Matt. 26, 38—49.*

And

And He breathed out His soul, in terms of the highest trust and confidence. —“FATHER, into Thy hand I commit My spirit!” Luke 23, 46. in the words of the prophetic Psalm, 31, 6.

46. Hence, the MESSIAH's expostulation, 46—51. exactly accords with the representations of the later prophets: *David*. Pf. 22, 1. cited by our Lord during His first agonies on the cross. Matt. 27, 46.—with the complaints of the *Messiah* on the fruitfulness of His mission: Isa. 49, 4, &c.

50—In the course of it, I have substituted “*thy servant*,” (meaning THE MESSIAH) instead of “*thy servants*”—as the preceding and following verses indispensably require—and as supported by the singular reading, עַבְדִּי warranted by the *Syriac*, and *Chaldee*, and by several MSS of *Kennicott* and *De Rossi's* collations.

March 1, 1802.

INSPECTOR.

P. S. Wishing to comply as speedily as possible, with the request of a laudably zealous “brother-churchman” the “LONDON CURATE,” conveyed in such obliging terms; p. 28. though I cannot presume to give “*oracular information*” to *Theodosius*, Vol. I. p. 478. yet, in addition to his own “*book-knowledge*,” I will venture to remark:

1. I accede to *Sterne's* opinion referred to, that the original passage, Job 2, 9. might be, with more propriety, translated—“*Bless God, and die!*”—*Job's* wife, scoffing at his piety, and sarcastically alluding to his former admirable expression of perfect resignation to the divine will; on finding himself suddenly bereft of all his goods, bereft of all his children:—“*He fell down prostrate on the ground, and worshipped, and said: Naked came I out of my mother's womb, and naked shall I return thither! THE LORD gave, and THE LORD taketh away:—BLESSED BE THE NAME OF THE LORD.*” 1, 20, 21. *Job's* wife tauntingly recommends him to “*BLESS God*” for this last visitation of the loss of health, as he had, for his foregoing losses; there being now nothing left for him, in addition thereto, but to die, or sink under his loathsome disease. *Chrysostom*, before *Sterne*, had called them “*bitter expressions*,” having thus represented, from Matt. 7, 25. how little they weighed with *Job*: Επνευσαν οἱ ἀνεμοὶ—τὰ πικρὰ τῆς γυναικὸς ῥήματα, καὶ οὐκ ἔπεσεν ἡ οἰκία—οὐκ ἐπεσμελίσθη ἡ ψυχὴ, &c. “*The winds blew*”—the bitter expressions of his wife: “*but the house fell not*”—his soul was not shaken, &c. Statuar. Hom. 4. com. 6. p. 485. Ed. Eton.

2. The harangue put into the wife's mouth by the *Septuagint* version, to which *Theodosius* so justly objects, is “an evident interpolation;” for it is wanting not only in the original Hebrew, but in all the ancient versions besides; especially in the *Arabic*, that close copier of the *Septuagint*: that it is however an interpolation of long standing, appears from its being cited by *Chrysostom*, who flourished about A. D. 398—Hom. 28. in primam Corinth. et Olymp.—It was probably a marginal gloss, which crept into the text, by the blunder of some early transcriber.

3. It is not unusual in Hebrew, and in other languages also, for different conjugations and tenses of the same verb, to convey different and even opposite significations. Thus, in Hebrew, the verb, נָסָה “*to sin*”—in the conjugation *pihil*; signifies, “*to atone for sin*,” “*to expiate*.” Levit. 6, 26. and 9, 15. “*to purify*” or “*cleanse*” Levit. 14, 52. See more instances adduced by *Noldius*, p. 741, (92). And thus, in Greek *αἶψα*, and in Latin, *Tollo*, signify both to “*take up*,” or exalt—and to “*take away*” or remove—and the Latin, *Elevo*, and English, to *elevate*, signify both to “*extol*”

“*extol*” or “*magnify*,” and to “*depreciate*” or “*lessen*.”—Hence, the verb in question, בָּרַךְ *Barak*, can scarcely be understood otherwise than in the sense of “*omitting to bless*,” where it is rendered positively, to “*curse*”—Job. 1, 5. and to “*blaspheme*.” 1 Kings, 21, 10—13.—In Satan’s malicious insinuations, Job 1, 11. and 2, 5. I would rather render interrogatively—“*Will He (Job) bless thee to thy face?*”—intimating the reverse: for such is the force of the interrogation, as we have seen; 2 Sam. 7, 5. explained, 1 Chron. 17, 4. and supported by parallel passages, Job 30, 25. Isa. 10, 9. 1 Kings, 21, 7.

ON SCRIPTURE CRITICISMS.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN’S MAGAZINE.

GENTLEMEN,

THE intention of Scripture Criticisms is, to elucidate difficult passages and obscure allusions in Holy Writ, and, I think, with this end in view, they are exceedingly useful. They have, besides other advantages, this good effect; they give rise to, and diffuse an intimate knowledge of scripture; and call into exercise that sort of learning, and occasion those excellent comments, which, when the offspring of mature judgment, and the product of deep study and enlargement of mind, are best calculated to disarm the infidel of his chief objections to the divine inspiration of the sacred volume; and to put to silence the cavils of the half-witted, and mere dabblers in erudition. A set of men, whose mean acquisitions in science carry them just far enough to puzzle themselves, to raise doubts, they know not why, and to start difficulties, they know not wherefore. So true is it, “that a little learning is a dangerous thing.”

But, if the partial acquisition of knowledge answer no other purpose than to “puff men up with their own vain conceits;” I am sure that trifling remarks, which savour of pedantry, are equally unprofitable, and contrary to sound understanding.

The end and design of Sacred Criticism is, to explain such texts of scripture as are difficult to be understood; to consider well analogous expressions, and to explore the true and distinct import and meaning of words, with their connection and force. By these means light is cast upon what is obscure, and passages, which apparently contradict each other, are easily reconciled.

Hence proceed able comments, and close investigations; of which the ultimate purpose is, to compare what has been predicted by the spirit of prophecy, with the completion of those events to which that spirit alluded.

But in order to do this effectually, who does not see that much previous knowledge is required, and that a familiar acquaintance with prophane as well as sacred learning, is absolutely necessary?

Men of great erudition and piety have exercised their talents in this path of study. If they have not all agreed respecting the application of certain parts of scripture, and the construction of certain words and phrases; they have been unanimous in their exertions to promote the cause of divine truth, and solicitous to adopt such interpretations, and to draw such inferences, as appeared to them consistent with it.

With the same worthy motives in view, I perceive that you give place to Sacred Criticisms. And I have read with pleasure the papers of you

your learned correspondent, INSPECTOR. Such disquisitions, I am persuaded, are of great use; they promote the cause of religion, inasmuch as they set men to work upon enquiries of the most useful and important nature; and as they clear up difficulties, which sometimes stagger the unlearned, so they discover those false and narrow constructions, which, being sometimes put upon certain scriptural passages, are only calculated to mislead and bewilder the honest enquirer after truth.

Wishing you success in your pious undertaking, I remain, your's,
PHILO-CRITICUS.

CONJECTURES ON ST. MATTHEW'S GOSPEL.

NUMBER I.

Matthew, who was an apostle, wrote his gospel, as it is generally thought, in Hebrew, which was afterwards translated into Greek, for the use of the Christians.—See Michaelis, Sect. lxxxix.

CHAPTER I.

1st. v. ΒΙΒΛΙΟΣ ΓΕΝΕΣΕΩΣ. In the Hebrew, Gen. 5, 1. ספר תולדות in the plural: and, perhaps, it should be here, and in the LXX, γενέσεων. *Piscator.*

11. Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τὰς ἀδελφὰς αὐτοῦ. Here R. Stephens, Beza, &c. insert another generation: Ἰωσίας δὲ ἐγέννησε (τὸν Ἰακείμ) Ἰακείμ δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τὰς ἀδελφὰς αὐτοῦ. Thus making up the number XIV. in each period uniformly, which, otherwise, according to the present reading, is supplied by making David to end the first period, and begin the second likewise. According to the former correction, the genealogy will stand thus:

1 Abraham	Solomon	Jechoniah
2 Isaac	Roboam	Salathiel
3 Jacob	Abia	Zerobabel
4 Judas	Afa	Abiud
5 Phares	Josaphat	Eliakim
6 Efrom	Joram	Azor
7 Aram	Ozias	Sadoc
8 Aminadab	Joatham	Achin
9 Naaffon	Achaz	Eliud
10 Solomon	Ezekias	Eleazar
11 Booz	Manaffes	Matthan
12 Obed	Amon	Jacob
13 Jesse	Jofas	Joseph
14 David	(Jakim)	Jesus

But Wettstein supposes, that the Evangelist reckons the three periods of this genealogical series, in the same manner as the ancient physicians reckoned the Hebdomadal critical days; where the first week is taken distinctively, and the second and third conjunctively: the former is, when the week ends with one day, and begins with another, and the latter, when the same day is reckoned to both weeks. Thus they reckoned the fourteenth the last day of the second week, and the first of the third; so that three weeks, according to them, contained but twenty days. See Galen in Hippocr. de Prænot. 3. and in Aphor. 2. The
Rabbies,

Rabbies, likewise, reckoned in the same manner; for a double Nazarethism contained only fifty-nine days, instead of sixty, because the thirtieth day was counted the last of the first, and the first of the last period. *Nasir* III. 2.

The brethren of Jechoniah, as here called, were his uncles, as in Gen. xiii. 8. particularly Zedekiah, the brother of Josias, who reigned instead of Jechoniah's children. 2 Chron. xxxvi. 10. 2 Kings xxiv. 17. *Bengel* in Gnom. But how can Jechoniah be said to *beget* his uncles, his father's brothers? This cannot be warranted by any language. The difficulty would at once be reconciled if some copy read καὶ τὰς ἀδελφὰς αὐτοῦ ΤΟΥΣ ἐπὶ τῆς, &c. *And the brethren of Jechoniah that were at the time of the captivity*, in contradistinction to those born after the captivity. τὰς has been lost by the αὐ-τὰς immediately preceding.

Another difficulty arises from 1 Chron. iii. 17. 18. *And the sons of Jechoniah; Assir, Salathiel his son, Malchiram also and Pedaiah.—And the sons of Pedaiah were Zerubbabel, &c.* If Salathiel and Pedaiah were brothers, as they must be if they were sons of Assir, how can Salathiel be the father of Zerobabel, as Matthew, ver. 12 says he was?—The answer is easy, if we only make *Assir*, אסר, an appellative in Chronicles above cited, and read thus: *And the son of Jechoniah, the CAPTIVE, Salathiel. His sons, Malchiram and Pedaiah.—And the sons of Pedaiah, Zerobabel, &c.* By this means Salathiel was the grand-father of Zerobabel, and so, in the language of Matthew, begat him, though by the intervention of Pedaiah.

Another question is, how Jechoniah, ver. 11, can be reckoned among the progenitors of Joseph, when Jeremiah xxii. 30. says he died *childless*. We answer, the translation in Jeremiah is faulty, which should be, "*Write ye this man is DEPRIVED, i. e. of the kingdom—for no man of his seed shall prosper, sitting on the throne of David*," which we find is verified 2 Chron. xxxvi. 2. where he is called Jehoiaquim. By this translation Jeremiah and Matthew are perfectly reconciled.

18. Τὰ δὲ Ἰησοῦ Χριστοῦ ἢ γεννητοῦς ἕως ἡν. Erasmus connects this verse with the preceding, thus: *From the carrying away into Babylon unto Christ, are XIV generations: AND the birth of Christ was in this manner; leaving out* *two* with the Vulgate, Mill, and Bengelius. Remigius, cited by Maldonat, joins it likewise with the preceding verse, but in another sense: *So much for the generation of Jesus Christ.*

Ibid. Εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. If Mary was found with child of the Holy Ghost, it may be asked, why should Joseph afterwards, ver. 19, think of putting her away? or what need was there of the subsequent revelation, ver. 20, to him of this very thing, if she had already been found with child of the Holy Ghost?—It ought not to appear yet by whom she was with child, till the revelation was made. Hence one might suspect, that the words ἐκ Πνεύματος ἁγίου was originally the marginal note of some well-meaning injudicious person, who was not willing to leave the virgin's character in suspense for a moment, and had not patience to let them wait till the course of the narration, ver. 20. should clear up the matter. Εὐρέθη ἐν γαστρὶ ἔχουσα, it appeared she was pregnant, then will follow naturally, but Joseph her husband, &c. Bez.

22, 23. Τὸ τοῦ δὲ ὁλον γεγονεν. Our translators have thrown these two verses into a parenthesis, supposing them to be a remark of the evangelist, whereas they are a continuation of the angel's discourse to Joseph,

as Chrysostom and others have observed. At ver. 25. we read, that Joseph knew not Mary, in consequence of the angel's prohibition. But where can you find such a prohibition in the angel's address, unless the prophecy be a part of it? But they are the words more probably of the evangelist, as in chap. xxi. 4. and the word ἡμῶν, ver. 23. implies it.

25. Καὶ οὐκ ἐγίνωσκει αὐτὴν ἕως ἃ ἔτεκε. Allowing all that the ancients have said of the sense of the word ἕως, how much safer would it be to connect it with παραδεδε, putting (καὶ ἃ ἐγίνωσκει αὐτὴν) in a parenthesis? And took unto him his wife—till she brought forth her son; and knew her not. καὶ for sed, as in *Video illum, et non modo*. D. Heins.

THE following account of the Targums, or Chaldee paraphrases of the books of the Old Testament, necessarily precedes a version of them, transmitted to us by a learned clergyman, for whose preference to the principles and conduct of our magazine, we feel greatly obliged, as well as highly honoured. We declare that the intention of this publication is to give every possible aid to the united Church of England and Ireland. We hope, therefore, for the assistance and encouragement of the members of our Ecclesiastical Establishment.

ON THE TARGUMIM, OR CHALDEE PARAPHRASES.

THE following paper professes to give nothing more than a *general account* of the Chaldee paraphrases of the books of the Old Testament. The reader, therefore, is not to expect a critical examination of the several opinions of the various preceding writers, who have professedly treated this subject; but merely such *short notices*, as, from a careful comparison of their different discussions, may seem to come nearest to probability. Those, who, addicted to philological studies, (so particularly interesting when directed to the sacred code of our faith) desire farther information on this head, may consult, with a certainty of much instruction and entertainment, *Helvicus de Chaldaicis Bibliorum Paraphrasisibus*; Schickardi *Bechinath Happerujchim*; Simon *Histoire critique du Vieux Testament*; Leideni *Philologus Hebræo-mixtus*; Carpzovii *Critica Sacra*; and particularly the learned Prideaux's *Connection*; from which works this, in great measure, is a compilation.

I. Of the Signification and Origin of the Targumim.

The word תרגום is derived from the quadriliteral root תרגם *to interpret or explain*, and signifies, in general, any version or exposition: but this signification is now restricted, particularly, to the Chaldee versions or paraphrases of the Old Testament: so that the Jews, in quoting any one of these paraphrases, call it Targum, absolutely; while they call translations into other languages התקורות. Hence, also, the Chaldee is, in many passages, called by the Rabbins לשון תרגום, or the language of the Targum.

During the long period of 70 years, which the Jews passed in captivity in Babylon, their mother tongue underwent such corruptions, from their intercourse with the Babylonians, that, on their return, there were, comparatively, but few, who were acquainted with the pure Biblical Hebrew*.

To

* And this corruption of their native tongue still increased during the wars with Antiochus Epiphanes; and the intermixture of Syrians with Jews, on the restoration of tranquillity, tended to vitiate the already impure language of the latter. And it expec-

To the generality, therefore, of the Jewish nation, the Law, which was "read in the synagogue every sabbath day," would have been utterly unintelligible, if means had not been provided to adapt it to their comprehension. The Law, then, was first read in Hebrew, while an interpreter or the priest himself, afterwards delivered the verse in Chaldee*. At this custom seems to be alluded to by Nehemiah, viii. 8. "So they read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading." These interpretations, however, of the sacred text were, at first, merely oral, and, consequently, depended on the peculiar notions and abilities of the respective interpreters. But many pious persons were desirous of studying "the law of the Lord" at home, and, indeed, were bound by a constitution of their elders, to possess a copy of it, this gave occasion either to the collection into one book of these oral expositions, or to the formation of new and connected versions. And the consistency of style in the respective paraphrases seems to render this latter opinion the more probable.

II. Of the number of the Targumim.

There are now extant eight paraphrases on different parts of the Old Testament. 1. That of Onkelos, on the Pentateuch. 2. That on the Pentateuch, falsely attributed to Jonathan. 3. The Jerusalem Targum also on the Pentateuch. 4. The Targum of Jonathan, the son of Uzziel, on the Prophets, containing, according to the Jewish classification of the Sacred Writings, Joshua, Judges, the two books of Samuel, the two books of Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. 5. That of an anonymous Author, on the five Megilloth, or the five books of Ruth, Esther, Ecclesiastes, the Song of Songs, and the Lamentations of Jeremiah. 6. A second paraphrase of the book of Esther, by an unknown hand. 7. That of R. Jose, the one-eyed, on part of the Hagiographa, or on the Psalms, Proverbs, and Job. 8. That on the Books of Chronicles, by an uncertain author.

By taking these together, we have a complete paraphrase of the Old Testament, with the exception of the books of Daniel, Ezra, and Nehemiah; and the reason why there is no Targum on these seems to be found in the little occasion that there was for such an explanation, as the greater part of these books is written in Chaldee; though it is the opinion of the learned Prideaux, that there were Targumim on these books also, but that through the ravages of time, they have not been preserved to us.

III. Of the Authors and Style of the Targumim.

1. It is not known, with certainty, at what time Onkelos flourished, or of what nation he was, though most probably a Jew†; but the general opinion

experienced a yet farther corruption, when Judæa was reduced, by the Romans into the form of a province, and annexed to Syria, and fell under the jurisdiction of Syrian governors.

* There are yet extant some MSS. in which the text and the paraphrase are written alternately: first, a verse or two or three in Hebrew, and then a verse or two or three in Chaldee. But books of this description were not allowed to be used in public reading of the Law.

† Nehemiah was considered as part of the book of Ezra.

‡ We find two Onkeloses mentioned by Jewish writers: one, the son of Kalonymus, and sister's son to Titus Vespasian; the other, Onkelos the disciple of Gamaliel. But, in making this latter a proselyte, it appears that, they attribute to him what more properly belongs to the former. See Prideaux. He is likewise confounded with the Jewish writings with Aquila of Pontus, the Greek translator; and this anachronism

opinion is, that he is that Onkelos, who, as we are told in the Gemara of the Talmudical tract *ḥagigah*, conducted the funeral rites of Rabban Gamaliel, (at whose feet St. Paul was brought up,) and burned at that ceremony seventy pounds of frankincense. Now Gamaliel is said to have flourished about 18 years before the destruction of the Temple: so that Onkelos may have lived in the time of our Saviour. He is said to have been made a profelyte to Judaism (see the note) under Eliezer the Great, the son of Hyrcanus, and his colleague R. Jothua; and to have formed his translation under their inspection and with their approbation.

The Targum of Onkelos is justly preferred to all the others, both by Jews and Christians. His style, in elegance and purity, approaches very nearly to the Biblical Chaldee of Daniel and Ezra. He makes use of very few barbarous words, and very rarely indulges in digressions, or intermixes any traditionary fables. For the most part he renders the text word for word, so that his Chaldee may, except in a very few passages, be chaunted with the same musical accents as the Hebrew original. Indeed this Targum rather deserves the name of a close translation than a paraphrase.

2. The second paraphrase on the Pentateuch has been, by many Jews and some Christians, ascribed to Jonathan ben Uzziel; but the learned have decided that it is not his, nor of an antiquity coeval with him: and that, from the difference of style in the Targum confessedly his, and in the present, which is very impure; from the gross ignorance of the translator; from the numerous marks of recentness so evident throughout; and from the intermixture of absurd legends and Talmudical fables, it is not known who was the author, or at what time it was composed: indeed this Targum was not of public notoriety till late in the xvth century.

3. The Jerusalem Targum takes its name from the dialect in which it is composed. The style of this paraphrase is very impure and barbarous, abounding in words of various foreign languages. Many fabulous legends and rabbinical fictions are interperfed throughout.

This, however, is not a connected paraphrase, as many verses are frequently omitted, and sometimes whole chapters: sometimes only one word in a verse is noticed, sometimes two interpretations are given of the same verse. Concerning the author, or the time of the composition of this Targum, nothing certain can be alledged, except that, from internal evidence, it appears to have been formed after the year of our Lord 600.

4. Jonathan, the son of Uzziel, according to the Jewish traditions, was the chief of the celebrated 80 scholars of Hillel the elder, a fellow disciple of Simeon, who bore the infant Jesus in his arms, and of Gamaliel, the tutor of St. Paul. And as Hillel flourished in Judæa about thirty years before our Saviour's birth, Jonathan was most probably contemporary with our Lord.

Although farther advanced in age than Onkelos, it is probable that Jonathan composed his Targum after him. His style is very elegant, and his language pure, and approaches very nearly to that of Onkelos. In his exposition of the former prophets, he adheres more closely to the text, than in that on the latter, where he is more lax and paraphratical, inserting some traditions and fabulous comments, of which, in the former part

nism has been noticed by the learned; though it may, perhaps, only be that the Babylonish Talmud calls him Onkelos, that of Jerusalem calls him Akilas, while the one mentioned in Bereschith Rabba refers to an Akilas who made a version of the Prophets or Hagiographa, but whose work is lost.

of his paraphrase, he is very sparing; though it is supposed that these, as well as the few barbarisms, which are to be met with in this Targum, are the interpolations of after ages. In order to attach greater authority to his paraphrase, the Jews have invented many absurd legends concerning this Jonathan, which may be seen in the Talmud treatise Megilla, and in Leusden, &c.

5. The author of the paraphrase on the Megilloth is unknown, as well as the time at which it was composed; though this was certainly after the year of our Lord 500. The style of this Targum is very barbarous and corrupt. It abounds in prolix digressions and fabulous legends. Many circumstances are alluded to, which prove it to be of very late origin, and many useless and trifling additions are made to the text, particularly in the Song of Solomon and in Esther.

6. Nearly the same may be said of the Second Targum on Esther. This may be considered rather as a bulky comment than a paraphrase. The author and the date are both unknown; though the latter must be very late. The style is barbarous and corrupt, and the paraphrase is made up of prolix and impertinent narrations, and absurd rabbinical legends.

7. The Targum on part of the Hagiographa is generally attributed to R. Jose, or Joseph, surnamed the Blind or One-eyed: and it is supposed to have been composed by him in the fourth century, at the time that he was head of the Academy at Sora.

The style of this Targum, though, in general, very barbarous and impure, is very unequal, being considerably purer in Job and Psalms than in Proverbs. In his paraphrase on Job, however, he indulges in digressions, for the sake of introducing some fable: and, though he adheres more closely to the text in Psalms, yet he perverts many of the prophetic passages relating to the Messiah—while in Proverbs he scarcely ever wanders from the text.

8. For a long time it was unknown, both to Jews and Christians, that there was extant any Targum on the Books of Chronicles, till it was discovered in the library at Erfurt, by Matthias Frederick Beck, and published by him, with some learned notes, at Augtburg: the paraphrase on the first Book in 1680, and that on the second in 1683. These were again published, more complete as to the text, by the learned David Wilkins, in 1715 from a MS. formerly belonging to Erpenius, in the public library at Cambridge. The author is there said to be Rav Joseph, who lived in the fourth century, and Beck and Wilkins acquiesce in supposing him to be the same with the author of the preceding Targum.

This paraphrase likewise mingles many legends and fabulous histories with the narrative, introduces very frequently words formed from the Greek, and is particularly trifling in the genealogical parts of the book.

IV. Of the Authority and Use of the Targumim.

In calling in the Targumim to our assistance, in any dispute with the Jews, we have an *argumentum ad hominem* against them, which they cannot retort upon us. For while they attribute to them the highest authority (indeed to those of Onkelos and Jonathan no less than divine) we Christians consider them only as versions, and, as such, infinitely inferior in authority to the divinely inspired text. Still, however, we hold them in great esteem, on account of the advantage which is frequently to be derived from them.

In the explanation of particular passages, where we meet with phrases that

that occur but once in Scripture, or with words of foreign derivation, the Targum frequently supplies us with the signification; and where the Scriptures have mentioned any thing in concise terms, the Targum, by a fuller exposition, frequently throws much light upon the subject.

They are likewise of use in proving that the text, in particular passages of the Scriptures, is uncorrupted, and have been successfully applied to this purpose against the Papists. And in establishing the genuine exposition of particular prophecies relating to the Messiah, these paraphrases are of most signal use against the Jews, especially as they place so high a value on them—this is, as Prideaux calls it, turning their own artillery upon them. They throw also considerable light on the ancient history of the Jews, as they give us many decisions of the Great Synagogue, elucidate many customs of the ancient Church, and describe many of the sacred vessels and rites of its service. They give us also interesting accounts of the state of the Holy Land, and of the calamities and fate of the Jewish nation.

These paraphrases are seen to the best advantage in Buxtorf's Bible of 1620, and in Bishop Walton's Polyglott; and many useful directions, in what manner they are to be read, are given by Leuſden, in his Appendix to his Dissertation on the Targumim.

PRIVATE THEATRICALS.

"Erebut; salva est res." TER.

I BEG leave through the channel of your publication, to offer the following remarks on a modern and fashionable amusement, I mean the private theatricals under the patronage of some of the first female nobility. I willingly allow, that the public must be amused; if they are not rationally entertained, they will be worse; their morals will be corrupted, and their passions inflamed. If the amusement is less public, there may be more danger. I have no objections to theatrical entertainments in themselves; they may be rendered useful and moral, if under proper regulations; but it is objected that the play-houses are surrounded with immorality; wherever a great concourse of human beings is, there will be vice. Though I allow this, I cannot attach that respectability to the character of a player which a great law lord has lately attempted to do: a player, as such, can never be respectable; they may not be grossly immoral: but the better the players in general, the worse the men; the easier they can adopt any and every character, the less real character and real worth they have in themselves.—True characters and moral worth cannot change with every fashion, and are not put on and off as our cloaths are. The continually assuming and supporting different characters tends to degrade man, and only to make him an adept in buffoonry, mimicry, and deceit. It teaches him to impose, and to be imposed upon. Players are exposed to many temptations; while they repeat sentiments of virtue, they are exposed to the influence of various passions:—Their familiar intercourse with each other can be no ways favourable to feminine virtues: modesty, delicacy, and reserve, must be offended and shocked at many scenes and addresses: if they do not painfully disgust, they must please to corrupt; they contaminate the mind and inflame the passions, which are not as easily laid aside, as the assumed character or the appropriate dress. The modest blush; the cautious reserve; the cold disdain, would be so many drawbacks in the

celebrated actresses. The undaunted look, the firm step, the bold advance, the martial air are more suitable to the theatrical character: the better she acts, the less lovely she becomes, in private life; the more easily she assumes any character, the less confidence could a father, a lover, or a husband repose in her: the more she pleases all, the less she will please *one*; the more she exposes her person to all, the less will it be desired by *one*;—All that can engage esteem and secure respect is lost, by being exposed. It is bad for the men players, but it is worse for the women. One or two females on the stage, once in a century, who preserve their character, are esteemed as a sort of prodigies. The character of the nobility and the player must make a strange compound together. They may lose their natural character, without attaining the artificial; they may attempt to exalt the player, but in fact they degrade the noble: at this time, in particular every thing which degrades and exposes the nobility, is most carefully to be avoided. The only difference between these fashionable and the common players is, that one receives money, the other empty praise: the one labours for a precarious subsistence, often envying the decent independent condition of the farmer or tradesman; the player must do his best; but these fashionable theatrical performers who feed on empty praise, shall be applauded, with most exquisite raptures, for ignorance, affectation, misconception of character, and the most preposterous misrepresentation. The world is too much of a masquerade already. Simulation and Dissimulation will not be corrected by such an education. It wants not another school for folly. The wives of the most *illustrious* managers of theatres, have been removed from the stage as soon as they were honoured in becoming wives: undoubtedly, the managers had good reason for their conduct; but now we are to follow an inverted rule, and wives are to be honoured by assuming false characters, and young girls are to hear impassioned speeches, or indecent wit, addressed directly to them; without the blush of modesty or the frown of indignation. If any husband or father regard the honour of his wife, or the chastity of his daughter, he will never permit them to exhibit at such places. He will never applaud what ought to be condemned; he will never assist to confound all characters, to break through every rational distinction, to blend the first of the nobility with the lowest and the worst of the plebeians. Such an institution would be an act of *Felo de se* against all order, decency and decorum: the nobility will do more to degrade their own character than was done by Cromwell or Roberespierre. The nobles in France were, indeed, depraved and immoral, but their depravity and immorality never led them to adopt an institution, which must carry suspicion in its very name; and which if carried into effect* will prove the nursery of violent passions; the easy means of seduction; the familiar introduction to unsuspecting innocence, or confirmed guilt; where the young may deviate without a blush, and the old may rejoice in their iniquity, when supported by numbers and confirmed by fashion. Foolish and unequal matches will be the less consequence of such an undertaking, but the more common will be seduction and adultery; and this so common as scarcely to cause an alarm, or to obtain legal redress. Every father and husband must expect his wife and daughter to become worse by exhibiting at such a place.

* It is carried into effect.

DEAN COMBER.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE,
GENTLEMEN,

THERE is a time when controversy becomes tedious, and the angry combatants only disgust those who read their acrimonious productions. In such cases, the *editorial power* which is vested in you, is most satisfactorily exerted in putting an end to unprofitable contention. The turn which the misunderstanding that subsisted between MR. COMBER and myself has taken, has rescued our papers from the fate which awaited them; and I trust you will allow me to make my acknowledgements to that gentleman, for the very handsome way in which he notices THE LONDON CURATE in your last number. I retain, as heretofore, my *Nom de Guerre* in your miscellany; MR. COMBER, however knows me, now, by my real appellation. I have read his excellent biographical work, "THE MEMOIRS OF DEAN COMBER." A kind friend made me a present of the book, in a way as unexpected as it was gratifying. I have been instructed and edified, by turns, in perusing it. Dr. Comber's private character appears, at least, commensurate with that, which the sanction of more than a century has conferred on him as an author. He lived at a time when the constitution of England was settled as we now happily find it; at the momentous crisis of the revolution. In those days of difficulty and distress, few men conducted themselves with equal firmness; none with more admirable temper. The memoirs open many curious scenes, heretofore unexposed to the public eye; and all of them delineated from documents of undoubted authority. The dean himself made minutes of most of the remarkable transactions to which he was privy; and the letters, &c. which are in the possession of the family, afford abundance of original matter; out of which Mr. Comber has formed a most interesting work. I hope they will be preserved with religious care. While they continue in the custody of the vicar of Creech St. Michael, they are where they should be; I believe I may trust to his zeal for historic truth, and his pious regard for the memory of his great ancestor, to provide some expedient which may prevent their dispersion.

I hope Mr. C. will favour your readers with the insertion of some of them in your Magazine, illustrative of the state of religious information, and of religion itself, in the latter part of the century before the last. The letter of *Dr. Gee*, (1699), an extract from which appears p. 363—8, gives a melancholy picture of the deplorable ignorance of the Greek tongue on the continent. I must confess this extract makes me very desirous of seeing the whole of the doctor's letter. Perhaps Mr. Comber will have the goodness to indulge my wishes, and furnish you with a copy of it. The entire letter of *Dr. Hickes* (*venerabile Nomen!*), relative to the reading of the declaration p. 263, will furnish another treat. The conduct of the clergy of the Church of England on that occasion deserves to be commemorated. It affords a brilliant example to after-ages.

Accept my best wishes for the success of your work; and I beg of Mr. Comber to receive my assurances of sincere regard and affectionate attachment. I am, Gentlemen, your's, &c.

Feb. 8, 1802.

A LONDON CURATE.

OBSERVATIONS ON THE LITURGY AND TENETS OF WHAT IS CALLED "THE NEW JERUSALEM DISPENSATION."

TO THE EDITOR OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

AS you have given some loose hints in an early Number of your excellent Magazine, relative to a strange sect, who style themselves "New Jerusalem" Christians, and who found their doctrines upon the principles of Emanuel Swedenborg, I expected that you would have favoured your readers with a more full and explicit account of their conduct and their creed : I doubt not but that your eyes and attention are fixed on *them*, as well as on the *other sectaries*, who disturb the harmony of the Christian church, "cause divisions among us," and perhaps the following observations, while they in some measure assist your useful researches, may tend to teach the world how much such a publication as yours was wanted in these kingdoms, in order to expose the audacious attempts of those who are the enemies of the Established Church, and to shew the futility of those new-fangled doctrines which spring up among us in such quick succession.

I think I may assert, that the patrons of the "New Jerusalem" dispensation have exceeded in audacity all that I ever heard of before, and have gone one step beyond the former daring attempts of our adversaries : from the facts which you yourselves have exposed, one might be almost tempted to suppose, that the different sectaries were actually making an experiment upon the easy good nature of the Church of England, and endeavouring to discover how near her *toleration* approaches to *lethargic indifference*. During the present year, the sect I am speaking of have published a *liturgy* of their own ; which, as they tell us in their preface, they expect to be adopted not only "throughout these kingdoms," but also in "foreign parts." The publication contains, 1st. The whole form and order of their public prayers ; 2dly, The right of Baptism, and administration of the holy sacrament ; and Thirdly, A religious creed, comprised in seven articles of their belief. I shall here say nothing upon the *general impropriety* and *evil tendency* of such a publication ; the impartial reader will see them at once, without my mentioning them ; and therefore I shall proceed immediately to examine the contents, and point out the *particular* absurdities of them.

The first thing that presents itself to observation is, "*The order for reading the Psalms* ;" which "order" extends only to "the Sundays," and contrives that the psalms shall be read through *once only* in the course of the year ; an alteration of our method, which must be rather regretted than approved of by every one who comprehends and feels the sublime language, the beautiful images, and the pious effusions of their royal compiler.

"*The Calendar*" follows this order for the psalms, "pointing out proper psalms and lessons" for Christmas Day, Good Friday, Ascension Day, and Easter Sunday ; and it is somewhat remarkable, that no other Sunday or holy day whatever, is dignified with any sort of notice or particular service ; the Saints' Days, Epiphany, &c. are entirely omitted, and the name of Lent not even mentioned. The Old Testament is appropriated for the *first lessons*, and the four Gospels, with the book of Revelations, for the *second* : the epistles have obtained no place in their liturgy, but the Revelations are introduced in their stead, and are a prominent figure, not only in the lessons, but also in other parts of their service ; nor are any of the apocryphal

cryptical writings taken the least notice of. One other glaring absurdity in this crude calendar I cannot but remark; and it is somewhat strange, that it could escape the most ignorant or inattentive compiler. In our church, it is wisely contrived, that "the Old Testament, or the greater part thereof, should be read over *once exactly* in each year, and the New Testament (except the Apocalypse, from which certain lessons only are selected) *three times*;" by which means *our* calendar is of unlimited use in point of time; it is not unserviceable after the expiration of a single year, but will continue to point out the lessons for each and every day, as long as it shall please Heaven to uphold our establishment; but with them it is otherwise; *their* calendar is like an annual almanack, and one year's revolution makes it useless; for the 1st chapter of Genesis is appointed for the 1st day of January; and the whole * of the Old Testament being read through by about the middle of October, Genesis recurs, and proceeding regularly on, the 31st Day of December concludes with the 34th chapter of Numbers; so that unless there be a manifest deviation from regularity and order, on New Year's Day following should be read the 35th chapter of Numbers, and consequently the present calendar will then be useless; for the same bungling contrivance, the last second lesson in the year (after the Gospels and Revelations have been five times read over), is Mark, a. 7th. So that here again regularity must be deserted, or a new calendar made out for the following year. A plan so crude and undigested, so manifestly derived from our own, and yet so despoiled of its most important advantages, ought to have some very useful and important points to recommend it, and should carry with it some evidence of its superiority, before it be allowed to usurp the place of a form so compendious and complete as our own: and yet I must confess, that, with all the attention I have paid to it, I am unable to discover them, and can perceive only *one* use that can be derived from it, which one arises from its *want of method and regularity*, viz. that as the Pamphlet, containing their liturgy, is sold only at the different chapels under their direction, it is an excellent contrivance to prevent them from lasting too long; and will effectually draw an *annual shilling* from the pocket of every New Jerusalemite.

I shall now proceed to the body of the liturgy, which is a bare-faced extract from our own excellent form, slightly concealed by trifling deviations in the order, and silly alterations in the language; it contains only *one* service, whether for *morning* or *evening*, or equally to serve both, is not expressed. Its commencement is (like our own) "with one or more sentences of Scripture," it proceeds with a *similar* exhortation, confession, &c. has two lessons, one from the Old, the other from the New Testament, and concludes with a few prayers copied almost verbatim from our own.

The most material of its alterations are the following. "The psalms" are read immediately before the second lesson, That most beautiful and most interesting of human compositions, "the Litany," is omitted. Instead of the "Te Deum," "Magnificat," and the other hymns, are inserted two extracts from the Revelations, and one from Isaiah; and, in place of the "Gloria Patri," the following doxology is used:

* i. e. *The whole* which they read, for the books of Ruth, Ezra, Nehemiah, Esther, Job, Proverbs, and Ecclesiastes, are totally omitted, without a single reason assigned for the omission: why the 2 books of Chronicles are not read either by them or us, is evidently to avoid repetition.

Minister. "To Jesus Christ be glory and dominion, for ever and ever: ~~et~~.
Answer. He is Alpha and Omega, the beginning and the ending, the ~~the~~ first and the last, who is, who was, and who is to come, the Almighty ~~ty~~.
 Amen." As an instance of the servility with which the *sentiments* of our liturgy, as well as its forms, are copied, I will here insert their exhortation ~~on~~; and by comparing it with our own, the absurdity or the childishness ~~o~~ of their alterations may be seen.

"Dearly beloved brethren, the sacred Scriptures teach us to acknowledge ~~and~~ and confess before the Lord Jesus, the only true God, and Eternal Life ~~life~~ our manifold sins and wickedness, with an humble, penitent, and obedient heart, to the end that we may become receptive of his divine mercy and grace. And although we ought at all times humbly to confess our ~~fi~~ sin before the Lord, yet ought we more especially so to do when we assemble ~~to~~ together, to render thanks unto him for the great benefits we have ~~a~~ received at his hands, to celebrate his most glorious name, to hear his ~~most~~ holy word, and to ask those things which are requisite and necessary ~~t~~ for us. Wherefore, in the name of the Lord, I exhort and intreat you, ~~all~~, many as are here present, to accompany me with a penitent heart and a humble voice unto the throne of his Divine Majesty." How little this exhortation differs from our own in substance, or even in language, must be evident: and I hope it is no partial principle, that induces me to prefer the *original* to the *copy*; the language of a liturgy certainly is but a secondary consideration, and yet the language alone has been disguised and altered, throughout the whole work, as well as in the instance adduced, whilst the sentiments, except in a few particulars which interfered with their curious doctrine of the Trinity, remains the same: and it might be left to the candid judgment of the most humble critic to determine whether the alterations adopted in the New Jerusalem Liturgy do not ~~deface~~ deface, instead of amending it: they have introduced harsh periods, false grammar, and vile translation, in place of elegant diction, pure phraseology, and truths faithfully deduced from Scripture.

It is strange that any persons can be so senseless and absurd, so fond of novelty, and so easily "led astray by every wind of doctrine," as to build their faith upon so mean and slight a foundation, as that of the performance in question; if they will separate from the established church, they should at least have some *plausible pretences*, if they have no *just grounds* for their separation: but unfortunately the favourite doctrines of Methodists, such as "every man's mind is his own church," &c. have paved the way for universal separation, and universal discord; men are no longer conscious of the evils arising from schism; and seem to forget, that Religion herself is injured and afflicted, by the divisions and the differences of her children.

From its very nature this account of the New Jerusalem Liturgy must be dry; but it may interest those who are not intimately acquainted with the sect, and may surprise such as know not their audacity: and as it has lengthened this letter much beyond the limits I at first intended, I must postpone the consideration of their *sacraments*, and the *compendium* of their *faith*, until another opportunity.

And am, Gentlemen, yours, &c.

T. T.

COMPLU-

COMPLUTENSIAN EDITION OF THE NEW TESTAMENT.

TO THE EDITORS,

GENTLEMEN,

I WISH to know, and possibly Mr. MARSH, the learned translator of MICHAELIS, can inform your readers better than any man living; what degree of evidence from MSS. or otherwise, shall authorize an editor to restore to their place, such words of the Greek Testament, as, appearing in the older editions, have been left out of those of later date? Whenever, by artifice, or through inattention, a word has disappeared in any of the editions of great name, succeeding publishers become afraid of replacing it, and seem satisfied with noting the deficiency in their margins, *inter imminutiones et ablationes.*" This appears a strange timidity and foolish cautiousness. Surely the appearance of any individual word in the generality of good editions and MSS. of character, ought to warrant the re-insertion of it in its ancient place. If this be denied, it must follow, that the text may be deprived of words of the greatest moment at will; say, that, in process of time, we may look for the whole of the text in the margin; which is an absurdity, and therefore I think my reasoning is established on solid grounds, and is founded in truth.

I have been led into this train of thinking by an observation of the great and good, and very learned Mr. Granville Sharpe, in his invaluable tract, called, "*Remarks on the Uses of the Definite Article in the Greek Text of the New Testament.*"—He says, (I quote from recollection merely, the tract is out of print, and I was favoured by a friend with the perusal of a copy some months ago), that, in the later editions of the New Testament, there is an omission of two words at the end of 2 Cor. iv. 4. where we read ordinarily, "τῷ Χριστῷ, ὃς ἐστὶν εἰκὼν τῆς Θεότητος"; whereas, in the ancient editions, (he specifies the Complutensian), the words, "τῷ ἀποστόλῳ" follow: So, Gentlemen, because a compositor is drowsy, a corrector of the press is sleepy, or an editor is shamefully careless, the church is to be deprived of a material portion of the sacred text. Poole says, respecting this passage, "*legitur in tribus Codd. ἀποστόλῳ*"; i. e. I suppose in three MSS. which he, or the critic he follows, had seen. He very sensibly refers us to 1 Col. xv. where it is predicated of the Son of God, that "ἐστὶν εἰκὼν τῆς Θεότητος ΤΟΥ ΑΠΟΛΟΓΟΥ." I consulted the Complutensian edition the other day at Sion College, and found that Mr. Sharpe was perfectly correct in his assertion. The words in question occur in the text of Montanus, printed by Plantin, at Antwerp, 1569; "*cum Complutensi & aliis correctissimis Exemplaribus collato.*" Christopher Plantin had an exclusive privilege granted him, 1570, by the King of Spain, Charles I. usually called the Emperor, Charles V. to print and sell another edition of the Greek Scriptures, intitled, "*Sacra Biblia Regia, ad Complutensem Exemplar expressa*";—so a colophon, subjoined to a very small Greek Testament, in my possession, informs me. The Parisian Polyglott, printed 1645, under the auspices of Cardinal Mazarine, retains the Complutensian reading. It does not occur in Walton's Polyglott, in which Rob. Stevens's text is re-printed.

I think no mean service would be done to sacred Literature, were the Complutensian text to be printed anew. I do not mean that the form of the types, and the literal abbreviations should be copied; that were to incur a needless expence; but that the text of Cardinal Ximenes should be printed correctly from modern types. Suppose three or four of the London

curates were to undertake such a work; I doubt not there are many competent to the task; and I am persuaded the bookellers would treat with them on liberal terms. For my own part, I am ready to co-operate with my brethren in so desirable a work, and to take any share in the labour in which I may be capable; patient attention, and diligent collation, are all that are wanting to the putting out an edition of this kind.

I am, Gentlemen, yours, &c.

March 8, 1802.

A LONDON CURATE.

AN ESSAY ON INFIDELITY;

With OBSERVATIONS on the GENIUS and SPIRIT of the CHRISTIAN RELIGION.

By the late Rev. MR. SAMUEL BADCOCK.

THE world is divided between two sorts of people—Men of business, and men of pleasure. The former, in general, content themselves with a passive acquiescence with the modes of that religion in which they have been educated. They have too much of other matters on their hands, to give themselves any farther trouble about it. “It was good enough for their ancestors, and is good enough for their betters; and surely they should be accounted more nice than wise, did they dispute or reject it.” Thus they go on in the dull and even tenor of their way; may read a chapter in the Bible of a Sunday morning, now and then, if they should happen to get up early enough; but they read it like children for a lesson, without examining into its meaning, where it is obscure; or taking care to practise it, where it is plain. As for your men of pleasure, it would be paying them the worst compliment in the world, to suppose that religion ever seriously enters their heads. “Let it frighten the timorous, and amuse the weak; but it is not for men of bravery and spirit to believe or tremble.”

That the Bible contains cautions to check the rage of pleasure, and proposes higher objects than those of the world to win our affections, and animate the pursuits of virtue, is an objection sufficient with persons devoted to libertinism to deter them from reading it. They cannot bear to be crossed in their inclinations, or impeded in their career; and as they know by some means or other, that the Scriptures point all the dread menaces of future judgement against the vices and licentiousness of mankind, it is not at all to be wondered at, that they should hate it or dread it. But as a state of uncertainty is so inauspicious to pleasure; and to be haunted with this thought, “What if the Scriptures *should* be true?” must at times dash the mirth of the most chearful, and make cowards of the bravest, they are generally necessitated to seek relief in the most sophistical reasonings—magnify trifles—multiply objections, and torture plain sense to support infidelity. For how can a bad man be happy, whilst he believes the Bible? Every page confronts and threatens him. To ease himself of this perplexity, he hath only to give up the Scriptures, as the dream of superstition, or the invention of priestcraft—a trap for credulity, and a bugbear for the timorous. If, by marshalling objections arising from ill-sounding texts, and setting Christians a quarrelling with one another, he can withdraw from the motley and confused scenes of folly, linked with devotion and faith hand in hand with persecution, and fix his station in the green pastures, where liberty ranges without fear or restraint beside the still waters, where the

the cup of oblivion drowns care and conscience together, who would not envy the infidel's state? And enjoying it, who would think any thing of a heaven beyond it? But seriously, without jest or ill-nature, if a man can well and comfortably get rid of the Scriptures, we may leave him to himself to get rid of every thing else that he counts a burthen. Give up religion as an incumbrance, and morality will sit so very light and loose, that, as occasion serves and inclination suits, a man will find no great difficulty in giving up that too. Your wise and knowing men of this generation, who are above believing the word of God, are not above crimes which are below human nature: and tho' they pretend to be free from shackles which enslave the vulgar, yet they are frequently fast bound by those which would be a disgrace to the meanest. I think a tame sinner to be a thousand times worse character than a tame believer. If the one is ridiculous, the other is hateful. The one creates mirth, but the other mischief. The one is the jest, the other the bane, of society. Indeed, there is no comparison to be made between the weak in faith and the wicked in practice, which will not turn of the side of the former. I think it is frequently owing to their own presumption and confidence, more than to real merit, that those who have argued or sinned themselves out of all sense of religion, should be esteemed more wise and liberal-minded than the good Christians they affect to despise. I have seen the most blundering ignorance, as well as the most daring impiety, at the foundation of infidelity. A text of Scripture that hath been accompanied with some image to which it is possible to affix some absurd idea, hath been thought a sufficient objection against the authority of the whole. Seeming inconsistencies and peculiarities of speech, adapted to the ages in which the Scriptures were written, and to the customs of the people to whom they were originally addressed, have been esteemed invincible arguments to disprove their title to divinity. Thus, for want of learning, and a patient investigation of facts, many have turned infidels, and claimed the flattering title of *free-thinkers*; vainly attributing that to their superior penetration, which was in reality the very effect of their ignorance and indolence.

Every person who hath studied the Bible must confess, that there are a number of difficulties attending the study. The system of revelation, like the great system of Providence, is complex and various. The secret springs of the Divine Agent are folded up in obscurity; and they are only discovered by their effects. The volume of grace, like that of nature, is opening its views upon the mind wider and wider, in proportion to the accomplishment of its great designs, and our industry in discovering them. The dispensations of Providence and revelation have all one great end, and are regularly conducted forwards by the same omnipotent hand to gain that end. But we cannot regularly trace the steps of Providence in all; we cannot see how one event bears reference to another, and how all, however opposite to our present limited views, will center at last in that one point, where the glory of the Creator is best displayed in the happiness of men. It is an indisputable fact, and an acquaintance with ancient and modern history must convince us of it, that Christianity being the great support of virtue, is the honour and ornament of a nation. According to its true influence, so are the dispositions of mankind humanized; and in proportion as its spirit is diffused and prevails, so proportionably are men fitted for, and disposed to, actions becoming the dignity of human nature, and subservient to the interests of individuals and communities. The

spirit of it is frank and liberal. It encourageth the pursuit of whatever truly benefits mankind; and restrains from nothing, but what experience hath long taught us to be the ruin of a people. Wrong sentiments of it may damp the noble ardor of the mind, and contract and freeze its powers. But what is this to be attributed to? Not to its genuine principles, when freely explored by a mind divested of the shackles of education and prejudice, and pursuing natural and honest methods to discover them; but to the corruption, ignorance, and partiality of mankind, by which they have been shamefully perverted; to that load of party lumber, those heaps of sectarian rubbish with which the pride of some, and the policy of others have encumbered them. Popery was undoubtedly convinced that naked revelation by no means favoured its pretensions; it was conscious there was no more agreement between the reigning spirit of one and the other, than between light and darkness. The priests having the art to discover this, and afraid lest the people should get at the secret, and become as wise as themselves, took the most effectual method to blind the intellectual eye, and obstruct the rays of knowledge, by depriving them of the free use of their Bibles. Thus "Wisdom at one entrance was quite shut out." Now this was a declaration, as plain as actions could speak, that Popery and Christianity were very opposite religions; and that if the pretended picture was compared with the genuine original, the most ignorant would be able to detect the imposture.

In proportion as the Scriptures became known, and were freely read, the spirit of enquiry was excited, and the genius of men received a keener edge for intellectual discipline from year to year. The light which had been for so many centuries obscured by the clouds of Popery, advanced faster and faster to the height of noon. As men saw it, and by it judged of the nature of things and objects around them *for themselves*; arts, long buried in the rubbish which Goths and monks had thrown up, revived. Nature was studied by no fanciful or arbitrary standard, and the operations of it were narrowly watched and inspected. Hence philosophy, divested of ideal and unnatural dress, stood firm on its own immovable basis. Hence religion, stripped of the soppy garb of superstition and ceremony, and the dark and awful cloke of mystery and anathema, shone in simplicity and smiled in love. Hence the genius of politics was called up from the gloomy cells, where despotism had confined and chained it; whilst LIBERTY blest and hailed them all, and bid them be free with her. If I mistake not, these are facts which history and observation concur to demonstrate.

The *tendency* of Christianity is undoubtedly good. Its morality is pure and refined, benevolent and exalted; its religion such, as approves itself to our understandings as worthy of a being wise and good, and suitable to the nature of reasonable and free agents, who are constituted to perceive what is just, beautiful, and worthy. Its simplicity, as to *positive* institutions, is one of its most striking recommendations, unencumbered with ceremonies; it draws your attention to the capital object; and making *that* object a man's own personal concern, it interests the affections in it, and more strongly enforces an attachment to it. Amidst the abundance of sacrifice a man is too apt to forget mercy. By a scrupulosity about "the tithing of mint, and anise, and cummin," a man is frequently apt to plead a dispensation from "the weightier matters of the law; judgement, mercy, and

and truth." This is, and hath always been, the case with the superstitious, who mistake the means for the end, and rest on the steps, without ascending to the temple of virtue. The Christian religion hath provided against all mistakes of this kind, as being the most dangerous of human infatuations, by enforcing on the mind more strongly the sense of personal morality and intellectual purity, which can be more effectually supported by a few plain and simple institutions, adapted immediately to the nature of man and the design of religion, than by a thousand needless ceremonies, which distract the mind, and divert the attention from the main object; and which seem devised for no other purpose but to catch and cajole the vulgar, and thus support the high claim of the priesthood. Every Christian is a priest to himself; his body is his temple; his heart, the altar: virtue is the sacrifice, and devotion the incense. *Hoc curio, hoc rogo, et omnis in hoc sum.*

BISHOP HORNE'S LETTERS ON INFIDELITY.

(Continued from Page 91.)

LETTER III.

IT may still perhaps be asked, Dear Sir, how it should happen, that when Mr. H's principles were so bad, his practices should be no worse? Let me offer the solution given of such a phenomenon in the intellectual world, by a very ingenious and sagacious writer, who had not only studied mankind in general, but, as it should seem, had bestowed some pains upon the very case now before us.

"This fact hath been regarded as unaccountable: that sober men, of morals apparently unblameable, should madly unhinge the great principles of religion and society, without any visible motive or advantage. But by looking a little farther into human nature, we shall easily resolve this seeming paradox. These writers are generally men of speculation and industry; and therefore, though they give themselves up to the dictates of their ruling passion, yet that ruling passion commonly leads to the tract of abstemious manners. That desire of distinction and superiority, so natural to man, breaks out into a thousand various and fantastic shapes; and in each of these, according as it is directed, becomes a virtue or a vice. In times of luxury and dissipation, therefore, when every tenet of irreligion is greedily embraced, what road to present applause can lie so open and secure, as that of disgracing religious belief? Especially if the writer help forward the vices of the times, by relaxing *morals*, as well as destroying *principles*. Such a writer can have little else to *do*, but to new-model the paradoxes of ancient scepticism, in order to figure it in the world, and be regarded, by the squatterers in literature, and adepts in folly, as a prodigy of parts and learning. Thus his vanity becomes deeply criminal, and is execrated by the wise and good; because it is gratified at the expence of his country's welfare. But the consolation which degenerate manners receive from his fatal tenets, is repaid by eager praise: and vice impatiently drinks in and applauds his hoarse and boding voice, while, like a raven, he fits croaking universal death, despair, and annihilation to the human kind."

But taking the account of Mr. H's manners, as his friends have given it, to say, "that few of the professors of Christianity ever equalled him in morality, humanity, and the government of their passions," is certainly going a great deal too far. Thousands, in the first ages of the Gospel, gave all their goods to feed the poor; renounced, in deed as well as word,
the

the world and the flesh, and joyfully met death in its most horrid forms, for the love of their Redeemer. On the same principle, unnumbered multitudes, in every succeeding age, have manfully sustained the heaviest calamities of human life, and with faith unfeigned, and hope that maketh not ashamed, yielded up their souls into the hands of their Creator. Scenes of this kind are daily and hourly passing in the chambers of the sick and dying, as they, whose office it is to visit those chambers, well know. To others they must remain unknown, for want of biographers to record them. Every Christian who lives in piety and charity, does not favour the public with — **HIS OWN LIFE**. Every Christian, who expires in peace and hope, has not the happiness of a Dr. Smith to pen the story of his death——

Full many a gem of purest ray serene,
The dark unfathom'd caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness in the desert air.

Far from the madding crowd's ignoble strife,
Their sober wishes never learn'd to stray;
Along the cool sequester'd vale of life
They kept the noiseless tenor of their way.

"Christianity," says a learned writer, has in every age produced good effects on thousands and ten thousands, whose lives are not recorded in history; which is, for the most part, a register of the vices, the follies, and the quarrels of those who made a figure and a noise in the world; insomuch that Socrates, at the close of his work, observes, that if men were honest and peaceable, historians would be undone for want of materials."

But, whether the professors of a religion be many or few; whether they be influenced by the spirit of it, or not; whether they be sincere, or hypocrites; whether they be detected, or undetected, the religion is still the same; it does not change with the changing tempers, dispositions, and interests of mankind, in different times and places; nor is it to be charged with the guilt of practices, against which it protests in every page. No demonstration in Euclid can be clearer than this.

To account for the opposition often so visible between the lives and the opinions of Christians, one must enumerate all the various methods, by which, in matters of moral and spiritual concern, men are wont to impose upon themselves. Appetite and passion, sloth and interest, will work wonders in this way—wonders, of which he has no idea, who has not been accustomed, with this view, to contemplate the conduct of those around him, and impartially to scrutinize his own. The religion of many a person, professing Christianity, is, by these means, laid by, like a best coat, for Sundays and holidays. Not a single thought occurs of the necessity there is for its being brought into the daily and hourly concerns of common life. It is a speculative belief, deposited in the understanding, to which its owner recurs, when he has nothing else to do, he finds it where he left it, and is fully satisfied with its being there, instead of bearing it always about him, in his heart and affections, as an active principle, ready for use, to operate at all seasons, and on all occasions. He will even spend his days in discoursing and disputing upon the sublimest doctrines, and most holy precepts of religion, his own life still continuing un-reformed.

reformed. Nay, what is yet more strange, he will preach seriously, earnestly, affectionately, and repeatedly, against a failing, to which he himself is notoriously subject, and every one who hears him knows him to be so. It follows not necessarily, that he is designedly playing the hypocrite, and acting a part. He has some method of concealing himself from himself, or of excusing himself to himself. He does not see that he is the person, against whom all his own arguments are pointed. He does not think of it. He stands in need of a friend—or an enemy—to tell him—**THOU ART THE MAN.**—This may seem to be a species of madness; but this is human nature. Let me conclude with a story.

A friend of mine was much afflicted with a dangerous disorder, part hereditary, and part the fruit of his own industry. He sent for one of the best physicians in the kingdom, who, having discoursed greatly to his satisfaction on the excellency of medicine in general, and of a medicine proper for that disorder in particular, wrote his prescription, and took his leave. My friend, who was a scholar, had a learned gentlemen with him at the time; and the doctor was hardly out of the door, before a very warm controversy began between them, concerning the style of the prescription, whether it were *classical* or not. This and the virtues of the medicine were now the constant subjects of my friend's conversation, and he inveighed, with great zeal and indignation, against the folly of those who would languish under disease, when there was such a remedy to be had. The distemper, meanwhile, increased upon himself, and began to seize the vitals. The doctor was again sent for; and knowing his patient to be a remarkably **ABSENT** man, Pray, Sir, said he, give me leave to ask you one question—Have you taken the medicine? A summons to the bar of judgment could hardly have astonished my friend more than this question. He awoke as one out of a dream, and very honestly owned, he had been so occupied in talking and writing about it, and recommending it to others, that he had really quite forgotten that part of the prescription. He did indeed recollect to have once tasted the draught, but finding it rather bitter, a flavour always disagreeable to him, he had set it by again, trusting, it seems, for his cure, to the virtues which might escape the cork, as it stood upon the mantle piece.—You see how easy it is for him who possesses the medicine to be like him who possesses it not; the medicine itself continuing all the while perfectly irreproachable.

And now, if you please, Dear Sir, we will take our leave of the apology; for I have no design to meddle with the farrago of *extraneous* matter which it contains, respecting *gallantry*, *flattery*, *dedications*, &c. &c. &c. and as to the crude and angry remarks at the end of it, on the Letter to Dr. Smith—*valcant quantum valere possunt*!—I will trust any man with them, if, during the perusal, he will only hold in his hand the pamphlet to which they relate.—The apology is indeed, both for matter and manner, sentiment and language, so mean and wretched a performance, that one cannot sufficiently wonder how any person, accustomed to write, could permit such a piece to come abroad, with all its imperfections on its head. I have selected those parts which afforded room for enlarging on topics useful to be discussed, and have now done with it for ever.

GLEANINGS. NUMBER V.

OR SELECT THOUGHTS, ANECDOTES AND EXTRACTS.

Gather up the fragments that remain, that nothing be lost. JOHN VI. 12.

VANITY PUT TO THE BLUSH.

THE reverend Mr. Carter, late incumbent of Bramford in Suffolk, a man of great learning and as great modesty, happening to dine among others of the clergy at an alderman's house in Ipiwich, one of the company being full of himself, engross'd the whole conversation, and at length challenged any man present to start a question in theology or natural philosophy that he could not give a full and satisfactory answer to. The vanity of the man struck every body dumb, which increased his volubility the more; when Mr. Carter thought fit to check his career by a simple proposition: *Here, says he, is a fish that has always lived in salt water; pray tell me why it should come out a fresh fish, and not a salt one?* Being unable to make any reply, he said not a word more, but left the company to pursue more agreeable conversation.

BISHOP RUTHAL.

Bishop Ruthal, who in the reign of Henry VIII. by his great learning and abilities did honour to the see of Durham, being commanded to write down a true state of the kingdom in general for his majesty's private information, took great pains in the performance, and having fairly transcribed it, caused the book to be bound in vellum, gilt, and variously ornamented; and, at the same time, having taken an account of his own private estate, with an inventory of his jewels, plate, and money, he caused that likewise to be bound and ornamented exactly like the other, and laid them both carefully in his closet together. It so fell out, however, that the king, upon some occasion, sent cardinal Wolsey in haste for the national tract, which he had so long expected from Ruthal, but Wolsey received by mistake, the book which contained the schedule of the bishop's own wealth. This the cardinal soon perceived, but being willing to do Ruthal, to whom he had no liking, a shrewd turn, he delivered the book to the king just as he received it, telling his majesty, that now if he wanted money, that book would inform him where he might command a million; for so much did the bishop's inventory amount to. As soon as the bishop understood his error, it touched him so near, that he died shortly after.

DR. SOUTH AND DR. WATERLAND.

Some time before his death Dr. South resided at Caversham in Oxfordshire, and having occasion to come to London upon particular affairs, he took that opportunity to pay a morning visit to his old friend Dr. Waterland, who being overjoy'd to see him, pressed him to stay dinner, which he at length consented to do; but the doctor's lady, who was a noted œconomist, was greatly troubled at it, and calling her husband into the adjoining room, began to expostulate the matter sharply with him, how he could be so provoking to ask the gentleman to dine, when he knew she was utterly unprovided. The good man endeavoured to pacify her, by saying, it was his fellow-collegian, and he could do no less than ask him to dine, and therefore prayed her to compose her passion, and hasten to provide something elegant, for that there was not a man in the world he respected more than the friend that was now come to see him.—This
instead

of mending the matter made it worse; the lady said she had already g of mutton, and if he would be so silly as to invite his friends upon occasions, they should take what she had to give them, for she be put out of her way for none of 'em.—The doctor was now pro-beyond all patience, and protested, that if it were not for the r then in the house, he would beat her. Dr. South, who had heard the dialogue, and was not a little diverted, instantly took up the se, and said, with his usual humour, in a voice loud enough to be *Dear doctor, as we have been friends so long, I beseech you not to stranger of me on this occasion.*—The lady, ashamed of the discovery, and appeared no more that day, but ordered a handsome dinner to t up, and left the two doctors to enjoy themselves peaceably, to atual satisfaction,

SORTES VIRGILIANÆ.

; Charles I. being at Oxford during the civil wars, went one day to public library, where he was shewed, among other books, a Virgil rinted, and exquisitely bound. The lord Falkland, to divert the would have his majesty make a trial of his fortune, by the *Sortes na*, which every body knows was an usual kind of divination some st; whereupon the king opening the book, the passage that first ed was: *At bello audacis, &c. Æn. l. 4.*

Yet plagu'd with war by a bold nation rais'd;
Banish'd his country; ravish'd from th' embrace
Of lov'd Iulus; let him beg for aid;
And see the barb'rous murder of his friends;
At last, on hard conditions forc'd to sue
For peace; his kingdom let him ne'er enjoy;
Nor wish'd for light; but fall before his time;
And lie unbury'd on the common sand.

id, the king seem'd concern'd at this accident; and that the lord ad observing it, would likewise try his own fortune in the same r, hoping he might fall upon some passage that could have no rela- his case, and thereby divert the king's thought from any impressio er might have upon him; but the place that lord Falkland stumbled as much suited to his destiny, as the other had been to the king's; the expressions of Evander upon the untimely death of his son Pallas, ec, *O Pallas dederas, &c. Æn. lib. 11.*

But why, O Pallas, was thy promise giv'n
To thy unhappy fire;—that with reserve
And caution, thou wou'dst trust the bloody field?
For I well knew in the first feats of arms
How much young glory and sweet fame would do,
O dire first-fruits of war, ill fated youth!
Mournful beginnings! and my pray'rs and vows
Unheard by all the powers divine!

rd Falkland was secretary of state to the king, and charging in the st ranks of lord Byron's horse, at the first battle of Newberry, was unately slain, in the 34th year of his age.—The usual method of one's fate by the *Sortes Virgilianæ*, or the *Virgilian Prophecy*, was .II. Churchm. Mag. March, 1802. X opening

opening his book at a venture, and examining the passage that first came to fight.]

CLERICAL RETORT.

Captain Hall, sitting in a coffee-house near two gentlemen, whereof one was of the clergy, who were engaged in some discourse that favoured of learning, the captain thought fit to interpose; and professing to deliver the sentiments of his fraternity, as well as his own, turning to the clergyman spoke in the following manner; *D—n me, doctor, say what you will, the army is the only school for gentlemen. Do you think my lord Marlborough beat the French with Greek and Latin? D—n me, a scholar, when he comes into good company, what is he but an ass? D—n me, I would be glad by G—d, to see any of you scholars with his nouns and his verbs, and his philosophy and trigonometry, what a figure he would make at a siege or blockade, or reconnoitring,—D—n me, &c.* The clergyman gravely replied, *But pray, sir, do you think, with your oaths and your damnes, you shall be able to storm heaven?*

SWEARING A RIDICULOUS AS WELL AS A SHOCKING PRACTICE.

The late reverend Basil Kennett was once chaplain in a ship of war; and as his place was to mess with his brother officers, he found they were so addicted to the impious and nonfidential vice of swearing, that he thought it not becoming his character to continue any longer among them, unless he could prevail upon them to leave it off; but conceiving at the same time that any grave remonstrance would have but little effect, he bethought himself of a stratagem which might answer his purpose. One of the company having entertained the rest with a story agreeable enough in itself, but so interrupted and perplex'd with *damme! blood and wounds!* and such like shocking expletives as made it extremely ridiculous; Mr. Kennett then began a story himself, which he made very entertaining and instructive, but interlarded it with the words *bottle, pot, and glass*, at every sentence. The gentleman who was the most given to the silly vice, fell a laughing at Mr. Kennett, with a great air of contempt. *Why*, said he, *G—d d—n me, doctor, as to your story, it is well enough; but what the d—l have we to do with your d—d bottle, pot, and glass?* Mr. Kennett very calmly replied, *Sir, I find you can observe what is ridiculous in me, which you cannot discover in yourself; and therefore you ought not to be offended at my expletives in discourse any more than your own.—Oh, oh! d—n me, parson, I smake you; you shall not hear me swear another oath whilst I am in your company: nor did he.*

FORCE OF CONSCIENCE.

A jeweller, a man of good character and considerable wealth, having occasion in the way of his business to travel to some distance from the place of his abode, took along with him a servant to carry his portmanteau. He had with him some of his best jewels, and a large sum of money, to which his servant was privy, who watch'd his opportunity, and with a pistol shot his master dead. With his booty he made off undiscovered to a distant country, where he had reason to believe neither he nor his master were known; and there he began to trade in a low way at first, that his obscurity might screen him from observation; and in the course of a great many years, seemed to rise by the natural progress of business into wealth and consideration; so that his good fortune appeared at once the effect and reward

eward of his industry and virtue. Of these he counterfeited the appearances so well, that he grew in great credit, married into a good family, and at length was chosen chief magistrate of the city where he dwelt. In his office he maintained his character fair and unimpeached, till one day, as he sat on the bench with some of his brethren, a criminal was brought before them, who was accused of murdering his master. The evidence came out full; the jury brought in their verdict *guilty*, and nothing remained but the president of the court to pronounce sentence, who appeared to be in an unusual agitation of mind, and his colour changed often; at length he rose from his seat, and coming down from the bench, placed himself just by the unfortunate man at the bar, to the no small astonishment of all present: *You see before you, (addressing himself to those who had sat on the bench with him) a striking instance of the just reward of heaven, which this day, after thirty year's concealment, presents to you a greater criminal than the man just now found guilty.* Then he made an ample confession of his guilt, and of all its aggravations, particularly the ingratitude of it to a master who had raised him from the very dust, and reposed a peculiar confidence in him; and told them in what manner he had hitherto screened himself from public justice, and how he had escaped the observation of mankind by the specious mask which he had wore. *But now, added he, no sooner did this unhappy prisoner appear before us, charged with the same crime I was conscious of myself, than the cruel circumstances of my guilt beset me in all their horror; the arrows of the Almighty stuck fast within me, and my own crime appeared so atrocious, that I could not consent to pass sentence against the criminal, till I had first disburthened my conscience by accusing myself. Nor can I now feel any relief from the agonies of an awakened conscience, but by requiring that justice may be forthwith done against me in the most public and solemn manner, for so aggravated a parricide. Therefore, in the presence of the all-seeing God, the great witness and judge of my crime, and before this whole assembly, who have been the witnesses of my hypocrisy, I plead guilty, and require sentence may be passed against me as a most notorious offender.* We may easily suppose the amazement of the whole court, and especially of his fellow Judges. However, they proceeded upon his confession to pass sentence upon him, and he died with all the symptoms of a penitent mind.

FANATIC REQUEST.

When Holt was lord-chief-justice, a sect somewhat like that of the Methodists, but rather more enthusiastic, was the canker that festered the community; and it being his lordship's opinion, that a well-timed severity was the readiest way to destroy the spreading humour, caused several of the ringleaders to be committed to prison; upon which Mr. Lacy, a follower of theirs, went to his lordship's house, and demanded a conference with him. The porter said, his lord was indisposed, and saw no company. But tell him, said Lacy, that I must see him, for I am sent to him by the Lord God. The porter being struck with the oddity of the message, caused it to be delivered; and the judge gave orders that the man should be admitted. When he entered the room, *'I am come,* said he to the judge, *with a message from the Lord, requiring thee, on pain of everlasting fire, to grant a Noli prosequi for John Atkins, and others, God's faithful servants, whom thou hast wrongfully cast into prison.—Thou art a lying prophet,* replied his lordship, *for if the Lord had sent thee, he would have* directed

directed thee to the attorney-general, for he knows it is not in my power to grant thee a *Noli prosequi*. And so wrote his *Mittimus* to keep his brethren company.

FATAL TEXT.

The lord-lieutenant of Ireland having presented Dr. Sheridan, who was a keen sportsman, and loved shooting better than praying, to a living in the country; the first Sunday he preached to his new parishioners happened to be the anniversary of the king's accession to the throne, and he undesignedly took these words for his text; *Sufficient unto the day is the evil thereof*. Though the sermon itself had nothing of politics in it, yet some people took occasion to represent him to his excellency as a disaffected person, and indeed his excellency was so much offended at the impropriety of the choice he had made of a subject, that he gave him to understand, he had nothing farther to expect. This was soon whispered about, and when it was told to Dr. Swift, who indeed loved him, but could not spare his jest; *Poor Sheridan*, said he, *is so true a marksman, that he has shot his preferment dead with a single text*.

BISHOP BULL.

Upon the restoration of King Charles II. the Rev. Mr. Bull, (afterwards Bishop) who had loyally and learnedly maintained his Majesty's cause, while in exile, and had suffered for it, was presented by the king with a grant of his former living, which the lord-chancellor Hyde made some difficulty to confirm, as the then incumbent had no complaint preferred against him, either in point of loyalty or religion. Mr. Bull finding his pocket exhausted by this delay, but being a man of wit, and knowing his Majesty's humour, took occasion to whisper him one day as he was in company, *that he had just had his pocket picked of all his money, and had not a shilling left*.—*Well*, said the king, *and can't you tell the thief?*—*Why*, replied Bull, *if I may speak the truth, I have caught your Majesty's hand in it*; and out he pulls the grant. *What!* said his Majesty, *are you not yet presented to your living?*—*No*, replied Bull, *nor ever shall, either with the chancellor's consent or mine; for neither of us would willingly displace your Majesty's friend*. The king then gave him a recommendation to the chancellor for the next vacancy that happen'd worth his acceptance; which he immediately went and deliver'd, because, said he, *delays are dangerous*. The chancellor, in order to make a memorandum of it, ask'd his name. My name is Bull, answered he. *Bull!* said the chancellor, *Where are your horns?* Please your honour, replied Bull, the *Horns* always go along with the *Hyde*.

MILITARY STRATAGEM.

A regiment of horse in K. William's time being quartered at Canterbury, and Archbishop Tillotson being then at his palace in that city, invited all the officers of the regiment to dinner, giving them a day's notice beforehand. One of the cornets, an unlucky youth, whose turn it was to be upon duty, and who for that reason could not have the honour to attend the Archbishop, thought of a stratagem to get himself off. A brother officer, when the invitation came, happened to be on a party of pleasure, and heard nothing of it; and therefore he took care to be the first to inform him; adding, that all were to be catechised that went, and those that were perfect were to dine with the bishop; but if any were not, the punishment

punishment was, to dine with the servants. *Then, by G—d, said the captain, I'll march out of town directly.*—No, replied the other, *if you'll mount guard for me, I'll go in your room, for I am perfect enough.* That he would do, he swore; accordingly the youth went to dinner along with his brethren. His Grace, who was one of the politest churchmen of his time, and knowing very well the custom of the army, enquired of the colonel, who the gentlemen were that were upon duty, intending to send them a separate invitation the next day. The Colonel said, that Captain Forbes, a Scots gentleman, was the only absent officer, who that day mounted guard by his own choice; and then took occasion to relate the story; with which the Archbishop was highly diverted. His grace made no use of the hint, however, but sent, as he had design'd, a servant to the absent gentleman, desiring his company by himself. The captain hurried to his friend, to know how he came off, and whether he had best to go or not; telling him that now the Archbishop had sent a particular message to him, and he could not with good manners excuse himself. The cornet, by all means, advised him to go, *For, said he, we were only asked a question or two, and all was over.* The Captain, thus confirmed in his resolution, went accordingly; and being introduced to his Grace, paid his civilities with some confusion, expecting every moment to be examined, and long-ing to have his task over. *Sir, said the Archbishop, I am sorry I could not have the pleasure of your company yesterday.* The Captain excused himself very politely, by representing the necessity of discharging the duties of his post. *May I crave your name, said his Grace.* Thomas, replied the Captain, in a cold sweat. *What countryman?* said his Grace. *My god-fathers and god-mothers,* answer'd Forbes. *I do not mean to catechise you,* said the Archbishop, with a smile; *gentlemen of the army are apt to be witty with each other, but churchmen must not indulge it.* The Captain was glad to find it a jest, and sat down with his Grace, and laugh'd heartily.

NEWTONIAN PHILOSOPHY.

Sir Isaac began his philosophical studies upon the Cartesian principles, which then were almost universally adopted; but a thought starting into his mind to try whether the same power did not keep the moon in her orbit, notwithstanding her projectile velocity, which he knew always tended to go along a strait line, the tangent of that orbit, which makes stones and all heavy bodies with us fall downward, and which we call Gravity; taking this postulatam, which had been thought of before, *that such power might decrease in a duplicate proportion of the distances from the earth's center.* Upon Sir Isaac Newton's first trial, when he took a degree of a great circle on the earth's surface, whence a degree at the distance of the moon was to be determined also, to be 60 measured miles only, according to the gross measures then in use; he was in some degree disappointed, and the power that restrain'd the moon in her orbit, measured by the versed signs of that orbit, appeared not to be quite the same that was to be expected, had it been the power of gravity alone, by which the moon was there influenced. Upon this disappointment, which made Sir Isaac suspect that this power was partly that of gravity, and partly that of the Cartesian vortices, he threw aside the paper of his calculation, and went to other studies. However, some time afterwards, when Mons. Picart had much more exactly measured the earth, and found that a degree of a great circle was $69\frac{1}{2}$ such miles, Sir Isaac, in turning over some

some of his former papers, stumbled upon this old imperfect calculation; and correcting his former error, discovered that this power, at the true correct distance of the moon from the earth, not only tended to the earth's center, as did the common power of gravity with us, but was exactly of the right quantity; and that if a stone was carried up to the moon, or to 60 femidiameters of the earth, and let fall downwards by its gravity, and the moon's own menstrual motion was stopt, and she was let fall by that power which before retained her in her orbit, they would exactly fall towards the same point, and with the same velocity, which was therefore no other power than gravity. And since that power appeared to extend as far as the moon, at the distance of 240,000 miles, it was but natural, or rather necessary, to suppose it might reach twice, thrice, four times, &c. the same distance, with the same diminution, according to the squares of such distances perpetually. Which noble discovery proved the happy occasion of the invention of the wonderful Newtonian Philosophy.

PRESBYTERIAN HYPOCRISY.

After sentence of death had been pronounced against King Charles I. endeavours were still used by his friends to save his life; and among the rest, Col. John Cromwell, a near relation of Oliver's, was employ'd for that purpose. It was well known that Oliver would put no faith in the king, because he had once before deceived him; and therefore the colonel was dispatched to Holland with certain papers to be ratified by the states-general. The colonel succeeded in his commission, and soon returned with credential letters from the States of Holland, whereto was added a blank, with the king's signet, and another with the prince's, both confirmed by the States, and directed to Cromwell, for him to set down his own conditions, if he would now save his Majesty's life; for the due performance of which conditions, the States held their faith engaged. With these dispatches the colonel waited upon Oliver, and with difficulty obtained an audience. After the first ceremonies had past, the colonel desired to speak a few words with him in private, and began with much freedom to set before him the heinousness of the fact then about to be committed, and to tell him with what detestation it was looked upon abroad; adding, *That of all men living, he never could have imagined, he would have had any hand in such an act, who, in his hearing, had protested so much for the king.* To this Cromwell answered, *It was not his doings, but the army's; but supposing it was,* said he, *and that I had once thought favourably of the king, yet times are alter'd now, and Providence seems to order things otherwise.* He added, *That he had pray'd and fasted for the king, but no return that way was yet made to him.* Upon this, the colonel stepped a little back, and suddenly shut the door, which made Cromwell apprehend he was going to be assassinated; but the other pulling out his papers, said to him, *Cousin, this is no time to trifle with words; see, here it is in your own power not only to make yourself, but your family, relations, and posterity, happy and honourable for ever; otherwise, as they have changed their name before from Williams to Cromwell, so now they must be forced to change it again; for this fact will bring such an ignominy upon the whole generation of them, that no time will be able to deface.* At this Cromwell paus'd a little, and then said, *Cousin, I desire you will give me till night to consider of it; and do you go to your lodging, but not to bed, till you hear from me.* The colonel did accordingly, and about one in the morning, a messenger was sent to tell him, *he might go to rest, and expect*

no other answer to carry to the king; for the council of officers had been seeking God, as he also had done himself, and it was resolved by them all that the king must die.

The following apologue is to be found in the 3d vol. of Herder's Works, among his *Scattered Leaves*. It is not intended to make any observations upon it, (though it appears to merit pretty strong censures, as favouring in no slight degree of German heterodoxy) further than to remark, that he seems to have been indebted for the main idea, upon which, however, he has certainly improved, to the Jewish fable here subjoined to it.

THE OFFSPRING OF MERCY.

When the Almighty was about to create man, he summoned before him the angels of his attributes, the watchers of his dominions. They stood in council around his hidden throne.

'Create him not,' said the Angel of Justice, 'he will not be equitable to his brethren, he will oppress the weaker.'

'Create him not,' said the Angel of Peace, 'he will manure the earth with human blood: the first-born of his race will be the slayer of his brother.'

'Create him not,' said the Angel of Truth, 'he will defile thy sanctuary with falsehood, although thou shouldst stamp on his countenance thine image, the seal of confidence.'

So spake the angels of the attributes of Jehovah; when Mercy, the youngest and dearest child of the Eternal, arose, and clasping his knees, 'Create him, Father,' said she, 'in thy likeness, the darling of thy loving-kindness. When all thy messengers forsake him, I will seek and support him, and turn his faults to good. Because he is weak, I will incline his bowels to compassion, and his soul to atonement. When he departs from Peace, from Truth, from Justice, the consequences of his wanderings shall deter him from repeating them, and shall gently lead him to amendment.'

The Father of all gave ear, and created man, a weak faltering being, but in his faults the pupil of Mercy, the care of ever active and ameliorating Love.

Remember thine origin, O man, when thou art hard and unkind towards thy brother. Mercy alone willed thee to be. Love and Pity suckled thee at their bosoms.

A JEWISH FABLE, taken from *Bereschith Rabba*. Sect. 8.

When the Holy and Blessed God was about to create the first man, the ministering angels divided themselves into parties and sects. Some of them said, "Let him not be created." Other some said, "Let him be created." This it is which is written (Ps. 85. 11.) "Mercy and Truth are met together, Righteousness and Peace have kissed each other." Mercy said, "Let him be created, because he will be merciful." Truth said, "Let him not be created, for he will be fond of lies." Justice said, "Let him be created, for he will practise equity." Peace said, "Let him not be created, for he will be a fower of contention." What did the Holy One? He took Truth and cast it upon the ground; according to that which is written (Dan. 8. 12.) "And he cast down the truth to the ground." The angels ministering before God said, "Lord of the worlds! why despisest thou thus the ornament of thy seal." Let truth ascend from the earth;

earth; for she it is of whom it is written (Pf. 85. 12.) Truth shall flourish out of the earth."

ON THE DUEL BETWEEN MR. TIERNEY AND MR. PITT.

When the duel between Mr. Tierney and Mr. Pitt, was the general topic of conversation, a nobleman of distinguished literary attainments, at present in an high office, applied the following quotation from Cicero's *Oratio pro Milone*.

"Ei viro autem mors parabatur cujus in vita nitebatur salus civitatis; eo porro reipublica tempore, quo, si unus ille occidisset, non hæc solum civitas sed gentes omnes concidissent."

His lordship ended here, but there are many who would not have objected to the addition of the sentence immediately following.

"Nisi forte, quia perfecta res non est, non fuit puniendæ: perinde quæsi exitus rerum, non hominum consilia, legibus vindicentur. Minus dolendæ fuit re non perfectæ; sed puniendum certe nihilo minus."

POWER OF ENTHUSIASTIC ELOQUENCE.

A remarkable instance of the persuasive power of enthusiastic eloquence occurs in the life of a Capuchin friar, one Jerom de Matini, of Narni, a popular preacher at Rome, near the middle of the seventeenth century: from whose sermons the people never departed without tears, many of them crying out for mercy in the streets. And what is more extraordinary, we are told, that preaching before Pope Gregory XV. upon the subject of non-residence, he struck such a terror into his audience, by the vehemence of his oratory, that no less than thirty bishops set out post for their dioceses the very next day. We are told also that the good man was so far disgusted with observing the great numbers who came to hear him, out of mere curiosity, without reforming their lives, that he retired to his cell, and spent the rest of his days in writing the history of his order.

BENNET LANGTON, ESQUIRE

Was of an ancient and honourable family in Lincolnshire. Mr. L. happily blended together great suavity of manners with dignity of character. He was a very able Greek scholar, a firm friend to the Church of England, and constant in his attendance on her services. Of this gentleman it is no mean praise to relate, that he was the particular friend of Dr. Johnson, and one who was able to relish and improve from the conversation of the great English moralist.

Mr. L. was peculiarly correct in his morals, and elegant in his manners: he was deeply learned, without pedantry; and sincerely pious, without bigotry. Few men ever passed their life with more respect, and more justly beloved, than did Mr. Bennet Langton.

CAPTAIN HOWELL DAVIES.

Some years ago there was a strange out-of-the-way gentleman in Glamorganshire, of the name of Howell Davies, who was a captain in the militia, and a methodistical preacher. Some notice of him will be found in Whitfield's and Wesley's journals, but with those famous works we are not acquainted. Let this, however, pass; the curious reader will, we are certain find the name of the Reverend Captain Howell Davies, in one or other of those journals; and we have, moreover, seen his picture, finely engraven in mezzotinto. He was a very great orator; and of his talents in the way of preaching, we shall give the following specimen. Holding forth one evening in Lady Huntingdon's chapel at Bath, in the true

the spirit of gallantry, as became his military character, he thought proper to expatiate a little on the virtues of her ladyship, who was present. Thus when he complimented his great patroness, and Longinus himself, if he had been living, must have applauded the elegance of the flight. "Saint Luke, (said the preacher) was a great painter—yes, he was a very great painter! And if he knew what he was about, he would come down from heaven, and draw Lady Huntingdon's picture; then ascend, and place it in God Almighty's dining-room."

THE MISER'S LEGACY.

Paulino, finding himself bowed down with age, and ready to sink into the grave, condescends to make his will. "I give and bequeath," says he—and at the word *bequeath*, he sighs, "I give and bequeath all my estates unto my son Charles."—*And your cash, Sir?* "My cash! What that too?"—Well, my cash, since it must be so, I give and bequeath unto my son, Henry." And a tear dropped down.—*Then, Sir, your house and furniture, your—*"Hold, my friend, hold!—My house, my furniture, I cannot dispose of!"—Paulino would have added his reasons for it, but it was too late. Already was his breath gone—already was he in the land of spirits.

DOCTOR HACKET.

Dr. Hacket, (Bishop of Litchfield and Coventry) when minister of St. Andrew, Holborn, having received notice of the interment of a fanatic, belonging to his parish, got the burial service by heart. As he was a great master of elocution, and was himself always affected with the propriety and excellence of the composition, he delivered it with such emphasis and grace as touched the hearts of all present, and especially of the friends of the deceased, who unanimously declared that they never heard a finer discourse. But how were they astonished when they were told, that it was taken from the Liturgy, a book, which, though they had never read, they had been taught to regard with contempt and detestation.

The worthy Bishop Bull, when a parish-priest, is known to have practised the same honest deception, with like success, in using other offices of our excellent Liturgy.

THE PAINTER.

A painter, fame tells us, having acquired a peculiar skill in delineating male figures, determined no longer to use the pencil but in the service of the sex. Long had not this resolution been formed, however, when it afforded cause for regret. The few who were handsome, became friends, but the many who were ugly, became enemies to the unfortunate painter.

"Reader, dost thou perceive the allegory?" "Not clearly," you add. Then know that this painter is Truth; that the handsome are they who, endowed with prudence, listen to the dictates of that unerring monitor; and that the ugly are the foolish and vicious, who carp at every thing, even truth, when opposed to their own wayward humours, caprices, and vicious practices.

in consequence of a Notice given by the Commissioners of the Stamp Office, that the insertion of the Prices of New Books, and the Names of their Publishers, renders such Articles liable to the Duty for Advertisements, we are under the necessity of omitting those particulars in future.

REVIEW OF NEW PUBLICATIONS.

A Charge delivered to the Clergy of the Diocese of DURHAM, at the ordinary Visitation of that Diocese, in July, 1801, by SEUTE, Bishop of DURHAM.

IN this animated and truly excellent charge, the Right Rev. Prelate takes a short but comprehensive view of the origin of the misfortunes which have desolated Europe.

Vol. II. Churchm. Mag. March, 1802.

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"To Popery, to the errors and defects of Popery, we cannot but impute, in a great degree, the origin of that revolutionary spirit, which has gone so far towards the subversion of the ancient establishments of religion and civil government. I should be sorry to give pain to any one of the unhappy victims of the French Revolution: I most truly sympathize with their sufferings; but we must not allow our charity to injure our principles, or pervert our judgment. The heavy blow, which has been struck at the very existence of Christianity, must be charged, as I said, in a great degree, to many erroneous opinions, and some pernicious institutions of that form of religion, from which the wisdom of our ancestors separated our national church.

"The maintenance of opinions unfounded on the authority of the gospel, and inconsistent with its purity, has given occasion to minds, perhaps naturally averse to religion, to reject the most valuable evidences of Christianity. By the abuses of religion, such minds have been led into all the extravagancies of Deism and Atheism, of Revolution and Anarchy. They had not the discernment or the candour to distinguish between Christianity and its corruptions. The conspiracy against the religion of Christ, which originated in these delusions, burst on the devoted monarchy of France; and involved that unhappy country in such scenes of blood, rapine, and ungovernable excess, as revolt every principle of justice, every feeling of humanity."

He then points out "the means of promoting in ourselves and others, a truly spiritual religion," of which his Lordship deduces the necessity from the disastrous consequences which have ensued from the corruptions of Christianity.

"Spiritual religion is a sincere devotion of the mind to God: an humble resignation to all his dispensations; an universal and unvaried obedience to his will. That this is very far from the religion of the world, very little experience is necessary to discover, and it is certainly no breach of charity to assert. Yet we know that it ought to be the rule of every Christian's conduct; that it is the surest source of every thing most dear and permanent in earthly happiness, and the only security for happiness hereafter. To cultivate it above all things in ourselves, and to promote it in others by every faculty of our minds, is our bounden duty. It must therefore be always a concern of the highest interest in a conscientious Pastor to obtain both these important ends.

"But in vain will you endeavour to cultivate or promote the means of spiritual religion without counteracting its numerous and powerful impediments, arising either from within or from without; from ourselves, or from the world, by frequent and earnest admonitions.

"Of these impediments, the most extensively injurious is weakness of the religious principle, which in other and in more scriptural language is termed want of faith. I call faith the religious principle, because it is in truth the life and spirit of every thing which relates to religion; and it want of it, if it does not give rise to all the other impediments, adds infinitely to their strength."

"If it be added (which is the sum of every thing which can be said of the subject) that "without faith it is impossible to please God," yet hearers will perceive how faith works as the principle of every good action which can be acceptable to Him; and how widely and variously the want of this principle must ever operate as an obstacle to all that is spiritual and vital in religion."

"If faith does not act as a principle of good works, it is not the true faith."

To be better understood on a point that has been the cause of much strife and division among Christian brethren, his Lordship adds, in a note, upon the subject of faith, as the principle that produces good works,

"I cannot help thinking that some misconception and perversion of the Scripture doctrine of salvation may have arisen from an ambiguity in the words "saved by faith without works," arising from the different meanings which may be annexed to them accordingly as they are spoken or written. If we could have been saved by our own good works, Christ would have died in vain. But as we cannot be saved *by works*, God has mercifully appointed, that we shall be saved *by faith, without works*. But to be "saved by faith, without "works," that is, per fidem, nullo operum adjumento, has a very different meaning from being saved *by faith without works*, that is, per fidem infructuosam. In the first sense, *without works*, is the attribute of the verb; in the second, it is the attribute of the noun. The difference is still more striking in Greek. We are saved *δια πίστεως, ἀνευ ἔργων*, but not *δια πίστεως τῆς ἀνευ ἔργων*. For, we are saved by faith—without works: but not by *the* faith which is without works. The former sense, by admitting that we are saved not by works; (for our best works are far short of our duty,) but by an atonement of infinitely greater value, does not exclude the necessity of good works; but the latter supposes the validity of a faith unproductive of good works, a sense contrary to the whole tenor of Scripture. To be saved, *without works* (that is, not by our own good works, but) *by faith*, is not subject to the same ambiguity as to be "saved *by faith without works*."

He then impresses on the conscientious Pastor the necessity of studying the Scriptures, as his guide to truth, and his rule of duty.

"Ignorance of the Scriptures is a great impediment to spiritual religion. It is the source of various and dangerous errors. As "faith cometh by hearing, and hearing "by the word of God," without the knowledge of the Scriptures, we are reduced to a state of Heathenism; we have no certainty of the first principles of religion; we are deprived of the most efficient grounds of spiritual affection. For though God, even in the periods of the grossest darkness, left not himself without a witness, but by the bounties of his providence gave testimony that "he is;" yet without the evidence of Scripture we have no proof of his being "a rewarder of them that diligently seek him." It was ignorance of the Scriptures that so long obstructed the light of religious reformation; it is ignorance of the Scriptures, that even in reformed churches still exposes men to the delusions of false doctrines, and is productive of that temerity of mind by which they are induced to wrest the Scriptures to their own destruction, and to that of others."

Having dwelt with becoming seriousness and great propriety of remark upon the impediments to spiritual religion, such as the "fear of being thought over-religious" and being subjected to opprobrious names; prejudice, which "resists all conviction;" "acquiescence" in the custom of others; and "worldly mindedness in the ministerial character;" the learned Bishop continues, "But I should ill-discharge what I owe to you and my own conscience, if I did not add, that the force of all other impediments may be increased, perhaps in a tenfold degree, by a want of spiritual instruction and conduct in him who should be their guide to truth, and whose ex-

ample should give activity to their duties, and spirituality to their hopes and views.

"When we look at the world at large, and see the bulk of mankind precluded from a religious life, or obstructed in the progress of it, by the nature of their pursuits, or by their very exemption from professional necessities, it becomes a subject rather of regret than surprise, that "the God of this world" should have so extensive a share in their affections. But when we consider the peculiar advantages of a particular order of men separated by education, and by law, in a great degree, from the contagion of worldly cares, and hedged about, as it were, by professional obligations, who does not grieve to think, that there ever should exist an unbelieving, unfruitful, sensual, worldly-minded minister of religion? Our Saviour says, "that offences, *i. e.* hindrances and impediments to religion, must needs come; but woe to that man by whom the offence cometh." How dreadfully accumulated must that woe be, when the object of it is found near the altar!"

Important indeed are these reflections! and what must that unworthy steward think of himself, whose conscience tells him that he is guilty of such "offences?"

"The Preacher who would make a proper impression on the hearts of his hearers must be deeply impressed himself with the truth and importance of those doctrines which he preaches. If he has not a sincere faith, an affecting sensibility of his own spiritual wants, a steady reliance on the sufficiency of God's grace, and an humble dependence on his mercies, he will in vain endeavour to infuse these principles into the minds of others. He has no ground to hope for the blessing pronounced by the prophet and the apostle on him who "converteth the sinner from the error of his ways," and turneth many to righteousness."

Who can read this without feeling a thorough conviction of the awful truth that it contains? May it sink deep into the hearts of all those to whom the Charge was more immediately addressed! And may every Clergyman, who reads it, and we recommend it to a general perusal, apply it to himself, and enquire if he has "ground or not to hope for the blessing."

[To be concluded in our next.]

An Attempted Reply to the Master of Westminster School; or, Reflection suggested by his Defence of Public Education. By David Morrice. Second Edition. London, printed for the Author, 1802.

WE have heard of bad poetry serving as pegs to hang long-tailed notes upon. But as the notes have been taken from writers of eminence and of acknowledged reputation, they have set off the sorry performance. This reminds us, however, of the fable of the Jackdaw adorned with the Peacock's feathers. And we have known of many sorry pieces of prose having appeared in the shape of replies, defences, &c. which, by being fastened upon popular productions, have excited a short-lived notice.—This calls to our recollection the truth of Gnatho's remark in the Eunuch—

*Eſt genus hominum, qui eſſe primos ſe omnium rerum volunt,
NEC SUNT.*

To the latter class, we think, this "Attempted Reply" belongs. As Mr. Morrice may, with justice, be ranked among those philosophers who the parasite aptly describes in the above quotation. There is so much a furdity, so much egotism in the "attempted reply," interwoven at the foundation

time, with so much conceit, that had it not been for the celebrity of the person against whose excellent defence of public education this crude performance was directed, and on which account it excited some curiosity, it would have gone, ere this,

— in vicum vendentem thus et odores,
Et piper et quidquid chartis amicitur ineptis.

Where pepper, odours, frankincense are sold,
And all small wares in WRETCHED PROSE enroll'd.

LIST OF BOOKS IN DIVINITY.

EIGHT Discourses on the Connection between the Old and New Testament, considered as two Parts of the same Divine Revelation, and demonstrative of the great Doctrine of Atonement, accompanied with a Preliminary Discourse, respectfully addressed to the young Clergy; containing some Remarks on the late Professor Campbell's Ecclesiastical History. By the Rev. Charles Daubeny, L.L.B. Fellow of Winchester College, Minister of Christ Church, Bath, and Author of a Guide to the Church. 8vo.

Introduction to the New Testament, by John David Michaelis, late Professor in the University of Göttingen, &c. Translated from the 4th Edition of the German, and considerably augmented, with Notes, and a Dissertation on the Origin and Composition of the first Gospels. By Robert Marsh, B.D. F.R.S. Fellow of St. John's College, Cambridge. 2d Edition, Three Parts, or 2 Vols. 8vo.

An Answer to the Question, "Why are you a Churchman?" 12mo.

Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament, containing many new Proofs of the Divinity of Christ, from Passages which are wrongly translated in the common English Version. By Granville Sharp, Esq. 2d Edition. 12mo.

A Sermon on the Sin of Cruelty towards the Brute Creation, preached in the Abbey Church, at Bath, on Feb. 15, 1801. By the Rev. Leigh Richmond, A.M. of Trinity College, Cambridge, and Curate of the Parish of Brading, in the Isle of Wight. Published at the Request of the Institutur of the Annual Lecture on that Subject. 12mo.

POETRY, ORIGINAL AND SELECT.

ON THE SUPERIORITY OF RELIGIOUS VIEWS.

BEWILDER'D in the tedious maze,

The labyrinth of life displays,

Where *Virtue* oft appears,

By sickness, cares, and ills depress'd,

While proudly high her haughty crest

Triumphant *Vice* uprears.

In vain the Sage, whose clouded mind,

Ne traits of power supreme can find,

The riddle strives to explore;

In vain he prates of *Virtue's* charms,

If clasp'd in Death's relentless arms,

Man sinks to rise no more.

Against th' attack of earthly ills,

Each truth the moralist instills,

How vain, how fruitless found!

While they who wisdom's precepts slight,

Oft revel in impure delight,

With worldly blessings crown'd.

And oft some low'd ingenuous youth,

For goodness justly prais'd, and truth,

The pangs of death must bear,
While hoary guilt exists secure;
So blasts that smite the fragrant flow'r
The noisome nettle spare.

So, late, cut off in early years,
While *Virtue* o'er his corpse her tears
In copious streams supply'd,
To all her genuine friends endear'd,
For every Christian grace rever'd,
The pious **RODWELL** died.

That man alone, with soul sedate,
The thick'ning shades can dissipate
Of this mysterious gloom,
Who from the sacred volume draws
Knowledge of an Almighty cause,
And life beyond the tomb.

Tho' sickness, cares, or grief oppress;
Tho' to his mental view, distress
In awful pomp appear;
Calmly he bears th' afflictive rod,
And fearing an omniscient God,
He fears no other fear.

Reply

Haply, should shameless Vice succeed,
And snatch from Virtue's brow, the meed
She only, ought to wear;
Or worth, like Rodwell's, early fall,
While crouds, that guilty joys enthrall,
Still breathe the vital air;

His faith unshaken still remains;
This pleasing truth his soul sustains,—
"Tho' not to Virtue giv'n,
Unbroken bliss on earth to know,
Whate'er she loses here below,
Shall be repaid in Heav'n."

Hence taught with fervour to disclaim
Each loose desire, each groveling aim,
That vicious souls enslave;
Endued with faith's all-piercing eye,
He contemplates eternity,
And triumphs o'er the grave.

APEDALE.

PROPER INGREDIENTS TO MAKE
A SCEPTIC.

By STEPHEN DUCK.

A LITTLE learning, twenty grains of
sense,
Reserve a double share of ignorance;
Infuse a little wit into the scull,
Which never fails to make a mighty fool;
Two drachms of faith, two tons of doubt-
ing next,
Let all be with the dregs of reason mixt;
These jarring seeds, when in his name
sown,
He'll censure all things, but approve of
none.

MONTHLY OBITUARY.

Feb. 26. LATELY died, in the 88th year of his age, the Rev. Samuel Aldersey, of Aldersey hall, in Cheshire, and formerly of Trinity hall in this university, where he proceeded L.L. B. in 1738.

March 5.] The Rev. William Jackson, A. M. vicar of Christ church, Hants. He had spent the preceding evening with a party of friends, and retired to bed apparently in perfect health; but was taken ill about six o'clock in the morning, and in a few minutes expired.

March 12.] On Friday last died, after a lingering illness, in the 40th year of his age, the Rev. Joseph Gregory, vicar of St. Martin's and All Saints in Leicester, and formerly of St. John's college; B. A. 1786: M. A. 1789.

A few days ago died, after a long illness, the Rev. Mr. Farrer; by whose death the valuable rectory of Warrington, in the county of Warwick, and in the presentation of the Rev. Mr. Hanison, rector of Bugbrooke, in Northamptonshire, is become vacant.

On Friday last died, at Boston, the Rev. Edmund Browne, prebendary of York, rector of Kirk-Sandall, in the west-riding of that county, and master of the grammar-school at Butterwick, near Boston.

On Sunday last died, after a few hours illness, of a paralytic stroke, aged 41, the Rev. Edward Smith, third son of the late Mr. A. Smith, of that city, one of the minor canons of Winchester cathedral, and rector of Morested, Hampshire.

March 19.] On the 8th instant died, the Rev. Charles Luscombe, of Bread-Street, London, and formerly of Clare hall, where he proceeded B. A. 1785.

A short time since died, at Beverley in Yorkshire, after a long and severe illness, the Rev. Luke Hall, formerly of Trinity college; B. A. 1789; M. A. 1795.

On the 9th instant died, at his house at Beverley in Yorkshire, the Rev. Barnard Foord, formerly of Trinity college; B. A. 1761; M. A. 1764; LL. D. 1790.

Lately died suddenly, at Bath, the Rev. A. P. Newman, of Thornbury Park.

On Wednesday last died, at Hawkesbury, in Gloucestershire, in the 97th year of his age, the Rev. Potter Cole, A. M. He had been seventy-three years vicar of Hawkesbury, and passed his long life in the constant and uniform practice of every Christian duty.

CHURCH PREFERMENTS, GRADUATIONS, &c.

OXFORD.

Feb. 27.] THE Reader in Chemistry intends to begin his course of Lectures at the Laboratory, on Thursday next the 4th of March, at seven o'clock in the evening.

Thursday, in convocation, Penry Williams, of Pen Pont, South Wales, Esq. Gentleman commoner of Christ church, was admitted to the honorary degree of master of arts, to which he was presented by the Rev. Mr. Carey, M. A. student of the same house.

Yesterday

Yesterday, in congregation, the Rev. George Muxter, of St. Edmund Hall, and Henry T. Newport, of Trinity college, Bachelors of Arts, were admitted Masters of Arts. The Rev. Thomas Henry Shepherd, Bachelor of Arts, of St. John's college, Cambridge, and now Fellow of Brasenose college, was incorporated. Messrs. Robert Digby Snellingfleet, of St. Edmund Hall; John James Lake, Richard Melhuish, and Hugh Maire Passmore, of Exeter college; Peter Oglander, of Oriel college; Warwick Oben Gurney, Charles Elliott Walkey, and John Young, of Balliol college, were admitted Bachelors of Arts.

And this day John Henry Aloock, of University college, Esq. will be admitted Bachelor of Arts, Grand Compounder.

On Tuesday last Thomas Stone, M. A. of Brasenose college, and the Rev. Thomas Henry Shepherd, B. A. of St. John's college, Cambridge, were elected Fellows of Brasenose college; and on Thursday Thomas Clayton, B. A. was elected fellow of the same society.

On Saturday last the Rev. J. B. Moulding, B. D. fellow of Trinity college, was instituted to the rectory of Rotherfield Greys, vacant by the death of the Rev. Mr. Hele.

The Rev. Dr. Hardwicke, rector of Sopworth, (by a commission from the Lord Bishop of Sarum) has instituted the Rev. John Turner, to the vicarage of Sherston-Magna, with the curacy of Aldington annexed, Wilts, on the presentation of the dean and chapter of Gloucester.

Dr. Harding, of Salt Hill, is appointed a prebendary in the cathedral church of Sarum, in the room of the Rev. Archdeacon Hand, deceased.—There is another stall vacant, by the death of Dr. Fountayne, dean of York.

The earl of Ilchester has presented the Rev. Mr. Griffiths, to the livings of West Grimstead and Plaitford, Wilts.

March 6.] Tuesday last the Rev. Richard William Hood, Bachelor of Arts, of St. Edmund Hall, was admitted Master of Arts. Messrs. Daniel Wilson, of St. Edmund Hall; Oliver Route, of Pembroke College; Thomas Kinder, of Trinity college; Ambrose Goddard, Jeremiah Innys Baker, and Christopher Cookdon, of Christ Church; and John Parry, of Jesus College, were admitted Bachelors of Arts.

March 13.] Tuesday last the Rev. William Tournay, Master of Arts, of Wadham college, was admitted Bachelor of Divinity. Messrs. Henry John Grant, Richard Mence, Richard Powell, and William Bishop, of Christ church, were admitted Bachelors of Arts.

The Rev. Edward Dawkins is presented to a prebendal stall in the cathedral church of Sarum, vacanted by the death of the Rev. Dr. Fountayne, dean of York.

The Rev. John Fearon is instituted, by the Rev. Mr. Sandiford, commissary to the Lord Bishop of Gloucester, to the vicarage of Painfsvick, in that diocese, void by the death of John Mosely, Clerk, the last incumbent, and on the presentation of John Gardiner, Nicholas Webb, William Capel, and Thomas Frankis, Esq. patrons thereof.

Mar. 20.] The Rev. J. White, D. D. prebendary of Gloucester, and Archbishop Laud's professor of Arabick in this University, is appointed Regius Professor of Hebrew and Canon of Christ church, in the room of the late Dr. Blayney.

A Dispensation has passed the Great Seal to enable the Rev. G. Beresford, M. A. Rector of Suxulby, in the county of Leicester, to accept and hold the rectory of Bedworth, in the county of Warwick, to which he is presented by the Right Hon. the Earl of Aylesford.

The Rev. Henry Bond Fowler, A. M. is licensed by the Rev. C. Sandiford, commissary to the Bishop of Gloucester, to the perpetual curacy of Tredington, in that county, on the death of Joseph Robinson, clerk, and on the nomination of the Bishop.

March 27.] The Rev. Robert Farington, M. A. fellow of Brasenose college, is instituted by the Lord Bishop of London, on the presentation of that society, to the rectory of St. George, Middlesex, vacant by the death of the Rev. Herbert Mayo, D. D. the late incumbent.

The Rev. John Owen, M. A. Archdeacon of Richmond, formerly of Worcester college, has been collated to the rectory of the united parishes of St. Benedict and St. Peter, Paul's Wharf, in the city of London, by the dean and chapter of St. Paul's.

Last week the Rev. E. Northey, canon of Windsor, was inducted to the vicarage of Nether Stowey, Somersetshire.

CAMBRIDGE.

Feb. 26.] The Rev. Dr. Harding, of Salt Hill, is presented to a prebendal stall in the cathedral church of Sarum, vacated by the death of the Rev. Archdeacon Hand.

The Rev. George Moore, M. A. is presented to a prebendal stall in Canterbury cathedral.

The

The Rev. Charles Stead Hope, B. A. late of St. John's college, is presented by the Mayor and Corporation of Derby, to the vicarage of St. Alkmund in that town, vacant by the death of the Rev. Thomas Manlove.

The Rev. Thomas Chambers Wilkinson, formerly of St. John's college, is inducted to the consolidated rectory of All Saints, and the vicarage of St. Peter's, in Stamford, on the presentation of the most noble the Marquis of Exeter, to which nobleman Mr. Wilkinson is chaplain.

The Rev. Richard Thomas Gough, M. A. is instituted to the rectory of Blakeney with Cokethorpe, and Langham Parva, in Norfolk, on the presentation of the Right Hon. Lord Calthorpe.—Also to the rectory of Cley next the Sea, on the presentation of J. W. Thomlinson, Esq.

The Rev. C. Ashfield, M. A. of Slapton, has been instituted by the Bishop of Lincoln to the vicarage of Stewkley, Bucks, on the presentation of his Grace the Archbishop of Canterbury.

March 5.] Mr. Foster Lechmere Coore, of Trinity college, is admitted to the degree of Bachelor of Arts.

Mr. Stephen Hawtrey, of King's college, was on Monday last admitted a fellow of that society.

The Rev. Thomas Bourdillon, M. A. fellow of Trinity Hall, is presented, by the master and fellows of that society, to the vicarage of Fensanton cum Hilton, in the county of Huntingdon, vacated by the death of the Rev. John Cook.

The Rev. Dr. Knox, master of Tunbridge School, is inducted to the rectory of Ramsden Crays, in Essex, void by the resignation of the Rev. Mr. Chamberlayne.

The Rev. J. F. Mucklestone, prebendary of Litchfield, is instituted to the vicarage of Wyburnbury, in the diocese of Chester, on the presentation of the Bishop of Litchfield and Coventry.

His Majesty's Letters Patent have been passed under the Great Seal of Ireland, for translating the Right Rev. Dr. George de la Poer Beresford, Lord Bishop of the united Bishopsrics of Clonfert and Kilmacduagh, to the Bishopric of Kilmore, in the room of the most Rev. and Hon. Dr. Charles Brodrick, promoted to the Archbishopric of Cashel.

March 19.] The subject of the poem for Mr. Seaton's prize for the present year is,

St. Peter's Denial of Christ.

The Vice-Chancellor has appointed the following subjects for the bachelors' prizes for the present year:

For the Senior Bachelors,

Quænam Causæ sint, cur præstantissima in omni Opere ac Scientia Ingenia, iisdem fere Temporibus atque Regionum Finibus contineri soleant?

For the Middle Bachelors,

Civitas optimis fundata Legibus atque Institutis, Opæ tamen Religionis destituta, diu permansit inopposita.

The Rev. George Markham is presented to the deanry of the cathedral church of York, vacated by the death of the Rev. Dr. Fountayne.

The Rev. Samuel Wix, M. A. late of Christ's college, is instituted by the Bishop of London to the rectory of Inworth in Essex, on the presentation of Thomas Poynder, Esq.

The Rev. Gilbert Beresford, M. A. late of St. John's college, is empowered, by dispensation, to hold the rectory of Saxulby in Leicestershire, together with the rectory of Bedworth in Warwickshire, to the latter of which he has been lately presented by the Earl of Aylesford.

The Rev. William Hicks, rector of Little Brackstead, Essex, has been preferred to the vicarage of Great Marlow, Bucks, on the presentation of the dean and chapter of the cathedral church of Gloucester.

TO CORRESPONDENTS.

WE have to acknowledge the receipt of many communications during the month. Some of them will appear as soon as convenient—others are under consideration. If we do not, for want of room, specify here the different articles which have come to hand, we trust our reason for not doing it will be our apology.

Some articles, which we promised to insert in this Number, are necessarily deferred.

THE
ORTHODOX
CHURCHMAN'S MAGAZINE,

For APRIL, 1802.

"Tanta autem industria est, tantumque exigit in studio, ut non maxime ingenio, quod in eo summum est, gratia habenda videatur."

CIC. AD BRUTUM.

"His powers of genius and invention are confessedly of the first size; yet he almost owes less to them, than to the diligent and studious cultivation of his judgment."

LIFE OF BISHOP WARBURTON.

(Continued from Page 115.)

THE fruits of his industry, during this interval, appeared in some pieces, composed by him, for the improvement of his taste and style; and he afterwards printed most of them without his name, to try the opinion of the public. They are such as did him no discredit; on the contrary, they shewed the vigour of his understanding, and the more than common hopes, which might be entertained of such a writer.

Among those "blossoms of his youth," were some notes, communicated to Mr. Theobald, and inserted in his edition of Shakespeare. It was also in this season of early discipline, while his mind was opening to many literary projects, that he conceived an idea which he was long pleased with, of giving a new edition of Velleius Paterculus. He was charmed with the elegance of this writer; and the high credit in which emendatory criticism, of which Paterculus stood so much in need, was held in the beginning of this century; occasioned by the dazzling reputation of such men as Bentley and Hare; very naturally seduced a young enterprising scholar into an attempt of this nature.—This design, however, he dropped by the advice of his friend, Dr. Middleton, who thought it unworthy of his talents and industry; which, instead of trifling on words; seemed calculated to correct the opinion and manners of the world.

What effect these juvenile essays of his pen had on his reputation, will be seen from the following curious fact.—In the year 1726, a dispute arose among the lawyers, about the judicial powers of the Court of Chancery. It opened with a tract called "The History of the Chancery, relating to the judicial Power of that Court, and the Rights of the Master," printed without a name, but was written by a Mr. Burrough; and it was thought to be an excellent performance.—So much so, that the author of it was rewarded by the Lord Chancellor King with a mastership in Chancery. To this work an answer presently appeared, entitled, "A Discourse

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course of the judicial Authority of the Master of the Rolls." And it was so well composed as to require an abler hand than the *historian* to be a match for the discourser. In this exigency, he had recourse to Mr. Warburton, who, from the materials laid before him, produced a volume in 1727, called, "The Legal Judicature in Chancery stated."—This work was so manifestly superior to the history, that such of the profession as were not in the secret, wondered at Mr. Burrough's proficiency in the art of writing; and the Lord Chancellor King as much as any body.

Upon Mr. Warburton's taking priests' orders, Sir Robert Sutton procured for him the small vicarage of Griesley, in Nottinghamshire; and in 1728 presented him to the rectory of Brand-Broughton, in the diocese of Lincoln. He was also, by the same interest, put upon the king's list of master of arts, created on his majesty's visit to the university of Cambridge.

Brand-Broughton was a preferment of some value, and from its situation in the neighbourhood of Newark, pleased him very much. Here, then, he fixed himself, with his family, and spent the best part of his life; that is, from 1728 to 1746. He pursued his studies, in this retirement, with intense application, and with the enthusiasm that true genius inspires; and the vigour of his parts was such, that his incessant labour neither wearied his spirits nor affected his health.

In this way it was, that he acquired that habit of deep thinking, with that extensive erudition which afterwards astonished the reader in his works; and made himself acquainted with the whole range of polite and elegant learning, in the way of diversion, and in the interval of graver studies.

With that passion for letters which transported Mr. Warburton at this time, the sobriety of his judgment is to be admired. The little taste he had had of fame in early publications did not corrupt his mind, or seduce him into a premature ambition of appearing as an author in form, till he had qualified himself, by a long course of reading and meditation, to sustain that character.

It was not till the year 1736, that he published the first of those works on which his great reputation is raised.—This was, "THE ALLIANCE BETWIXT CHURCH AND STATE;" of which the grand design is to prove, that an ESTABLISHED CHURCH and a free TOLERATION, are made perfectly to agree by the medium of a TEST LAW.—This work made a great impression on the best judges. An eminent writer* has delivered his opinion of it in these terms:—"Bishop Warburton, in his *Alliance between Church and State*, has shewn the general good policy of an establishment, and the necessity of a TEST for its security, upon principles which republicans themselves cannot easily deny. His work is one of the first specimens that are to be found perhaps in any language of scientific reasoning, applied to a political subject."

Some, indeed, have taken offence at the idea of an *alliance*, but without cause; for the meaning of it is this—that our Church Establishment is such as in equity it must have been, had the terms of it been settled by mutual agreement between the two parties; which, in other words, is only saying, that those terms are just and reasonable.

In the close of the first edition of the *Alliance*, he announced his next and greatest work, THE DIVINE LEGATION OF MOSES, which he had now planned, and in part composed. It had been pretended, by those

* Bishop Horley.

who called themselves Deists, and who in the modesty of free-thinking, which then prevailed, had, or affected to have, a respect for the natural doctrine of a future state; that the omission of this doctrine in the Mosaic Creed, was a clear decisive proof of its importance; as no institute of religion, coming from God, could be without that principle. The author of the *Alliance* saw the omission in another light; and was so far from admitting the Deist's conclusion, that he thought himself able to prove, in the clearest manner, and with the evidence of what is called moral demonstration, the divinity of the Mosaic Law from the very circumstance.

Such then was the subject and scope of Mr. Warburton's capital work, "*The Divine Legation of Moses demonstrated on the Principles of a Religious Deist.*" But in the conduct of this new and paradoxical argument, so many prejudices and objections, both of believers and unbelievers, were to be removed, and so many collateral lights to be let in upon it, that the discourse extended itself far and wide, and took in all that was most curious in Gentile, Jewish, and Christian antiquity.

The first volume of this work appeared in the beginning of 1738, and drew all eyes upon it. And well it might excite general attention, for there is displayed in it so much ingenuity of thought, so great a fund of learning, and such an extensive acquaintance with literature, that it contains more proofs of each than we might be led to think was within the grasp of one intellect.

The Alliance had now made the author much talked of at court, and the Bishop of Chichester*, on whom that work had impressed the highest ideas of his merit, was willing to take that favourable opportunity of introducing him to the Queen. Her majesty took a pleasure in the discourse of men of learning and genius: and chancing one day to ask the bishop, if he could recommend a person of that description to be about her, and to entertain her sometimes with his conversation, the bishop said he could, and mentioned the author of the Alliance between Church and State.—The recommendation was graciously received, and the matter put in so good train, that the bishop expected every day the conclusion of it, when the queen was seized with sudden illness, which put an end to her life, the 20th of November, 1737.

In 1739, he drew up and published a short Defence of Mr. Pope's Essay on Man, against M. de Croufaz, who had written a book to shew, that it was constructed on the principles of Spinoza, and contained a dangerous system of irreligion. He saw, with concern, the ill use which some were ready to make of the supposed fatalism of Mr. Pope, and how hurtful it was to religion to have it imagined, that so great a genius was inclined to it. These Letters were much read, and gave a new lustre to Mr. Warburton's reputation. Mr. Pope was supremely struck with them; and might now exult, as his predecessor Boileau had done, when he cried out, in the face of his enemies,

"*Arnauld, le grand Arnauld, fait mon apologie.*"

Towards the end of this year (1739), he published a new and improved edition of the first volume of the Divine Legation, and sent it to his friend Bishop Hare, who, in a kind letter of Dec. 1st, returns his thanks for it, and adds,—“I hope not only posterity, but the present age, will do justice to so much merit, and do assure you, it shall not be my fault if it do

* Hare.

† See his Letter in his Works, April 11, 1739.

not." Bishop Hare died on the 6th of April, 1740. Speaking of the Bishop's death, Mr. Warburton says,—“ He has not left his fellow behind him for the love and encouragement of learning. I have had a great loss in his death: he honoured me with his esteem and friendship: this I esteemed a great obligation. I never sought to increase it by any other dependance upon him; and by the terms on which we kept up a correspondence, he did me the justice to believe I expected no other.”

In May, 1741, was published the second volume of the *DIVINE LEGATION*, which completed the argument, although not the entire plan of that work. A work, in all views, of the most transcendent merit, whether we consider the invention or execution of it. A plain simple argument, yet perfectly new, proving the divinity of the Mosaic Law, and laying a sure foundation for the support of Christianity; is there drawn out at length by a chain of reasoning, so elegantly connected, that the reader is carried along it with ease and pleasure; while the matter presented to him is so striking for its own importance, so embellished by a lively fancy, and so well illustrated from all quarters by exquisite learning, and the most ingenious disquisition, that, in the whole compass of modern or ancient theology, there is nothing equal or similar to this extraordinary performance.

(*To be continued.*)

ADDITION TO THE CATALOGUE OF BISHOPS TO THE YEAR 1608;

Being a Character and History of the Bishops during the Reigns of Queen ELIZABETH, and King JAMES; and an additional Supply to Dr. Godwin's Catalogue. By Sir JOHN HARRINGTON, Kt. Written for the private use of Prince Henry.

(*Continued from page 123.*)

NUMBER IV.—E E L Y.

DR. MARTIN HEATON.

OF Eely I have not much to say, yet in a little I may be thought by some too much; which I will adventure, rather than your Highness shall blame me for saying nothing. I was among others at Bishop Cox his funerall, being then either Batcheler, or a very young Master of Arts; but some yeeres after we thought it would have proved the funerall of the bishoprick, as well as of the bishop. Something there was that had distastet the queen concerning Bishop Cox, in his life time; either his much retiredness, or small hospitality, or the spoyle he was said to make of woods and parks, feeding his family with powdered venison; all which, I know not how truly was suggested to her against him, in his life time, and remembered after his death. For our opinion of him in Cambridge, we held him a good scholler, and a better poet then Doctor Hadden, who called him Master; whether as having been his scholler or servant, I know not; but among his poems, is extant a Distick written to B. Cox.

Vix Caput attollens electo scribere carmen

Qui velit is voluit, scribere plura, vale.

which verse being but even a sick verse, he answered *ex tempore*, as they tell, with this,

Te magis optarem saluum sine carmine fli,

Quam sine te, salvo carmina multa. Vale.

As for his church of Ely, it seemed he had no great love there, to have his monument defaced within twenty yeeres (as this author writes) so as remembering his good beginning, one may say of him, *cæpiſti melius quam definiſti*.

But to let him reſt, I muſt confeſſe that it was held for one of the bleſſiſhes of Queen Elizabeth's virgin raigne. Firſt, to keep this ſea of Ely vacant ſo long after Biſhop Coxe's death, and after to take away ſo large a portion from it, as is generally ſpoken; yet that I may both ſpeak my conſcience, and ſhew my charity as well to my deceaſed ſoveraigne, as to the reverend biſhop yet living, I will ſay this: Firſt, I could wiſh it had not been ſo, and that the occaſion of ſuch a ſcandall between the Crown and Miter had been taken away. Secondly, I doe ſay for the queen, ſhe did no new thing; and it is held a principle of ſtate, that whatſoever there is a preſident for, is lawfull for a prince. I conſider further, that Ely was a biſhoprick of none of the firſt erections, but many yeeres after the conqueſt; ſo as England ſtood chriſtned without a biſhoprick of Ely from Auguſtine the monk above five hundred yeeres. It was a place alſo, that the crown had been jealous of for the ſtrength of it, having ſometime held out the Conquerour, as our writers affirm; and King Henry the Third, a wiſe and fortunate prince, ſaid it was not fit for a Cloyſter man, and of late yeeres Mooreton undertook to hold it againſt Richard the Third, for Henry the Seventh. Adde hereunto, that though it was vacant in name, yet the profits thereof may ſeem to have been perhaps more charitably and honourably employed then before, to relieve the poore ditreſſed King of Portugall, whow as call'd by ſome ſchollers Biſhop of Ely, which is leſſe ſcandalous than for Jeffrey Plantagenet to hold the biſhoprick of Lincoln for ſeven yeeres, without conſecration, the ſea being kept voyd ſeventeen yeeres; and for Ethelmare to hold Wincheſter in like manner nine yeeres in Henry the Third's time; to omit how Stygand in the Conqueror's time, and Woolſey in Henry the Eighth his time, both held Wincheſter in commendam. As for changing or abating the poſſeſſions of it, the laws then in force allowed it (though a moſt godly law ſince reſtrained the like) and I would all the biſhopricks in England were but ſo well left. Now to come to Doctor Heaton, he was compelled in a ſort ſo to take it (for *potentes cum rogant jubent*) and as long as there was not *quid dabis*, but *hæc auferam*, the more publique it was, and by authority then lawfull he may be thought the more free from blame. But were Ely as good as ever it was, that could not finde the mouthes bread that finde fault with his taking it in that order.

Before his Majeſties comming to Oxford, I was in Oxford library, and ſome of good quality of both the Univerſities; and one of their chiefe Doctours ſaid merrily to a Cambridge man, that Oxford had formerly had a good library, till ſuch time (ſaid he) as a Cambridge man became our chancellour, and ſo cancell'd or catalog'd and ſcatter'd our books (he meant Biſhop Cox in King Edward's time), as from that time to this we could never recover them. The other ſtraight replied, then are you even with us, for one of your Oxford men hath ſcal'd ſo many good deeds of our good biſhoprick in Cambridgſhire, that, till they be cancell'd, it will never be ſo good as it ſhould be. By his chriſten name alſo many take occaſion to allude to this matter, which, whether for brevity ſake he writ Mar or Mart, or at full length Martin, alwaies by adding Ely unto it, it

it founds to the like fence, that either he did Mar it, or Mart it, or Martin it. But he is too wise to be troubled with these.

Sapientis est nil præfare præter culpam. If any fare the worst for this now, it is himself. And as for his learning, and other good parts belonging to a bishop, he is inferior to few of his ranke, as your Highnesse can tell, that have heard him preach before the King's Majesty, who said of him, that fat men were wont to make lean sermons; but his were not leane, but larded with much good learning. And so much of the Bishoprick and Bishop of Eely.

NUMBER V.—LINCOLN.

DOCTOR CHATERTON.

FOLLOWING my author's method, I am next to speak of Lincoln, a very large diocesse, yet not so great a bishoprick as it hath been, which I suspect by the oft removes from it, as Bullingham, Cooper, and Wickham, in Queen Elizabeth's time; and White in Queen Maries time. I note also, that one of these removed to Worcester, namely Bullingham, of which I can imagine no reason, except the largenesse of the diocesse make it more painfull, as indeed it would, if the decree made in a synod held by Saint Cuthbert in England were duely observed. Of which the third, as Mr. Fox hath it is, that every bishop once every yeere should goe over all the parishes of his diocesse; with which decree, by what authority men dispence, I know not, but sure few doe keep it.

This Dr. Willam Chaterton, now bishop of Lincoln, and before of Chester, I may remember in Cambridge a learned and grave doctor; though for his gravity he could lay it aside when it pleased him, even in the pulpit; it will not be forgotten in Cambridge, while he is remembered, how preaching one day in his younger yeeres, a wedding sermon, (which indeed should be festivall) as the Marchant Royal was at my Lord Hay's marriage (with which being now in print many a good husband doth endeavour to edifie his wife). I say, Mr. Chaterton is reported to have made this pretty comparifon, and to have given this friendly caveat: That the choice of a wife is full of hazard, not unlike as if one in a barrell full of serpents should grope for one fish; if (saith he) he scape harm of the snakes, and light on a fish, he may be thought fortunate, yet let him not boast, for perhaps it may be but an eele, &c. Howbeit he married afterwards himselfe, and I doubt not sped better then his comparifon. He was beloved among the schollers, and the rather for that he did not affect any soure and austere fashon, either in teaching or government, as some use to doe; but well tempered both with courage and courtesie. Being made bishop of Chester, he was a very great friend to the house of Darby. Preaching the funerall sermon of Henry Earl of Darby, for some passages whereof he was like to be called in question, though perhaps himselfe knew not so much; I was present when one told a great Lord that loved not Ferdinando the last Earle, how this bishop having first magnified the dead earle for his fidelity, justice, wisdom, and such vertues, as made him the best beloved man of his ranke (which praise was not altogether undeserved) he after used this apostrophe to the earle present; and you (saith he) noble earle, that not onely inherit, but exceed your father's vertues, learne to keepe the love of your cuntry, as your father did; you give, saith he, in your arms, three legs; know you what they signifie

nise? I tell you, they signify three shires, Cheshire, Darbeshire, and Lancashire; stand you fast on these three legs, and you shall need feare none of their armes. At which this earle a little moved, said in some heat, not without an oath: This priest, I believe, hopes one day to make him three courtesies: But the two earles I trust are friends now, both being since departed this world, (though neither as I could wish them) the one dying of a Yex, the other of an Axe. The bishop was removed to Lincoln, where he now remains in very good state, having one onely daughter married to a knight of good worlhip, though now they living afunder, he may be thought to have had no great comfort of that matrimony, yet to her daughter he means to leave a great patrimony; so as one might not unfitly apply that epigram written of Pope Paulus and his daughter to this bishop and his grandchild.

*Cum sit filia Paule, cum tibi aurum,
Quantum Pontifices habere raros.
Vidit Roma prius, patrem non possum,
Sanctum dicere te sed possum beatum.*

Which I thus translated, when I thought not thus to apply it:

*Thou hast a daughter, Paulus, I am told,
And for this daughter thou hast store of gold.
The daughter thou didst get, the gold didst gather
Make thee no holy, but a happy father.*

But if the bishop should fortune to hear that I apply this verse so scandalously, and should be offended with it, I would be glad in full satisfaction of this wrong, to give him my sonne for his daughter, which is a manifest token that I am in perfect charity with him.

NUMBER VI.—COVENTRY and LICHFIELD.

DOCTOR WILLIAM OVERTON, NOW LIVING.

Of this bishoprick may be observed, that which hapned (I think) to no other in all Queen Elizabeth's reigne, that from the first yeere of her entrance (what time she made them all new) she never after gave this bishoprick, but once, and that was to Doctor William Overton, the one-and-twentieth yeere of her reigne, he being then of good yeeres; so as one may probably conjecture, that he honoured his parents well, because he had the blessing promised to such, viz. that his daies have been long in the land. I can make no speciall relation concerning him, but the general speech as I have heard travelling through the countrey, which is not to be contemned; for, *Vox populi, vox dei est*. Two speciall things are commended in him, which very few bishops are praised for in this age: one, that he keepeth good hospitality to the poor; the other, that he keepeth his house in good reparation. Both which I have seldome heard a married bishop commended for; and I will be bold to adde this further, that if they would doe both these, I think no man would take exceptions either for their marriage or bigamy. The churches also are very well kept; and for those of Coventry, they are (of parish churches) the fairest I have seen, (as I partly noted before) they have had sometimes another kind of superintendency, for the bishops keepe most at Lichfield.

The pavement of Coventry church is almost all tombstones, and some very

very ancient; but there came in a zealous fellow with a counterfelt commission, that for avoyding of superstition, hath not left one penny-worth nor one penny-bredth of brasse upon the tombes, of all the inscriptions, which had been many and costly.

Further, I note this, that in Bishop Langton's time there were many parks belonging to the sea, in which the Prince committed some disorder in the time of Edward the First, now it is much altered, for he hath not past one, the rest being perhaps turned to pastures, and the deere into tamer beafts.

NUMBER. VII.—SALISBURY.

BISHOP JEWELL.

OF how great antiquity this bishopric had been in former times, two things doe especially declare. One, that ever since the conquest, *Ordinalc secundum usum sarum* was received over all England; another, that the clergy of Salisbury were able of their owne charge to erect such a goodly church, and stone steeple, as that is which now stands, which at this day a subsidy were scarce able to performe.

To omit how Sherborn Castle, and the Devizes, were both built by one bishop of Salisbury, and in this state that continued till the yeere 1589, what time Dr. Capon was translated from Bangor thither, a man for learning and wit worthy to be of Apollo's crew; but for his spoile and havock he is said to have made of the church-land more worthy to be Apollion's crew, for he is noted to be one of the first that made a capon of his bishoprick, and so guelded it, that it will never be able to build either church or castle again. The place being in this sort much impoverished, Bishop Jewell was prefer'd unto it the first yeere of Queen Elizabeth; a Jewell indeed, as in name, *Re gemma fuit, nomine gemma fuit*. He, though he could not maintaine the port his predecessors did, finding his houses decayed, and lands all leased out, yet kept very good hospitality and gave himselfe withall much to writing books, of which divers are extant, and in many mens hands, viz. *His Apology of the Church of England; His Challenge*, answered by Harding; *His Reply to the said Answer*; all in English, and all in such estimation, even untill this day, that as St. Olmond, in William the Conqueror's time, gave the pattern for form of service to all the churches of England; so Mr. Jewell's writings are a kind of rule to all the reformed churches of England, and hardly is there any controvertie of importance handled at this day, of which in his works is not to be found some learned and probable resolution. One thing I will specially commend him for, though I shall not be commended for it my selfe of some, and that is, whereas he defended the marriage of priests, no man better; yet he would never marry himselfe, saying, *Christ did not counsell in vain, Qui potest capere, capiat*. He had a very reverant regard of the ancient fathers writings, and especially St. Augustine, out of which books he found many authorities against some superstitions crept into the Roman church. Why he had such a minde to lie by Bishop Wyvill, I cannot guesse, except perhaps of his name he had taken a caveat, to keep himself without a wife. For the whole course of his life, from his childhood, of his towardlineffe from the beginning, and how he was urged to subscribe in Queen Maries' time, and did so, being required to write his name, saying, they should see he could write; (which shewed it was not *ex animo*) Doctor Humphrey hath written a severall treatise.

DOCTOR

DOCTOR JOHN COLDWELL, DOCTOR OF PHYSIC.

Though Dr. Guest succeeded Bishop Jewell, and my author makes him a good writer, yet he shall not be my guest in this discourse, having nothing to entertaine him with, or rather your highness with in reading of him. But how his succesor, Dr. Coldwell, of a physicion, became a bishop, I have heard by more than a good many (as they say) and I will briefly handle it, and as tenderly as I can, bearing myselfe equall between the living and the dead. I touched before how this church had furfeited of a capon, which being heavy in her stomacke, it may be thought she had some need of a physicion. But this man proved no good church physicion; had she been sick of a plurisey, too much abounding with bloud as in ages past, then such bleeding physick perhaps might have done it no harm. Now inclining rather to a consumption to let that bleed afresh at so large a veine, almost was enough to draw out the very life bloud (your highnesse will pardon my physic metaphors, because I have lately look't over my *Schola Salerni*). I protest I am free from any desire to deface the dead undeservedly, and as farre from any fancy to insult on the misfortunes of the living uncivilly, and in my particular, the dead man I speake of never hurt me, and the living man I shall speake of hath done me some kindness; yet the manifest judgments of God on both of them I may not pass over with silence. And to speak first of the knight who carried the *Spolia opima* of this bishoprick, having gotten Sherborne Castle, park, and parsonage, he was in those dayes in so great favour with the queen, as I may boldly say, that with lesse suite than he was faine to make to her c're he could perfect this his purchase, and with lesse money then he bestowed since in Sherborne in building and buying out leases, and in drawing the river through rocks into his garden, he might have very justly and without offence of the church or state have compassed a much better purchase.

Also, that I have bene truly informed, he had a preface before he first attempted it, that did foreshew it would turne to his ruine, and might have kept him from meddling with't (*Si mens non lœva fuisset*); for as he was riding post between Plymouth and the court, as many times he did upon no small imployments, this castle being right in the way, he cast such an eye upon it as Ahab did upon Naboth's vineyard, and once above the rest being talking of it, of the commodiounesse of the place, of the strength of the seat, and how easily it might be got from the bishoprick, suddenly over and over came his horie, that his very face, which was then thought a very good face, plowed up the earth where he fell. This fall was ominous I make no question, as the like was observed in the Lord Hastings, and before him in others, and himselfe was apt enough to construe it so; but his brother Adrian would needs have him interpret that not as a courtier, but as a conqueror, that it presaged the quiet possession of it. And accordingly for the present that fell out, he got that with much labour and travail, and cost, and envy, and obloquy to him and his heires *Habendum et tenendum* but c're that came fully to *gaudendum*; see what became of him. In the publick joy and jubile of the whole realme, when favour and peace and pardon was offer'd even to offenders, he that in wit, in wealth, in courage was inferior to few, fell suddenly, I cannot tell how, into such a downfall of despaire, as his greatest enemy would not have wished him so much harme, as he would have done himselfe. Can any man be so wilfully blinde, as not to see and to say, *Digitus Dei*

est hic, that it is God's doing, and his judgement which appears? yet also more plaine by the sequel, for by St. Augustine's rule, when adversity breeds amendment, then that is a signe it is of God's sending, who would not have our correction turne to our confusion: so hapned it to this knight, being condemned to dye, yet God, in whose hand is the heart of the king, put into his mercifull minde against man's expectation to save his life; and since by the suite of his faithfull wife both to preserve his estate and to ease his restraint in such sort as many that are at liberty, taste not greater comforts than he doth in prison, being not bar'd of those companions (I mean bookes) that he may and perhaps doth take more true comfort of then ever he tooke of his courtly companions in his chiefeft bravery. Neither is he without hope, that, upon his true repentance, God may yet further adde to incline his Majesty, e're seven times goe over his head, to a full liberty. Now to returne to the bishop that was the second party delinquent in this peti-larceny, or rather plaine sacriledge, what was his purpose, to make himselfe rich by making his sea poore? Attain'd he his purpose herein? Nothing lesse: no bishop of Sarum since the conquest dyed so notorious a beggar as this, his friends glad to bury him suddenly and secretly. *Sine Luce, sine Cruce, sine Clinco*, as the old bye word is, being for hast be-like clapt into Bishop Wyvill's grave, that even at the resurrection, he may be ready to accuse him, and say, I recovered Sherborne from a king, when that had been wrongfully detained two hundred yeeres, and thou didst betray it to a knight, after that had been quietly possesse other two hundred yeeres. Some might imagine this a preface, that Sherborne may one day revert againe to the bishoprick. But there is a signe in Hydromanti against it. For in digging your grave (notwithstanding all the hast was made), so great a spring brake into, that, as fill'd that all with water, and quite wath't away the preface, so as that dead bishop was drowned before he could be buried, and according to his name laid into a cold well before he was covered with the cold earth.

DOCTOR HENRY COTTON.

This bishoprick being now reduced to a mediocrity more worthy of pitty then envy, her Majesty (as I have heard) made a speciall choyce of this her chaplain, being a gentleman of a worshipfull house, and her god-sonne, when she was Lady Elizabeth, whereupon it is reported that she said, that she had blest many of her god-sonnes, but now this god-sonne should blest her; whether she were the better for his blessing I know not, but I am sure he was the better for hers. The common voyce was Sir Walter Raleigh got the best blessing of him, (though as I said before) I rather count it a curse to have his estate in Sherborne to be confirmed that before was questionable. But it was his wisest way rather then to have a potent enemy and a tedious suite. He married very young; for I was told some yeeres since, he had nineteen children by one woman, which is no ordinary blessing, and most of them sonnes. A man that had three sonnes or more among the ancient Romans enjoyed thereby no small priviledges, though the later Romans make it not a merit in a bishop. His wife's name was Patience, the name of which I have heard in few wives, the quality in none. He hath one sonne blind (I know not if by birth, or accident); but though his eyes be blind, he hath an understanding so illuminate, as he is like to prove the best scholler of all his brethren. One especiall commendation I may not omit, how by this good bishops means, and

and by the assistance of the learned deane of Sarum, Dr. Gourden, a seminary called Mr. Carpenter, a good scholler, and in degree a bachelour of divinity, was converted and testified his owne conversion publickly in a sermon upon this text, Acts 9, 18. *There fell as it were scales from his eyes, saying, that three scales hath bleared his sight, viz. Antiquity, Universality, and Consent*, but now the scales being fallen away, he saw plainly their antiquity novelty, their universality a *Babylonical tyranny*, and their consent a *conspiracy*. And thus much be said of my god-brother, and (be it said) without presumption your highnesse god-brother, Dr. Henry Cotton.

SACRED CRITICISM, No. VII.

(Continued from Page 132.)

A CRITIQUE ON THE PRIMITIVE NAMES OF THE DEITY.

PART I.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

TO acquire clear, distinct, and correct ideas of elementary and technical terms, is confessedly the first step towards the attainment of accurate knowledge, or sound information in any art or science.* And as there is none, from its nature, so noble and sublime, so important to the highest concerns of mankind here and hereafter, but yet so abstruse and "hard to be understood," as THEOLOGY, of consequence, the import of its elementary terms, the Original or Primitive Names of the DEITY, imperiously demands the fullest investigation, and most exhaustive discussion. The NAME of THE LORD cometh from far;" even in the etymological sense; and like the majestic and stupendous BEING, whom it denotes, is wrapt in thick clouds and darkness; to be traced, not without much labour and difficulty, up to its pure and unadulterated source, in the precious remains of *primæval* Language, that have escaped the wreck of time, and are still happily preserved in the Hebrew tongue, and its kindred dialects: Inasmuch, that the curious and adventurous critic, who dares to traverse and explore the formidable obscurity of the subject, is well nigh repelled, at the outset, by a warning voice, like that of the ANGEL OF THE LORD, repressing the too-inquisitive *Manoah*—"Why askest thou thus after MY NAME, seeing it is SECRET?"

In addition to the real labour and difficulty of such a research, "through the dark backward and abyme of time," much adventitious obscurity and unnecessary perplexity have been thrown thereon, by the reveries of *Rabbinical* mystics, the subtleties of *Masoretic* grammarians, and the vagaries of modern hypercritics; exhibiting altogether such a medley of discordant and unnatural roots, of irrelevant, offensive, and revolting conjectures, touching the leading significations of "the glorious and awful names of THE LORD our GOD;" which ought not to be "taken in vain," by idle or licentious "imaginings;" as tend to cast unmerited contempt and ridicule on the useful elementary study of *Etymology*; and materially to in-

* See *Locke's Essay*, Book IV. Chap. XII. On the Improvement of our Knowledge. And before him *Plato* observed, 'Ὅς αὖ ΤΑ ΟΝΟΜΑΤΑ εἰδὼν, εἴσεται καὶ ΤΑ ΠΡΑΓΜΑΤΑ. "Whoever can know THE NAMES, will know also THE THINGS."

jure the cause of *Sacred Criticism*; as if *Theology* itself was built on precarious and uncertain principles, since its most sacred and venerable terms, the *primitive names* of God, will not (as has been asserted) submit to be tried by the rigid rules of *grammatical analogy*; but "are of the number of those, in which it is much easier to *detect error*, than to *discover the truth*: and if the truth be discovered [discoverable] at all, it can only be by the flow process of the method of *exclusion*."—*British Critic*, 1802, February, p. 137.

Such is the unfavourable and discouraging representation of "the difficulties" attending the enquiry into "the *true etymology* of these words, and the *notions* radically involved in them;" which, say the B. C. "have never yet been *satisfactorily* resolved, and which we pretend not to clear *entirely*."

Having myself, at an earlier period of my *theological* studies, laboured as a hardy and industrious pioneer, to "clear" or disembarrafs *sacred etymology*, from the rubbish and perplexity of either unskilful or fanciful criticism, carefully and anxiously endeavouring to acquire rational and correct ideas of the leading significations of those DIVINE NAMES, through the channel of which are conveyed, in the sacred oracles, the mysterious nature and attributes of THE DEITY, and the wonders of *creating, redeeming, sanctifying LOVE*: and having at length satisfied myself with the results, after no short nor slight research and rumination; in which I was principally guided and protected by the *pole-star* of the *H brew* Scriptures themselves, and the ancient versions, (especially the venerable Septuagint) illustrative thereof, from following the *ignis fatuus*, of false or fanciful etymology, which unfortunately misled too many of the early *Jewish* grammarians, and too many *Christian* expositors since, implicitly adopting the subtilties of *Masoretic* punctuation; the appearance of an elaborate "*critical disquisition on the etymology and import of the Divine Names* ELOAH, ELOHIM, EL; JEHOVAH and JAH," in the last Number of the *British Critic*, (referred to in the foregoing citation) strongly excited my curiosity: I perused it with avidity, hoping to find "the method of *exclusion*," at least, skilfully and exhaustively applied by those *majier-critics*, and established arbiters of public taste, and guides of popular opinion in matters of Literature, and some original and valuable lights thrown on the present gloom and obscurity of the subject; but was much disappointed to find they had scarcely ventured to forsake the beaten track, and in some instances had rather contributed to embarras what was sufficiently intelligible; I thought it therefore my bounden duty to offer such strictures thereon, without delay, as might lessen the weight of such imposing and disheartening authority on "Orthodox" students, especially among the younger *clergy*; for whose sake chiefly I undertook my INSPECTORIAL office——

————— VATIBUS addere calcar
Ut studio majore petant HELICONA VIRENTEM.

And even *proficients* in Oriental Literature, and the reviewing B. C. themselves, perhaps may find this, and the ensuing letter, not altogether devoid of new, curious, solid, and useful information towards the more satisfactory prosecution of their *biblical* and even *classical* studies, and the more faithful discharge of an office of such high trust and responsibility to GOD, and their COUNTRY, as that of *Literary Reviewers*; who cannot be, in reason, offended

offended, if they in turn be occasionally and respectfully inspected themselves, in momentous cases.

Hanc veniam petimusque damusque vicissim.

The grand and leading cause of erroneous opinion, on this most abstruse subject, is, I apprehend, the long "received hypothesis*," that in Hebrew, and its kindred Dialects, *Verbs* are the roots or themes of all other words; and that these are, in general, *triliteral*, supposed to consist of three consonants, or elementary letters; and, according to this scheme, have all our Oriental Lexicons been constructed hitherto.

I shall therefore bring this hypothesis itself to the rigid test of, 1. *Logic*, or *Universal Grammar*. 2. *History*, sacred and profane, recording the actual rise and progress of language. 3. The *Analogy of Languages*, discoverable in the nearer and remoter Dialects of the East and West. 4. The *concessions* of the ablest advocates of the received system: and, 5. The *discordances* and *contradictions* of Etymologists and Hypercritics.

1. Every logical *proposition* consists of a *subject* and *predicate*, corresponding respectively to the *nominative case* and *verb*, in a grammatical *sentence*. But surely the *subject* of discourse must, in the natural order of conception and learning of language, precede its *predicate* or attribute, as substances are the foundation of their qualities or accidents. And hence *Nouns*, or the names of things, must necessarily be prior to *Verbs*, denoting their active, passive, and reflex operations. And such is the natural and judicious arrangement of *Grammarians* in every language, who, however they may differ from each other, in assigning the number and order of the parts of Speech, all agree in beginning with *Nouns*.

2. The Bible, that most ancient and authentic record of the origin of things, states, Gen. 2, 19—20. that when the first Man was created, the Divine Author of speech brought before him all the various tribes of animals, "to see what he would call them: and whatever Adam called any living creature, that became its name" in the primæval language. In this most ancient and venerable *Nomenclature*, therefore, *Nouns* were the first words. And daily observation confirms, that the most familiar objects of *sensation*, first attract the attention of infants, and that their names are the first learned; and that these are necessarily *monosyllables*, as being the sounds that are shortest and simplest of utterance, or easiest of articulation; such as are framed by the first organs of speech, the throat and lips, like אב *Ab*, "Father." אם *Am*, "Mother." אח *Ah*, "Brother." בן *Ben*, "Son;" יד *Jad*, "Hand;" פה *Peh*, "Mouth, &c. which are not confined to the Hebrew language, but run through most of the kindred oriental dialects, demonstrating their common descent from some parent stock: whereas, the *Verbs* in all these, are mostly *triliteral* or *disyllables*; and consequently, as being more difficult of pronunciation, as well as more abstruse in their significations, denoting ideas of *reflection*, could not be the roots of *nouns*, or the names of sensible objects earlier known, and easier to be understood and expressed: See *Locke's Essay*, B. II. ch. 1. *Of the Original of our Ideas*; and B. III. ch. 1. § 5. *Of Words of Reflection*.

3. If we attend to the *analogy* of languages, that accomplished scholar, and admirable linguist, Sir William Jones, asserts, that "it is the genius of the *Sanscrit* language, that the roots of verbs are almost universally *biliteral*."—*Asiatic Researches*, Vol. II. p. 4. But the *Sanscrit*, or sacred lan-

* See *Locke's Essay*, Book IV. Chap. 20. *On the Causes of Error*.

guage of Hindostan, is a twin sister of the primitive Syriac dialect; consequently these roots could not be *verbs* themselves, (as Sir William J. supposes) but rather *Nouns*; according to the analogy of the Hebrew and Syriac tongue. Sir George Staunton also, in his account of the late Embassy to China, states, that in the Chinese language, the words of every kind, are mostly *monosyllables*, differing, by nice and delicate inflexions of the voice, in the same combinations of elementary letters; so as to be scarcely distinguishable by European ears, and utterly incapable of being pronounced by European tongues; but the Chinese language, like the Sanscrit, is of the remotest antiquity, both having sprung from the same parent stock: and the same original structure of roots, we may safely conclude, is common to the nearer dialects of the East, and the remoter of the West, their descendants.

And that *verbs* are not indeed the elementary or essential parts of speech, we may collect from their frequent omission, in grammatical sentences, in all the ancient languages; especially in *poetical* compositions, the earliest of all:—Thus the first sentence of the book of Psalms, in the Hebrew, and all the ancient versions, “*Blessed the man, &c.*” wants the verb substantive “*is*”; and the usual salutation in China, *Hou poo hou*—“Well, not well?” intimates: [Are you] well [or] not well?”

4. The nouns, *יד*, “*Hand*”; *פה*, “*Mouth*”; *שק*, “*Sack*” or “*bag*”, with many others of the *biliteral* class, are allowed by Kimchi, Buxtorf, Casell, and all the lexicographers, to be radicals. And the learned Michaelis, in his *Supplement ad Lexica Hebraica*, under the head of *יד* *Manus*, p. 1055, acknowledges: “*Primitivum esse videtur, ut et alia membrorum corporis humani vocabula.*” And again, under *אלהים*, *Deus*, p. 87.—“*Difficilis est de etymologia nominum quorundam primorum et antiquissimorum disputatio, quod VERBA forte ex NOMINIBUS orta et denominata sunt.*”—This is a notable concession from this celebrated advocate of the received hypothesis, though qualified with a *forte*, “*perhaps*”; and before him, Schultens, that great Orientalist, candidly confesses, in his judicious *Institutiones Linguae Hebraeae*, p. 158. “*Docent passim Grammatici, (submonuitque Cl. Alting) NOMINA interdum radicis rationem habere, et VERBO originem dare: ut אור Auris, propagavit אור, in Pih. et אור in Hiph.—Aures praebeuit. Talia bene multa extant.*”—And the testimony of the accurate Alting, to which he alludes, is most express, in his useful *Synopsis Institutionum Hebraearum, Chaldaearum, et Syriarum*, &c. Vol. I. p. 89. edit. 8vo. 1730.

“*HEBRAEI, Verbum primo loco collocant, tum quod radicem fere exhibeat unde partium aliarum vocabula derivantur; tum ob amplitudinem tractationis: Sed Nos Verbo primum locum in tractatione negamus, tum quia natura sua, nomine posterius est (quod substantiam saepe notat, et verbum, accidens) tum imprimis, quia participia, (pars verbi) sequuntur flexionem nominum; quam proinde cognitam esse oportet, aut alieno loco jam per tractanda est. Tertium porro locum Verbo assignamus, quia ob crebram ellipsin verbi substantivi, Sententia integra ex solis Nominibus et Particulis formari potest, nullo prorsus Verbo interveniente. Vide Pf. 3, 9. et 8. 10. et 18, 31–32.*”

5. Several of the *triliteral* verbs, set down as roots or themes, by lexicographers, according to the received hypothesis, are *imaginary*: and these are distinguished from the *real* roots, by being unpointed, as Buxtorf, Casell, &c.—And their amount is considerable: such as *אור*, the supposed

posed root of אִם, *Mother*; אחא, of אח, *Brother*; יָם, of ים, *Sea*; &c. although the biliteral nouns themselves, are as well intitled to the rank of roots, as the foregoing, which are admitted to be such.

6. Several of the *real* verbs, supposed to be roots, may more naturally be derived from their offspring, thus, אָבָה to regard or respect, naturally flows from אָב, *Father*; בָּנָה, to build, from בֵּן, *Son*; and accordingly, the verb is used in the sense of *begetting children*. Deut. 25, 9. "So shall it be done unto the man, that will not build up his brother's house." The verb אָלָה, To swear, curse, or devote to destruction, naturally flows from אֱלֹהִים God, who was appealed to in these solemn acts, as supreme arbiter. And this, even *Michaelis* himself, who adopts the received hypothesis, inconsistently admits: "Potius hoc ipsum אָלָה juravit, denominativum putam esse ab אֱלֹהִים quasi dicas, per Deum aliquid affirmavit." In like manner, the B.C. in question, although he derives the divine name יְהוָה, from a trilateral verb, יָאָה, "to be lovely, fair or admirable," following *Cocceius* and *Vitringa*, yet admits that "it may be taken as a root by itself." p. 154.

II. Having thus shewn, that the received hypothesis, or *Masoretic* scheme of derivation, is untenable in both its branches, from the genius and history of language; and that the *elementary* terms of all languages, are naturally nouns, or names of the most obvious and striking sensible objects; and necessarily monosyllables, as being easiest of pronunciation: we may safely conclude, from analogy, that the simplest of the divine names, אֱלֹהִים *ÆL* and יְהוָה *IAH*. are the most ancient of all; the venerable parents — אֱלֹהִים (*ÆL*) of אֱלֹהִים, (*ÆL-ŌH*); and its plural אֱלֹהִים, (*ÆL-ŌH-IM*): And יְהוָה (*IAH*), of יְהוָה (*IAH-ŌH*) formed from their respective-roots, by additional syllables, or by composition; according to the usual progress of language: and, indeed, that they cannot be derivatives, formed either by contraction or elision, from terms more compounded, I shall next endeavour to prove, by shewing the insufficiency of all the roots hitherto assigned to them.

N.B. In adapting the foregoing primitive names of God, to English pronunciation, I have departed from the *Masoretic* punctuation; and also from the orthography of the *British Critic*: 1. Because א, the first letter of אֱלֹהִים *ÆL* and its compounds, is not a vowel but a consonant; the softest of the aspirates, *Aleph*, *He*, *Heth*, (*Arabic Ilha*) and *Ain*: As in the proper name, *Aaron*; which is pronounced *Haroun*, by the Arabs. And 2. I have rejected the *Pathah furtivum*, of the *Masorites*, אֱלֹהִים *ÆLOAH*, which is no vowel point; *Schultens*, Instit. p. 72—118. and seems to have "crept in," unnecessarily, if not mischievously, to confound the etymology; and, perhaps, to assimilate it to 3. the *Masoretic* punctuation of יְהוָה *IEHOVAH*; which should rather be pronounced *IAHOH*: according to the most ancient Greek pronunciation, *IAΩ*, fortunately preserved in the fragments of *Orpheus*, and the *Clarian Oracle*, and *Dionorus Siculus*; and approved of, by *Origen* and *Jerom*, the most learned of the fathers: though long since lost among the Jews; not daring, out of superstition, to pronounce "this glorious and awful name." Deut. 28, 58. as their ancestors evidently did: 1 Kings 18, 29.

I. SUPPOSED DERIVATIONS OF אֵל, ÆL' and אֱלֹהִים, ÆLOH.—

1. Some Jewish grammarians, Cocceius and the Hutchinsonian school, derive both from אָלַח, "to swear"—which is justly rejected by Michaelis, (as we have seen) and the B. C. p. 141—152.

2. Michaelis adopts the verb, אָלַח as the root, in the sense of *bene-facere alicui*, or *benevolus fuit*, from the Arabic noun *Ali*, signifying "good": as intimating the *goodness* or *benevolence* of the DEITY; which is certainly a more honourable derivation than the former, which represents him "as an object of mere *terror*"—and more consonant to *Scripture* and the *first philosophy*: "Why callest thou me good?" said our blessed SAVIOUR himself—"there is none GOOD ~~but~~ ONE, that is GOD"—None, in whom goodness is an inherent, undervived principle of conduct: Matt. 19, 17. And in the sacred commentary of the *Persian* rites ascribed to *Zoroaster*, among several magnificent titles of THE DEITY, we meet *Αγαθων Αγαθοτατων* "BEST OF THE GOOD."—*Newton's Chronology*, p. 353. Whence *Plato* probably derived his "deifying principle." *ἡ Αγαθων*, "THE GOOD" supreme; noticed by the B. C. p. 141—149. And also the earliest *Latin* writers, their—"OPTIMUS MAXIMUS"—his superlative *goodness* taking the lead of his *greatness*: And from the Greek *Γαδ-Θ*, the contraction of *Αγαδ-Θ*, might easily have been derived, the German *GOTT*, and our Saxon or English term, *GOD*; and perhaps, all those, ultimately, from the Syriac *ܗܕܗܐ* *Hhad*, the contraction of the Hebrew, *אחד* *Ahhad*, signifying "One"—by an easy transmutation of kindred consonants;—for this ingenious etymological series, we are indebted to *Hallenberg*, a Danish critic, cited by the *Monthly Review*, vol. 34. Append. p. 483. which happily illustrates the peculiar force and beauty of our Lord's foregoing argument.

Still, however, *Michaelis's* derivation appears to be inadmissible, as it is not drawn from the pure source of the Hebrew language: and especially as *Michaelis* himself, p. 82. admits, that the primitive root, אֵל ÆL, is wanting, (or obsolete) both in the Arabic and Syriac dialects, although they retain its derivatives, of which *Ali*, is plainly one: as also the verb *Alah*, in Arabic, to *adore* or *worship*. See *Cocceius*.

3. More exceptionable, is the derivation offered by the B. C. p. 152.—"It appears to come from the root אָלַח in its primary sense of "approaching or coming close to"—*accedere*: (whence also descends the præposition, אֵל [*El*, signifying *Ad*, *Versus*, *Juxta*]) according to this etymology, it will more particularly express the *omnipresence* of GOD, under the notion of a "proximity" or coming close up to every thing." When it takes the suffix of the first person singular, it expresses the suppliant's sense of GOD's constant proximity to him. In Psalm 22, 1. [The] MESSIAH prays thus: *My EL, My EL—i. e.* Thou that art *usually close beside me*, wherefore hast thou forsaken me?"

But we may well ask, How is the relative idea of *loco-motum*, intimated hereby, to be reconciled with GOD's filling all space, or being absolutely *omnipresent*? And how is "constant proximity" or "perpetual closeness to the individual," to be reconciled with the—Comment:—Thou that art *usually close beside me*?—These are inconsistencies, which I leave to the B. C. to reconcile. Besides, 2. His interpretation of the verb אָלַח *accedere*, is imaginary, (and he grants it is "obsolete" in the Hebrew language

language, p. 147.) not to be found in any Hebrew lexicon : and 8. was evidently suggested by the præposition, לֵאלֹהִים *El, ad, juxta*; which he rather unskilfully, deduces from the verb; since all the lexicons, without exception, agree in representing לֵאלֹהִים as a distinct root itself; as well as the conjunction, לֵאלֹהִים *Al*, signifying "*Ne, Nequaquam*:" And surely these are as totally distinct from each other, and from the noun, לֵאלֹהִים (all, differently pointed or pronounced) as the English words, *Ball, Bell, Bill, Boll, Bull*, consisting of the same consonants, and differing only in the vowel inserted. But, 4. The B. C. himself has inadvertently approximated more nearly to the leading signification of the word, in that of its descendant, מֵלֵאכִים, p. 150.—"In Exodus, when it is said of *Moses*, that He should be *Elohim* to Pharaoh, and Aaron his *prophet*;" the use of the word is evidently figurative; and nothing more is meant, than that *Moses* should appear to Pharaoh as possessed of *powers* more than human: conferring blessings, and inflicting plagues (both *supernatural*) at his own pleasure; and employing Aaron as his instrument."—4. Approaching nearer to the truth, some of the ablest lexicographers, *Kimchi, Nathan, Buxtorf, Pagninus, Castell, Calasio, Leigh, Robertson, Taylor, &c.* rank the noun לֵאלֹהִים, under the trilateral noun, מֵלֵאכִים, *AIL*, signifying *fortitudo, viris, &c.* "might, strength," &c. thus tacitly relinquishing one branch of the *Masoretic* scheme of etymology: But, as *Michaelis*, and others, justly observe, the latter is more naturally descended from the former simpler root; by the insertion of a servile *Iod*.

5. *Parkhurst*, in his Hebrew Lexicon, although he relinquishes the other branch of the *Masoretic* scheme, exhibiting לֵאלֹהִים itself as a root; yet strangely and fancifully explains it "*the Interposer, Intervener, or Mediator*:" and says "it expresses the *omnipresence* of God, *i. e.* the *universal extension* (I will not presume to say of his *substance*, but) of his *knowledge and power*."—Although he himself had given a plainer and juster interpretation, in his Greek Lexicon, under the head ΕΛΩΙ.—taken from *Aquila's* rendering of the first word of Ps. 22, 1.—לֵאלֹהִים, —*Ισχυρε μου, Ισχυρε μου*, "*My strong one, My strong one*." But his whole interpretation of that very important citation, appropriated by OUR LORD to Himself, in his agony on the cross, Matt. 27, 46. and Mark 15, 34.; is so extravagant and revolting, that whatever respect I may entertain for his piety and erudition, when untinctured with *Hutchinsonian* mysticism; (for surely "the man raves when he talks of his *fire, light, and spirit*"—as well observed of another critic of the same school; *Brit. Critic*, 1800. Feb. p. 208.)—yet, to pass it by, uncensured, in elementary works of such extensive circulation, would be ill discharging the functions of a SACRED CRITIC.—"In this dolorous exclamation of our blessed REDEEMER, (says *Parkhurst*) there seems a *propriety* and *emphasis* beyond what has been commonly observed: for *Matthew* [says] 'ABOUT (περι) the ninth hour, *Jesus* cried out with a loud voice, לֵאלֹהִים, לֵאלֹהִים, MY GOD, MY GOD, why hast thou forsaken me!'—The name by which he then addressed THE DIVINITY [DEITY] referring to his *power*:—But 'AT the ninth hour, (τη ώρα τη ενατη, [according to] Mark)—when he was in the very jaws of death, He again cries out—'Ελωι, Ελωι, Ελωι, Ελωι, why hast thou forsaken me!'—[i. e.] מֵלֵאכִים, מֵלֵאכִים, —Θεου ΙΕΗΟΥΑΝ, who

who art not only, אֱלֹהֵי מִי (powerful) God; but [also] אֱלֹהֵי, bound to bear, with my humanity, the curse due to man for sin—*why hast Thou forsaken me!*—“for ‘who is אֱלֹהֵי, but Jehovah?’ Pf. 18, 32. Compare Gal. 3, 13.” &c.—And in his Hebrew Lexicon, under אֱלֹהֵי, “to curse,” &c. Art. III. p. 24. third edit. He represents אֱלֹהֵי, as a participle, or participial noun passive, (formed like גִּבּוֹר, Pf. 138, 6.) signifying ΕΠΙΜΑΤΑΡΑΤΟΝ, one accursed, or subject to a curse: And such the REDDEMER, [also] condescended to become for us: For “CHRIST hath redeemed us from the curse of the liar, being made A CURSE (κατάρα) for us; for it is written, CURSED (επιματαρατόν) is every one that hangeth on a tree.” Gal. 3, 13.—citing Deut. 21, 23.

So much false, presumptuous, and even blasphemous criticism, I have seldom been condemned “to cast down” as a pioneer in the service of sacred literature! For, 1. waiving the blasphemy of pronouncing “THE BLESSED AND ONLY POTENTATE,”—*accursed!!!*—And that “No one speaking by divine inspiration, calleth JESUS, accursed:” (αναθεμα). 1 Tim. 6, 15. and 1 Cor. 12, 3.—so derogatory to “the EVER BLESSED TRINITY,” as the inconsistent Parkhurst himself, piously and devoutly files them, just before, p. 21. the whole fabric of his hypercriticism is baseless and visionary, built, 2. on a distinction without a difference;—For the preposition περί, “about,” in Matthew, and εν or επι, “in or at,” understood, in Mark, refer precisely to the same point of time, as is clear from the context;—the exclamation having been but once uttered: and His last ejaculation, “in the very jaws of death”—being expressive of the highest faith and resignation conceivable: “FATHER, into thy hands I commit my spirit!” Luke 23, 46. in the words of another prophetic Psalm, 31, 5.—3. On a blunder, unworthy of an Orientalist, and especially a grammarian and lexicographer: Confounding Mark’s Syriac rendering, אֱלֹהֵי, ΕΛΩΙ, of the Hebrew אֱלֹהֵי הָאֵל, in Matthew; with an (imaginary) Hebrew participle passive, אֱלֹהֵי, “accursed”—which does not once occur in that sense, throughout the whole range of the Hebrew Scriptures; though often occurring as the proper name of God; (signifying POTENTATE: as will be shewn hereafter) no less indeed than fifty-two times, as well remarked by the B. C. p. 147. And which, with the affix of the first person, uniformly drops the intermediate *vau* (according to the well known grammatical rule for its exclusion, on the accession of a new syllable) being universally written, אֱלֹהֵי “MY GOD” (like the Syriac) except in two cases, Pf. 18, 47. and 145, 1. erroneously, אֱלֹהֵי, in *Leusden’s* and *Forster’s* editions; but judiciously corrected into אֱלֹהֵי, in *Montanus’s* Hebrew Bible, of 1752, printed by *Plantin*; and by *Walton*, in his invaluable Polyglott Bible, (as *Parkhurst* himself admits) and confirmed, in the former case, by no less than sixty MSS. of *Kennicott’s* collation; and in the latter, by fifty-four MSS.—4. Besides, the Syriac rendering, אֱלֹהֵי, ΕΛΩΙ, in Mark, is now considered as faulty, by the ablest editors of the New Testament, by *Wetstein*, and by *Griesbach*, in his second edition of the Gospels, 1796: who both give ΗΛΩΙ, as the reading of the Cambridge MS. (formerly *Beza’s*) and of *Eusebius*, supported by several additional vouchers, in the latter. And surely ΗΛΩΙ, (as in Matthew) or ΗΛΩΙ, accords better with the context of Mark, in the very next verse—“He calleth ΗΛΩΙαν (*Elias*)” to which they bear a striking resemblance; but ΕΛΩΙ, only a remote: and which might have crept into Mark’s text; excluding

excluding the true Hebrew word אֱלִי or הָאֱלִי, by the unskilfulness of some early transcriber; hastily concluding, that because the last word of the exclamation was Syriac, (*Jabachthuni* instead of the Hebrew *azabthani*) the first ought to be so too.

Since, therefore, none of the foregoing derivations of אֱלִי AEL, will stand the sore test of sober and rational criticism, and that no others can be substituted; we are warranted to conclude, that it is itself an elementary root; and that it is *not* and *cannot* be a derivative; but rather the venerable parent of the proper names of God, through all the Oriental dialects; of ALOH, in Hebrew; ALAH, Chaldee and Arabic; and in Arabic, with the emphatic article AL, "the" prefixed, ALALAH, usually contracted into ALLAH; in Ethiopic, ULLAH; and in the language of the South Sea Islands, ALOH; whence Captain Cooke, found "ALO, ALO, the name of the supreme God of *Hapace*," one of the Friendly Islands—*First Voyage to the Pacific Ocean*, vol. i. p. 404. cited by Parkhurst, Heb. Lex. p. 24.; who asks, "Could they have got this name from any of the *Mahometans*?—or must we refer it to a *higher* and more *ancient origin*?"

We surely must refer it to the *remotest origin*. And, accordingly, in the book of *Job*, which probably is the oldest record, extant in the world; written above 800 years before the *Exile* of the Israelites from Egypt, (as my *chronological* researches have led me to conclude: see THE INSPECTOR, p. 184.) אֱלִי, occurs no less than fifty-three times; whereas, in the next oldest book of *Genesis*, it occurs only seventeen times; as the curious reader may find, on consulting those admirable helps to the Biblical student, *Romaine's* valuable edition of *Calasio's* Hebrew Concordance, and *Trommius's* masterly Greek Concordance, adapted to the *Alexandrine* version of the Septuagint. אֱלֹהִים, its first born, is found no less than forty-one times, (as the B. C. remarks) in the single book of *Job*; out of fifty-seven passages in all, throughout the purely Hebrew Scriptures: And its plural again, אֱלֹהִים, (signifying God in a singular sense) twelve times also, in the book of *Job*; which all critics allow to be a highly *poetical* composition: But how does all this accord with the B. C.'s "*safe conclusion*," p. 147.?—"That the plural *Elohim* is the true *prose* word; and the other (*Eloah*) a word of *poetry*; not used as a name of God in *prose*, till the Jews, in their captivity, had learned to *Chaldaize*;" And consequently, that "the plural *Elohim* is the word, in the applications of which we may search for vestiges of the leading sense of the *obsolete* root—if it is *anywhere to be found*." And that *Elohim* includes the acts of *making* and *providential care*, and *government*." p. 148.

NON NOSTRUM est tantas componere lites.

II. SUPPOSED DERIVATIONS OF יָהּ, IAH, and יְהוָה, IAHOH. 1. *Coccinus*, *Vitringa*, *James Robertson*, and the B. C. (as before remarked) deduce יָהּ, IAH, from the verb יָאָה, to be lovely, fair, or admirable: "It is a name (says the B. C. p. 154.) describing God, not barely as *possessing* these perfections in Himself, but as *putting them forth in act*, for the protection and benefit of the godly. See *Vitringa* upon *Isaiah*, 12, 2. and 26, 4. It cannot be adequately rendered in any language. In the Targum, [of both passages] it is rendered, יְהוּרָא, ["*timoris*" or "*terribilis*"] of *Sionita's* Latin translation, in the Polyglott; but more

correctly, *fortitudinis* or *fortis*; the paraphrast, giving it the adventitious signification of *אֵל*, *אֱלִי*, or its Chaldee derivative, *אֱלִי*.] In Greek, it might be, in some degree, expressed by *Αυτοκαλόν*, or *Αὐτο καλὸν αὐτο καλόν*: In English, by "*All-glorious*" or "*All-adorable*."

But, on examining *Buxtorf's* Lexicon throughout, (which probably is fuller than either *his* or *Schroeder's* list of verbal nouns in their grammars) I do not find a single instance of the exclusion of the second radical, *א*, without compensation: In sixty-eight verbals it is retained; and in six more, it is compensated by an "epenthetic" *Vau*. This derivation, therefore, fails, for want of *grammatical analogy*.

2. For the same cause, we hesitate not to reject the *Hutchinsonian* derivations of *יה*, *IAH*, from the Hebrew verb *יהיה*, "*to be*"; and also of *יהוה*, *IAHOH*, from its third person future, *יהיה*, by changing the intermediate *Iod* into *Vau*, "to give it the semblance of a noun"—an unauthorized "*metamorphosis*" of the verb, which the B. C. justly reproaches in *Doctor Geddes*, (that *Mohawk* in *Sacred Criticism*), p. 153.

————— *Et est מִיְהִי sæpe vocandus*
Ad partes.

3. Equally objectionable is the supposed curtailment of *יה* from *יהוה*, according to the *Rabbinical* gloss, followed by several lexicographers: For surely the Jews would not dare to violate the *Tetragrammaton* or ineffable name. Besides, it occurs as a special name of God, *Pf.* 68, 5. &c. and in the primitive doxology *HALLELU-IAH*—(PRAISE THE LORD)—and is used as a distinct name from *יהוה*, being connected with it, *Isa.* 12, 2. and 26, 4. and, therefore, to prevent tautology, must contain some shade of difference therefrom. But it may be objected, that there is a reduplication of *יה*; *יה*, in *Isa.* 38, 11. and of *יהוה*, *Exod.* 34, 6.—It must be observed, however, that in the former case, the *Syriac* version found *יהוה*; exhibiting the usual rendering thereof, *לַיהוָה*: which is supported by two MSS of *Kennicott's* and *De Rossi's* collations: the reduplication might have arisen from the accidental change of the middle *Vau* in *יהוה*, into *Iod*; or, perhaps, from its usual abbreviation in the *Targums*, a double *Iqd*," In the latter case, the reduplication vanishes before a more correct translation: "AND THE LORD said: THE LORD [is] God, &c."

Hence, several of the lexicographers represent *יה* as a separate root, *Buxtorf*, *Pagninus*, from *Kimchi*, &c. And the variable B. C. allows it "may be taken as a root by itself;" thus giving up its descent from the verb *יהוה*.

4. Most of the lexicons, *Kimchi*, *Buxtorf*, *Pagninus*, *Robertsons*, *Taylor*, &c. rank *יהוה*, under the verb *יהוה*, "*to be*"—(the Chaldee form of *יהיה*.) supposing that it is taken from the third person future, *יהיה*,

Iehveh. But besides the difference of pronunciation between this and *יהוה* *IAHOH*; it represents the first radical *Iod*, of the noun, as borrowed from a servile *Iod* in the verb: contrary to grammatical analogy.

5. The *British Critic*, in question, strongly inclines to the opinion of *Hutchinson*, *Parkhurst*, and many others, that the word *יהוה*, (as being a *quadriliteral*) is really a compound: "compounded of the divine name *יה* *IAH*, and *יהוה*, [*Hoveh*] the *Benoni* [participle of the present tense] of

f the root, יהוה." And thus, the import of *Je-hovah*, will be 'The All-glorious Self-Existent.' And, consequently, his paraphrase of divine titles, Josh. 22, 22.—EL ELOHIM IAHOVAH, &c. is, "Omnipresent is]—the All glorious-Self-existent Maker and Governor," &c.

But the B. C. is equally unfortunate in his explanations of IAH and AHOH, as of AEL and ALOHIM, before; and his insertion of the verb substantive "is," (which is wanting in the original) is rather injurious to the connexion, in this most sublime and animated, but difficult and involved passage; containing the solemn appeal to heaven of the Transjordanite settlers, and vindication of themselves against the charge of idolatry. The whole passage, I apprehend, may more correctly be rendered, and the divine titles, more simply explained, thus:

"THE GOD OF GODS, THE LORD! THE GOD OF GODS, THE LORD! Himself knoweth, and *Israel* also shall know; whether [we have done this] through rebellion—(and if, through transgression against THE LORD, save us not this day!)—to build ourselves an altar, in order to forsake THE LORD; (and if, to offer thereon burnt offering or oblation, or if, to offer thereon peace offering, let THE LORD himself judge!):—Or whether we have not [rather] done it, through a religious fear of [this] thing: that is to say, Let your children might say unto our children, hereafter: *What have ye to do with THE LORD, THE GOD OF ISRAEL, ye children of Reuben and Gad? For THE LORD hath made Jordan a boundary between you and us; Ye have no share in THE LORD: And so, your children might cause our children to cease from worshipping THE LORD: Therefore, we said, Let us build ourselves an altar,—neither for burnt offering nor for sacrifice, but for a witness between you and us and our posterities, &c.—for a pattern, &c.*

This most noble passage contains an admirable and authentic specimen of the purity and the simplicity of primitive faith: The leading idea of IAH, I take to be "*sameness*" or immutability; of its immediate derivative, IAHOH, "*oneness*" or unity; of AEL, "*power*"; and of ALOHIM, its descendant, "*dominion*." And surely these most striking and obvious attributes of the Deity, were most admirably and judiciously selected, to repel the charge of *Idolatry* and *Polytheism*; by professing their belief in the universal sovereignty of "the only true God." "*The powerful (GOD) omnipotent (OF GODS) the one (LORD).*" As the same august titles should be rendered, Ps. 50, 1. in that most magnificent summons of all the nations of the earth, to attend the general judgment; so finely and awfully illustrated, Matt. 25, 31—46. and Rev. 11, 17—18. and 15, 3—4. and 19, 6. and 20, 11—15.

And that these indeed, are the *genuine* and *scriptural* "notions involved radically in the DIVINE NAMES," I shall endeavour, with *God's* help, to prove, in the next communication of

March 23, 1802.

INSPECTOR.

(To be continued.)

THE TARGUMIM, OR CHALDEE PARAPHRASES,
Of ONKELOS, of JONATHAN BEN UZZIEL, (*falsely so called*) and of
JERUSALEM,

ON THE LAW OF MOSES.

Genesis, Chap. 1, v. 1.

Onkelos. IN the beginning, the Lord created the heaven and the earth.

Pseudo-Jonathan. From the beginning, the Lord created the heaven and the earth.

Jerusalem. In wisdom, the Lord created.

2.

O. And the earth was waste and empty ; and darkness * *was* upon the face of the abyfs. And a wind from before the Lord breathed over the surface of the waters.

P. J. But the earth was confusion and emptiness, destitute of the sons of men, and bare of all cattle ; and darkness *was* upon the face of the abyfs ; and the spirit of mercies from before the Lord breathed over the surface of the waters.

J. And the earth was confusion and emptiness, both devoid of the sons of men, and destitute of every beast ; and the spirit of mercies from before the Lord breathed upon the face of the waters.

3.

O. And the Lord said : Let light be : and light was.

P. J. And the Lord said : Let there be light, to give light above : and instantly there was light.

4.

O. And the Lord saw the light that *it was* good : and the Lord separated† the light from the darkness.

P. J. And the Lord saw the light that *it was* good : and the Lord made a division between the light and between the darkness.

5.

O. And the Lord called the light day, and the darkness he called night : and it was evening, and it was morning, one day.

P. J. And the Lord called the light day, and made it that the inhabitants of the world might work therein ; and the darkness he called night, and made it that *his* creatures should rest therein. And there was evening, and there was morning, one day.

J. And evening was, and morning was, *in the order of the work of creation*, the first day.

6.

O. And the Lord said : Let there be a ‡ firmament in the midst of the waters, and let it form a division between the waters and the waters.

P. J. And the Lord said : Let there be a ‡ firmament in the midst of the waters, and let it make a separation between the upper waters and the lower waters.

* In forming this translation, great care has been taken to render the Chaldee as literal English as the respective idiom of the two languages would admit. The words in italics in the text are supplied to complete the sense : while those subjoined to the bottom of each page are a literal and close translation.

† Between the light and between the darkness.

‡ An expanse.

J. And

J. And let it form a separation between the waters that are above, and the waters that are below.

7.

O. And the Lord made the firmament, and caused a separation of the waters which were below the firmament, from the waters which were above the firmament: and it was so.

P. J. And the Lord formed the firmament, *which* sustaineth him, *with* three fingers *breadth* between the uttermost part of the heaven, and the waters of the ocean: and he made a separation between the waters which are under the firmament, and the waters which are above in the tabernacle of the firmament: and it was so.

8.

O. And the Lord called the firmament Heaven. And it was evening and it was morning, the second day.

P. J. And the Lord called the firmament Heaven. And the evening was, and the morning was the second day.

9.

O. And the Lord said: Let the waters under the heaven be collected to one place, and let the dry *land* appear: and it was so.

P. J. And the Lord said: Let the lower waters, which are left beneath the heaven, be gathered into one place, and let the earth be dried, so that the dry *land* may be seen: and it was so.

10.

O. And the Lord called the dry *land* Earth: and the* assemblage of the waters called he Seas: and the Lord saw that *it was* good.

P. J. And the Lord called the dry *land* Earth: and the place of assembly of the waters called he Seas: and the Lord saw that *it was* good.

11.

O. And the Lord said: Let the earth cause to spring up the tender herb, † whose seed may be sown: the fruit tree producing fruit after its kind, † whose seed is in itself upon the earth: and it was so.

P. J. And the Lord said: Let the earth abundantly bring forth the tender herb, whose seed is sown: and the fruit tree yielding fruit after its kind, whose seed is in itself upon the earth: and it was so.

12.

O. For the earth brought forth the tender herb, whose seed is sown after its kind: and the tree bearing fruit, whose seed is in itself after its kind: and the Lord saw that *it was* good.

P. J. For the earth brought forth grasses: the tender herb whose seed is sown, and the tree producing fruit after its kind, and the Lord saw that *it was* good.

13.

O. And the evening was, and the morning was, the third day.

P. J. And it was evening, and it was morning, the third day.

14.

O. And the Lord said: Let there be lights in the expanse of heaven to distinguish between the day and the night, and let them be for signs, and for seasons, and for to measure by them days and years.

P. J. And the Lord said: Let there be lights in the expanse of heaven, to make a division between the day and between the night: and let them be for signs and for the seasons of solemn feasts, and for mea-

* House of assembly.

† The son of whose seed.

asuring by them the computation of days, and for hallowing the new moons and the new years, the intercalation of months and the intercalation of years, and the revolutions of the sun and the new moons and cycles.

J. And let them be for signs and for stated seasons, and for to sanctify in them the beginnings of months and years.

15.

O. And let them be for lights in the expanse of heaven to give light upon the earth: and it was so.

P. J. And let them be for lights in the expanse of heaven to give light upon the earth: and it was so.

16.

O. And the Lord formed the two great lights: the greater light to rule in the day, and the lesser light to rule in the night: together with the stars.

P. J. And the Lord made the two great lights: and they were equal in their glory twenty and one years, subtracting from these six hundred and seventy parts of an hour. But after this, the moon brought a * calumnious accusation against the sun, and she was made less: and he appointed the sun, which was the greater light, to rule in the day, and the moon, which was the lesser light, to rule in the night: with the stars also.

17.

O. And the Lord† placed them in the expanse of heaven to give light upon the earth.

P. J. And the Lord ordained them over their presidencies in the expanse of heaven to give light upon the earth.

18.

O. And to rule in the day and in the night, and to make a distinction between the light and between the darkness: and the Lord saw that it was good.

P. J. And to minister in the day and in the night, and to make a distinction between the light of the day, and the darkness of the night: and the Lord saw that it was good.

19.

O. And the evening was, and the morning was, the fourth day.

P. J. And it was evening, and it was morning, the fourth day.

20.

O. And the Lord said: Let the waters produce the creeping thing *endowed with* the principle of life, and fowl that may fly over the earth upon the face of the expanse of heaven.

P. J. And the Lord said: Let the pools of water bring forth the creeping thing of animated life, and fowl that may fly: and let its nest be upon the earth, and the path of its flight upon the expanded air of heaven.

21.

O. And the Lord created the huge whales, and every living thing which creepeth, which the waters brought forth after their kind, and every bird which flieth after its kind: and the Lord saw that it was good.

* A third tongue. Vide Buxtorf's Synag. Jud. c. 17. vel Talmud. Babyl tract. Cholin. c. 3.

† Gave.

P. J. And

P. J. And the Lord created huge whales, the * Leviathan and its consort, who are prepared for the day of consolation : and every living thing which creepeth, which the deep waters brought forth after their kinds, species that were clean, and species that were not clean : and every fowl which flieth with wings after its kind, species that were clean, and species that were unclean : and the Lord saw that *it was good*.

22.

O. And the Lord blessed them, saying : Increase and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

P. J. And he blessed them, saying : Increase and multiply, and fill the waters in the seas, and let its fowl multiply upon the earth.

23.

O. And the evening was, and the morning was, the fifth day.

P. J. And it was evening, and it was morning, the fifth day.

24.

O. And the Lord said, Let the earth bring forth the living animal after its kind, cattle and creeping thing, and beast of the earth after its kind : and it was so.

P. J. And the Lord said : Let the clod of the earth bring forth the living creature after its kind, species that are clean, and species that are unclean, cattle and creeping thing and beast of the earth after its kind : and it was so.

25.

O. And the Lord formed the beast of the earth after its kind, and cattle after its kind, and every creeping thing of the earth after its kind : and the Lord saw that *it was good*.

P. J. And the Lord made the beast of the earth after its kind, species that were clean, and species that were unclean, and cattle after its kind, and every creeping thing of the earth after its kind, species that were clean, and species that were unclean : and the Lord saw that *it was good*.

26.

O. And the Lord said : Let us make man in our image, after our likeness ; and let them rule over the fishes of the sea, and over the fowl of the heaven, and over the cattle, and over all the earth, and over every reptile which creepeth upon the earth.

P. J. And the Lord said to the angels who ministered before him, who were created on the second day of the creation of the world : Let us make man in our image, in our likeness, and let them bear rule over the fishes of the sea, and over the fowl in the air of heaven, and over the cattle, and over all the earth, and over every creeping thing which creepeth upon the earth.

27.

O. And the Lord created man in his own image : in the image of the Lord created he him : male and female created he them.

P. J. And the Lord created man in his own likeness : in the image of the Lord created he him, with two hundred and forty-eight members, and three hundred and sixty-five sinews, and clothed him with a skin, and filled him with flesh and blood : male and female in their body, and created he them.

J. And the word of the Lord created man in his likeness : in the

* Vide Buxtorf's Syn. Jud. c. 36. vel. Talmud. Bab. tract. Bava Bathra. c. 5.
Vol. II. Churchm. Mag. April, 1802. C c likeness

likeness of the Lord created he him : male and his consort created he them.

28.

O. And the Lord blessed them, and the Lord said unto them, Increase, and multiply, and replenish the earth, and be powerful upon it, and bear rule over the fishes of the sea, and over the fowl of the heaven, and over every living thing which creepeth upon the earth.

P. J. And the Lord blessed them, and the Lord said unto them, Increase, and multiply, and fill the earth with sons and with daughters, and be powerful upon it in wealth, and have rule over the fishes of the sea, and over the fowls of the heaven, and over every living reptile which creepeth upon the earth.

29.

O. And the Lord said : Behold, I have given unto you every tender herb, whose seed is sown, which is upon the face of all the earth : and every tree in which is the fruit of the tree, whose seed is sown, to you it shall be for food.

P. J. And the Lord said, Behold, I have given unto you every tender herb, whose seed is sown, which is upon the face of all the earth : and all barren trees for the necessary purpose of building and burning : but the trees in which there is fruit, whose seed is sown, unto you they shall be for food.

30.

O. And to every beast of the earth, and to every fowl of the heaven, and to every thing which creepeth upon the earth in which is the principle of life, every green herb for food : and it was so.

P. J. And to every beast of the earth, and to every bird of the heaven, and to every thing which creepeth upon the earth, in which is animal life, I have given all the green herbs : and it was so.

31.

O. And the Lord contemplated every thing which he had made, and behold, it was exceedingly good. And the evening was, and the morning was, the sixth day.

P. J. And the Lord contemplated all that he had made : and it was exceedingly good. And it was evening, and it was morning, the sixth day.

A GENERAL ACCOUNT OF THE NATURE OF THE TALMUD.

THE word תלמוד Talmud is derived from the root למד *to learn*, and signifies properly *learning, or instruction derived from a teacher*, but is now * commonly understood to signify, "that grand body of doctrine, compiled from the traditions and comments of divers most learned Rabbins, which comprises the ecclesiastical and civil law of the Jews, and is to regulate their moral and religious duties."

This consists of two parts ; 1. The Mishna, or *Secondary Law*. 2. The Gemara, or *Comment*.

I. Of the Mishna.

The Jews distinguish their law into two parts : the תורה שבכתב (Torah shebebi'at) *the written law*, and the תורה שבעל פה (Torah shebe'al

* It is sometimes, even by the Jews, though very improperly, used to denote the Gemara alone.

shebe'al

beal peh) *the oral law*: to each of which they attribute equally a divine origin. For they pretend, that, when Moses was called up into the mount, God gave him the law which he was enjoined to commit to writing, likewise an * interpretation of it which he was to deliver down by tradition to succeeding generations. And these traditions they call הלכות למשה (Hilcoth lemosheh missinai) *The Constitutions* given to Moses from Sinai, as conceiving them to have been actually given and delivered by him.

Moses, therefore, in compliance with the order he had received, delivered these interpretations of the written law to Aaron and his sons, and to seventy elders, and through them to the people; and a short time before his death, repeated them again to Joshua. Joshua, in like manner, delivered them to the elders, his successors, and they to the prophets, in their turn, delivered them to Ezra; from which they were handed down, through the men of the great synagogue, to Simon the Just, and from him, in regular succession, through the presidents of the Sanhedrin to Rabbi Juda Hakkadoth.—Such is the Jewish account very briefly stated.

But, as in the Mishna, we find no opinion quoted of any person who lived before Simon the Just, the more probable supposition is, that this notion of an oral law was not invented till some time after the building of the second temple, when the sect of the Pharisees began to gain ground; as they endeavoured to display an exterior appearance of sanctity, superior to that of other men, ingrafted many ceremonies and superstitious observances on the law of Moses; and in order to give them an high sanction, pretended, that they were subjoined to the written law, as an emanation of it by God himself. And the principal men of this sect and heads of the schools, vying with each other in this outward holiness, delivered each to their respective disciples, new constitutions, under this pretended sanction, till, as our Saviour rebukes them, “they had made the will of God of none effect thro’ their traditions:” and these traditions thus continued and propagated, while the second temple stood: but at the capture of Jerusalem, and the destruction of the temple, when the Jews were dispersed and driven into exile, there was reason to fear that these traditions would be lost. In order, therefore, to prevent this, Rabbi Juda Hannasi, (or the prince so called, from his being president of the Sanhedrin; surnamed likewise Hakkadoth, or the saint, from his superior holiness) about the year of our Lord 150, collected, from the sayings and memoirs of the disciples of the different schools, into one body, these various traditions which form what is now called the Mishna.

2. Of the divisions of the Mishna.

The Mishna is divided into two parts, each containing three סדרים or orders, which may be recollected by the technical words זמן זמן נekat.

1. זרעים Zeraim. Of *Seeds*, and the fruits of the earth.

2. מועד Moed. Of *Solemn Feasts*, and the time and manner of their celebration.

R. Behcai, on the 34th Deuteronomy, very gravely asks this question—“Since it is said, that Moses was with the Lord for 40 days and 40 nights, how was he able to distinguish day from night?” To which he returns an equally ingenious answer, “When God taught him the written law, then he knew it to be day, but when he taught him the oral law, then he knew that it was night.”

3. נשים Nashim. Of *Women*—of marriages and divorces, and of the duties, and other circumstances relative to women.
4. נזיקים Nezikim. Of *damages*, by man or beast, and of their punishment and compensation.
5. קדשים Kodaschim. Of *holy things*—of sacrifices, and sacred rites.
6. טהורות Tahoroth. Of *purifications*—of the cleansing and pollution of vessels, and other uncleannesses.

Each סדר Seder is divided into מסכתות Mafseṯoth, or *tracts*, each Mafseṯeth into פרקי Pirke, or *Chapters*, and each Perek into הלכות Hilcoth *Constitutions* or *Sections*.

I. The order of Seeds contains 11 Tracts.

1. ברכות Berachoth *Blessings*. Constitutions concerning the repeating the שמע Shema: prayers and thanksgivings for the fruits of the earth, and all other benefits, with directions how and when they are to be used. Chapters 9.—Hilcoth 57.

2. פאה Peah. *The corner* to be left in a corn-field for the poor to glean: of the gleaning of the vintage, and of the poor's tythe. C. 8.—H. 70.

3. דמאי Demai. *Things doubtful*; i. e. whether they have been tythed or not. C. 7.—H. 53.

4. כלאים Cilaim. *Heterogeneous mixtures*. Prohibitions against mixing together two or more things of different soils. C. 9. H. 77.

5. שביעית Sheviith. *The 7th Year*. Of the laws of the 7th year, in which the earth was to rest, and of the disposal of the produce of that year. C. 10. H. 89.

6. תרומות Terumoth. *Offerings* which were to be made and offered as sacred to the priest; who are allowed to make them, and who not; and from what it is lawful to make them, and from what unlawful. C. 11. H. 101.

7. מעשרות Maaferoth. *Tythes*. Of the *first tythes*, which were given to the Levites, and of what things. C. 5. H. 40.

8. מעשר שני Maafer sheni. *The second Tythe*, which the Levites gave to the priest: to be consumed at Jerusalem. C. 5. H. 57.

9. חלה Hallah. *The Cake* of dough to be given to the priest: from what species of grain it was to be given. C. 4. H. 38.

10. ערלה Orlah. *The Foreskin*. Of uncircumcised fruit trees, whose fruit for the three first years was not to be eaten. C. 3. H. 35.

11. בכורים Biccurim. *First Fruits*. Of what things, and in what manner, the first fruits were to be offered. C. 4. H. 39.

II. The order of Solemn Feasts contains 12 Tracts.

1. שבת Schabbath. *The Sabbath*. Of the privileges and prohibitions of the Sabbath: of the sabbatical lamps, and the manner in which they are to be lighted: of the ornaments with which a person is suffered to go out on that day. C. 24. H. 139.

2. ערווין Eruvin. *Mixtures*. Of associations of families, and of the extension of Sabbath days journeys by these mixtures. C. 10. H. 96.

3. פסחים Pesachim. *Paschal Laws*. Of searching after leaven: of unleavened bread: of the eve of the passover: of the slaying and roasting the paschal lamb: of the difference between the *first* and *second* passover. C. 10. H. 91.

4. שקלים Shkalim. *The Shekels*. Of the half shekel to be paid annually, by every male of more than 20 years of age. C. 8. H. 52.

5. יומא Joma. *The Day*; called also יום הקפור Jom hakkyphur. *The day*

day of atonement. Duties of the high priest: of the lots for the two goats: Rights of killing the one goat, and of sending away the scape goat. C. 8. H. 62.

6. סוכה Succa. The Feast of *Tabernacles*. Of the form in which the booths were to be erected, and of the manner in which the people were to live in them; of the pouring out of the water, and of the golden candlesticks. C. 5. H. 53.

7. ביצה Betza. The Egg; or, as it is otherwise called, יום טוב Jom tof. The Feast Day. Of the prohibitions and concessions on other feast days, besides the Sabbath. C. 5. H. 42.

8. ראש השנה Rosch Hashana. The beginning of the Year. Rites and solemnities to be observed: of the appearance of the new moon: of the intercalation of months: of the blowing the trumpets. C. 4. H. 35.

9. תענית Taanith. Fasts. Of the various times and manners of fasting. C. 4. H. 34.

10. מגילה Megilla. The Roll. Of the feast of Purim, and reading the Book of Esther. C. 4. H. 32.

11. מועד קטון Moed katon. The Lesser Solemn Feast Days; i. e. the intermediate days between the first and last day of the passover, and the feast of tabernacles. C. 3. H. 24.

12. חגיגה Hhagiga. Festivity. Days of appearance of males three times a year before the Lord: who are exempted from this appearance. C. 3. H. 23.

III. The Order of Women contains 7 Tracts.

1. יבמות Jevammoth. Duty of husband's brothers towards their deceased brothers wives. Ceremonies with which marriages of this sort are performed. C. 16. H. 128.

2. כתובות Cethuwoth. Marriage Contracts. Of the portions and rights of wives. C. 13. H. 111.

3. נדרים Nedarim. Vows: what are obligatory, and what not: those who are allowed, and those who are prohibited to make them. C. 11. H. 90.

4. נזיר Nazer. The Nazarite. Of the different sorts of Nazarites: the duration of their vow, and of their abstinence from various things. C. 9. H. 60.

5. גטין Gittin. Divorces. In what manner a bill of divorce is to be written, and how offered. C. 9. H. 75.

6. סוטה Sota. The Suspected Woman. In what manner she is to be tried, and how the bitter water is to be drunk. C. 9. H. 67.

7. קידושין Kidduschin. Effousals. Of the different ways in which a wife is lawfully taken. C. 4. H. 47.

IV. The order of damages contains 10 tracts.

1. בבא קמא Bava kama. The first gate. Concerning damages done by man or beast, and their compensation. C. 10. H. 79.

2. בבא מציעא Bava metza. The middle gate. Of the restitution of things found: of trusts: of usury and interest: of bargains, lending and borrowing. C. 10. H. 101.

3. בבא בתרא Bava bathra. The last gate. Of trades, of inheritances and successions: of buying and selling. C. 10. H. 86.

4. סנהדרין Sanhedrin. The Council. Of pecuniary and capital processes: of the examination of witnesses: of the four capital punishments: of the

the Israelites, who shall have no inheritance in the world to come. C. 11. H. 71.

5. מכות Maccoth. *Stripes*. Of the punishment of crimes not capital. C. 3. H. 34.

6. שבועות Shevuoth. *Oaths*. C. 8. H. 62.

7. עדות Edajoth. *Testimonies*. The decision of controverted cases. C. 8. H. 73.

8. עבודה זרה Avoda Zara. *Strange*, or idolatrous *worship*, called also, עבודה זלילים Avodath Elilim. *The worship of Idols*, and עבודה כוכבים Avodath Cochavim. *The worship of the Stars*. C. 5. H. 50.

9. אבות Avoth. *The Fathers*. Of the succession of tradition, and various apophthegms of the Jewish fathers. C. 6. H. 107.

10. חוריות Horajoth. *Instructions*. Of the revision of erroneous decisions. C. 3. H. 20.

V. The order of holy things contains 11 tracts.

1. זבחים Zevachim. *Sacrifices*. Ceremonies relating to their species, and the time and manner of killing and offering them. C. 14. H. 99.

2. מנחות Menachoth. *Gifts*, or meat-offerings. Circumstances requisite in making these offerings; ceremonies relating to the wave-sheaf, and to the shew-bread. C. 13. H. 93.

3. חולין Hholin. *Things profane*. Rules for killing birds or beasts for the sacrifices: of things torn: of animals clean and unclean. C. 12. H. 74.

4. בכורות Becoroth. *The first born*. Of the redemption of the first-born: of blemishes in firflings: of tithing cattle. C. 9. H. 73.

5. ערכין Erachin. *Estimations* of things consecrated or vowed to God. C. 9. H. 50.

6. תמורה Temurah. *Exchange* of one sacrifice for another: what may be exchanged, and what may not. C. 7. H. 35.

7. כריתות Cerithuth. *The cutting off* of souls: sins which incur this penalty: atonement for sins of ignorance. C. 6. H. 43.

8. מעילה Meilah. *Trespasses* in holy things. C. 6. H. 38.

9. תמיד Tamid. *The daily sacrifice*. Of the service of the altar: ceremonies in killing the lamb. C. 7. H. 34.

10. מדות Middoth. *Measures* of the temple: its ornaments. C. 5. H. 33.

11. קנים Kinnim. *Birds-nests*. Of offering birds in sacrifices. C. 3. H. 15.

VI. The order of purifications contains 12 tracts.

1. כלים Celim. *Vessels*. Of the cleanness, pollution, and manner of purification of household utensils. C. 30. H. 254.

2. אהלות Oholoth. *Tents*. Of pollution from dead bodies and sepulchres. C. 18. H. 144.

3. נגעים Negaim. *Plagues* of leprosy in men, garments, and houses. C. 14. H. 114.

4. פרה Parah. *The heifer*. Of the purification of one polluted by the dead by the ashes of the red heifer. C. 12. H. 95.

5. טהרות Tahoroth. *Purifications*. Of uncleannesses, contracted from other sources than the dead. C. 10. H. 92.

6. מיקואות Mikvaoth. *Collections of water*, in which unclean persons may purify themselves. C. 10. H. 71.

7. נידה Nidda. *The menstruous woman.* Of all pollutions of women. C. 10. H. 79.
8. מכשירין Machshirin. *Liquids disposing to pollution.* C. 6. H. 54.
9. זבים Zavim. *Those whose seed hath gone from them.* C. 5. H. 31.
10. טבול יום Tevul yom. *He that is washed by day.* Of purification from uncleanness. C. 4. H. 26.
11. ידים Jadim. *Hands.* Of the manner of washing the hands before meals. C. 4. H. 22.
12. עיקצים Oketzim. *Foot-Stalks.* Of the pollution of fruits whose stalk touches any thing unclean. C. 3. H. 28.
- * Thus the six orders contain 63 tracts, 525 chapters, and 4198 sections.

The judgments and ordinances contained in the Mishna may be ranged under these five heads.

1. "Interpretations supposed to have been received from Moses, concerning which there are hints in the written law, or such as may be drawn by reasoning from it; but then they are such as have never been contested; so that, when once any man said concerning any thing of this nature, *I have received it by tradition*, the question was at an end.
2. "Determinations, which they call *Constitutions of Moses from Mount Sinai*, which have no proof from any text to back them, but yet have never been disputed.
3. "Opinions formed upon the several ways of reasoning, which were controverted at first, and afterwards determined by the majority. These are properly in cases where the nature of the things themselves is obscure, and where there is no tradition.
4. "Decrees made by prophets and wise men, in several ages, to be *hedges and fences* to the law.
5. "Constitutions made in conformity to, and similitude of, human laws, in which they do not pretend to add any thing to, or to take from the law itself."

Of these five sorts of determinations, the whole traditional law, both in the Mishna and Gemara, consists. And R. Juda took particular care to specify the divisions upon any head that came before him, and to take notice of the opponents, if there were any, that he might stop the mouths of posterity, which might otherwise have been scandalised at him, for asserting dogmatically, in controverted cases, when they should afterwards find that any of those things did not pass without opposition, especially if (what often happened) the decisions of one man, who was found to reason more exactly than the rest, were received against the multitude; i.e. they receded from their former opinion, and gave into his.†

(To be continued.)

* Maimonides reckons only 60 tracts; but then it is to be observed, that, in his time, the tracts, Bava Kama, Bava Bathra, and Bava Metzia, were reckoned as one. Buxtorf, and, after him, Jos. Voisin, reckon only 524 chapters (contrary to Maimonides' calculation) arising from their counting only 6 instead of 7 chapters in Tamid.

† Wotton from Maimonides.

ON RELIGIOUS ESTABLISHMENTS.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

IN an age like the present, when RELIGIOUS ESTABLISHMENTS have been razed to their foundations, in a neighbouring kingdom, and the like attempts have been and still continue to be made to do the same thing in this country, and in most other countries on the face of the civilized part of the globe, a few reflections on this important topic, may neither be unacceptable to your numerous readers, nor irrelevant to the purpose of your useful and excellent Miscellany. Sensible, indeed, I am of my own inability to treat this subject in the manner *I could wish*, and as the magnitude of it *most truly deserves*; but if the following thoughts should induce any of your numerous learned Correspondents to discuss it more at large, it will give me the truest pleasure.

My speculations will be confined to the two following points; 1. The NECESSITY of NATIONAL RELIGIOUS ESTABLISHMENTS; and, 2. The UTILITY of them; and I shall conclude with a few reflections naturally arising from the subject.

To prove the first of these points, it may be useful to turn our thoughts to the contemplation of ANCIENT HISTORY, and it will from thence appear, that some *national religion* or other hath been *established*, not only in those civilised states where society has been brought to some degree of refinement, but in those likewise which were the most barbarous and unpollished. If it be objected, that, in these latter countries, the professed religion has been gross, sensual, impious, absurd, and cruel, as might indeed be expected from the state of society, and therefore these instances can bring little or no support to the argument in question: it may be replied, that we are not here contending for the *truth* or *purity* of the religion which they professed, but only for the fact of there having been some *national religion* or other, *good or bad*. But the above objection is the most unfortunate *for their cause*, that our opponents could possibly bring forward: for if it be true, as beyond the shadow of a doubt or contradiction it is, that nations, countries, or tribes, in the most remote periods of time, although covered with the abominable rites of *Heathen Idolatry*, and with their minds involved in *Egyptian Darkness*, have yet had some *national mode of worship* or other, the strongest argument arises from hence for the absolute NECESSITY of them: the point alone for which I am here contending. It may be truly asserted, that although the Almighty Creator of Heaven and Earth hath been pleased, (for reasons, which, though hid from the finite comprehension of short-sighted man, are yet undoubtedly both *wise and good*) to permit the great enemy of mankind, the Devil, thus to delude a great portion of the earth by his *diabolical arts*, and that also for a long succession of ages, yet hath he in no age or country since the foundation of the world suffered all impressions of his divine *existence* to be utterly obliterated from the minds of men; and this universal sense of God's existence, seems to have brought with it an idea, that he delighted to be adored in *some particular manner*, in preference to all others. And all nations have had *some particular manner*, or some *national mode of worshipping* their Deities. In the PERSIANS, who worshipped the sun; in the EGYPTIANS, who worshipped REPTILES, VEGETABLES, &c.; in the several other Heathen nations, which paid divine honours to preposterous, senseless,

senseless, and ideal forms of a distempered imagination :—in some, who, through fear, worshipped the DEVIL; and among the ancient DRUIDS of this island, who are said to have immolated human victims to appease the fury of their angry Deities, we behold *established systems of religion*, differing indeed in *form*, but agreeing in the point for which we here contend. In *Heathen GREECE* and *ROME*, we know that the *established religion* was most jealously guarded, and most tenaciously preserved from all innovation: and SOCRATES, for having exposed some of their absurdities, and spoken of other religious principles than those professed by the state, was condemned to death. What an extraordinary system of national religion is that of the *impôstor*, MAHOMET, which was first propagated by the sword, and continues to be upheld by the arm of power; and how jealous are its professors of the smallest matters relating to it. What a *miraculous*, civil, and religious polity, was that of the JEWS, which was fenced about with such singular laws and customs as effectually preserved it from being destroyed, though not always from being contaminated by the surrounding corruptions of Heathen Idolatry. And even in the dispensation of CHRISTIANITY, to which the JEWISH was introductory, we have different *established modes* of it in the GREEK and ROMAN CHURCHES, and in that *pure and reformed* part of it professed by us, who have the happiness to belong to the CHURCH OF ENGLAND.

Are not the above instances sufficiently strong and numerous to convince any *reasonable and impartial* enquirer after TRUTH, (and with *unreasonable or prejudiced* men we desire not to hold an argument) of the *necessity* of some national establishment of religion, since nations differing so widely in customs, in the time of their existence, and in their state of civilization, all uniformly concur in the practice of this one remarkable and important fact? Let us now, therefore, add a few words, in proof of that second position we laid down, the UTILITY of these established national forms.

Since the opinions of men are scarcely more different than are the features of their faces, it seems indispensably necessary, that, in RELIGION as well as in POLITICS, *some certain standard* should be resorted to, by which to determine the agreement or disagreement of any particular opinion, or set of opinions, with TRUTH and with the *Word of God*. This *certain standard*, the reform'd Protestants of this kingdom have agreed to resort to in the DOCTRINES of the CHURCH OF ENGLAND; and the *utility* of having such a rule, it will not be very difficult to prove. The page of history, in innumerable instances, impresses on our minds this awful truth, that *religious quarrels* have shed more human blood since the beginning of the world, than almost any other cause that can be mentioned: and from what has already so frequently happened, it is fair to argue, that, whenever two religious parties are so equally pois'd, that they can contend upon equal terms with each other, they will again decide their *controversy* by an appeal to the sword. Now, if any one system of religious opinions is adopted for a national religion, if it be encouraged and defended by the State, all others must of necessity bow before it, and thus the possibility of these violent appeals will effectually be prevented.—This *advantage* hath appeared so great to some writers, that they have asserted, a *national established religion* was so *useful* in this point of view, that even a *false religion* had better be established than none at all. Without investigating the truth of the above position, which would carry us out into a long discussion, we may congratulate ourselves on not being obliged to use this

argument respecting the established religion of the land. The numerous gainsayers and opposers of every description, who, at different times, have made their attacks on almost every doctrine which we profess, have caused such able and unanswerable defences to be drawn up by learned men, as have placed the TRUTH and CONFORMITY of them with the word of God, in the most conspicuous point of view, and by that means have confirmed the professors of this *pure* and *holy* religion in their principles.

If any further arguments were necessary to *prove*, both the UTILITY and NECESSITY of Religious Establishments, the recent events which have taken place on the Continent most fully confirm this important fact. REVOLUTIONIZED FRANCE, which, on the overthrow of the late monarchy, not only destroyed the *national religion*, POPERY, but also denounced every species of religion whatsoever; absolutely denying the existence of a GOD, and of a FUTURE STATE, and publicly proclaiming themselves to be a nation of ATHEISTS; hath found that society could not be kept together, in any tolerable state, without admitting some kind of *religion*, and that also a *national one*. A recent elegant writer, says, "that the French nation has been compelled to confess that RELIGION, and even a NATIONAL CHURCH are essential to the peace of society."* This writer adds, in a note, that "although the ROMAN SEE be at this time but an *instrument* in the hands of BONAPARTE, yet 'tis no small *triumph*, which religion has obtained, by the acknowledgment of a people lately attempting to be ATHEISTS, that it is necessary to the existence of society."—Ib. p. 56. "A Triumph" indeed, this writer may justly denominate it, worthy, he might have added, to be had in remembrance by the latest posterity. However uniformly the example of all former ages had attested this awful truth, that, "a nation of ATHEISTS" could not exist, yet the ILLUMINATION of the present times were destined to prove it; all former times had questioned'd it, and no nation had ever risen to that enormous pitch of wickedness to venture on the experiment. In France it has been made, and the impossibility of it proved. For though they did indeed, for a short time, continue in this horrible state, yet, by their very recent restoration of religion, and again opening their churches, they have demonstrated the absurdity, the wickedness, and the impossibility of their attempt. God grant that, with the return of a *National Religion*, a legitimate form of Government may likewise return: and with RELIGION and PEACE true liberty and true happiness may also be restored to them. Surely the events which have happened within the last twelve years in France, and the experiments which in that interval they have made, will at length open the eyes of that deluded people, and discover, to their just hatred and indignation, the true features of that disgusting Monster, JACOBINISM, which hath "conspired to overturn all governments, and all religions, and which hath deluged the world with blood; this will guard them from its direful and impious attempts from this time to the end of the world.

The limits of my paper forbid me to enter so much at large into the reflections arising from the topics, handled in this argument, as I could wish. Suffice it therefore to say, that a just sense of the great benefits arising from National Establishments in general, and from our own in particular, should induce us to cherish this great blessing, with that ardour and affection which it so eminently deserves. May, then, that Almighty Being, who ever hath guarded and protected the true profession of his revealed

* See Bowles's Reflections at the Conclusion of the War, &c.

will,

will, overshadow the Protestant reformed faith with his paternal care: may it be able to withstand all the assaults of its numerous and bitter enemies, who are continually endeavouring to subvert it; and may the sincere professors of it enjoy peace of mind, whilst they continue upon earth; and when they are removed from hence, may they partake of joys and pleasures unutterable, for ever and ever. Amen.

I am, Gentlemen,

Your obedient and very humble Servant,

OBSERVATOR.

BISHOP BEDELL'S BIBLE.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE,
GENTLEMEN,

I BEG leave to return my best thanks to your incomparable Correspondent INSPECTOR, for the ready attention which he paid to the request made by Theodosius, Vol. I. p. 479;—a request, which I took the liberty of referring to his consideration. INSPECTOR, without doubt, has satisfied *Theodosius*, as to “the evident interpolation of the harangue put into the mouth of *Job's* wife, in the *Septuagint* version, ch. 2. v. 9. I am sure he has satisfied me.

I think INSPECTOR has given us to understand, in one of the communications with which he honoured your publication, that he lives on the western side of St. George's Channel. I hope he will allow me to ask his opinion, on a subject which I have long deemed of considerable importance—I mean the propriety of setting forth an edition of the Bible in the IRISH TONGUE. Bishop Bedell, long ago, translated the Holy Scriptures into that language; and though that most excellent Bishop did not live to superintend the printing and publishing of his great work, it was done by one who was an ornament to human nature, the Hon. Robert Boyle. Those two great and good men knew the value of time better than to expend it in an unnecessary undertaking. I conclude, therefore, that it was reckoned a desirable thing, in those days, to have the Bible put into the hands of the native Irish in their Mother Tongue. Now the venerable Bishop of Kilmore died in the year of our Lord 1642. I wish to know, from the high authority of INSPECTOR, whether a republication of Bishop Bedell's Bible were not a measure likely to promote the knowledge of true religion, at this present time, now that an union between the kingdoms of Great Britain and Ireland has been providentially effected. If the people, in both countries, are to form one body, should they not draw their principles from one source? Can any thing tend more to the extinction of Popery in Ireland, than a diffusion of scriptural knowledge? The *Papists* publish tracts in the Irish tongue; *as est et ab Hoste doceri*;—then why should not *Protestants* expose the deductions of the Romanists, by lighting up the lamp of the word of God. “Thy word is a lamp unto my feet, and a light to all my paths.” A learned writer, the author of *THE IRISH PURSUITS OF LITERATURE*, a book well known, I am sure, to INSPECTOR (aut Erasmus aut Diabolus!) says, p. 95. that the 21st edition of *Dr. Butler's Catechism in Irish* was printed at Gorcuig, i.e. Cork, in 1792. If the *Papists* print in Irish, why should not the *Protestants*? *Dr. Butler's Catechism* I never saw; but I will venture to say, the *Catechism* of the Church of Eng-

land is a better one, and more worthy of being translated into the Irish tongue, and dispersed among the Irish peasantry. This I am certain of, that the Ten Commandments are set forth ungarbled in our catechism, and each of them keep its place, duly distinguished, and divided the one from the other, which is not the case in Popish Catechisms. I have much to say upon this subject; but I suppress what shall follow, till our good friend, ο αγαπῆτος μὲν ἐν Κερῶ, shall favour me with his opinion.

April 8, 1802.

I am, Gentlemen, your's most respectfully,

A LONDON CURATE.

P. S. A note, in the Irish Pursuits of Literature, p. 48, says, "It is a curious fact, that the French ball-cartridges, at the battle of *Ballynamuck*, Sept. 8, 1798, were lapped in the leaves of the Romish Missal, or Folio Mass-Book. One of these fell into my possession, p. 11. intituled, "*Commune Plurimorum Martyrum*, or the Services of several of the Martyrs;" containing, among other remarkable texts, that most awful one of Luke 21. 9. "Cum audieritis Prælia & seditiones, &c." I too have in my possession an unfilled cartridge, of a nine-pounder, found with many others on-board a French ship captured in the *late war*; it is made of vellum, and has been part of a Romish Anthem Book. The characters, of text hand, are an inch long, beautifully written, and the musical notes, which accompany the words, are of an ancient square form. The passage of Scripture inscribed upon it is this, (a mere fragment indeed, but the last one would have expected to have seen on a cartridge prepared for the use of them, who had abjured the Church of Christ) *hæc petra ædificabo ecclesiam meam, et portæ inf—* The French mistook Popery for Christianity. The gates of hell shall not prevail against the Church of Christ;—part and parcel of which Church is the UNITED CHURCH OF ENGLAND AND IRELAND. *Esto perpetua!*

VINDICATION OF ARCHBISHOP LAUD.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

IN the third Volume of that crude compilation, falsely intituled, "*An Impartial History of the Church of Christ*," the writer (Dr. Haweis) has had the affrontery to charge those two illustrious sufferers for the church of England, King CHARLES the First, and Archbishop LAUD, with having been Popishly inclined. The enemies of monarchy and episcopacy, have often urged the same senseless accusation, but in no one instance has it been backed by any thing like a proof. As to the excellent king's religious principles, they appear in the most brilliant colours, in the advice which he gave to his children, and in his declaration on the scaffold. If he had been even of a wavering mind, his doubts would have appeared in some way or other, during the interval between his trial and martyrdom. But his faith was clear and strong, and he evinced the closest attachment to the doctrine and discipline of the Church of England. If he could have brought his conscience to consent to the abolition of episcopacy, there is every reason to believe that his life would have been saved.

But I wish rather to notice the charge as it affects the archbishop. The libeller of the church, and champion of sectarianism, whose work has occasioned my troubling you with these remarks, has the audacity

to call this great prelate "half a Papist," and "a bitter Arminian,"—terms which, in his wise judgment, are synonymous. That the archbishop favoured Arminianism, in several particulars, cannot be questioned, but it was obviously for this reason, that the *bitter* puritans of that day ran into all the extravagances of high Calvinism. It does not, however, appear, that the archbishop was, in the strict sense of the term, an Arminian, any more than he was a Calvinist; for it can be proved from his letters, that, in some respects, he did not coincide with Arminius or Episcopius; and it is a certain fact, that he patronized men of Calvinistic sentiments, as well as those of a more liberal turn of mind. That he was "half a Papist," is as false as the other bare-faced declaration which follows it—that he "was constantly endeavouring to enlarge the ritual, and to bring it to a greater conformity with Rome."

Let me ask this defamer of the dead, if he has ever read the archbishop's account of his conference with Fisher the Jesuit—a book which the blessed martyr recommended to his children, as being an unanswerable defence of the Protestant Religion? If the archbishop was so favourable to Popery as this writer pretends that he was, it must be confessed that he took very strange methods of shewing it, or for the accomplishing his aim of changing the National Religion. The Papists knew the man better, and were well persuaded, that nothing was to be gained from him, in favour of their pretensions. It is well known, that he frequently incurred the queen's displeasure, by his exertions in checking the efforts of her chaplains to make converts to their religion. Let me ask another question of this *impartial* historian, and that is, whether he has ever read the immortal work of the great Chillingworth, entitled, "The Religion of Protestants a safe Way to Salvation?" To whom is the world chiefly indebted for that masterly performance, but to this very archbishop, by whose means, and through whose patronage, the author was first reclaimed from Popery, and then set upon writing this book?

Dr. Haweis has, in another place, loaded the archbishop with the most opprobrious names he could devise, and to support his accusations, he retails a falsehood, which, if he had read Fuller's Church History, a book favourable enough to the Puritans, he would hardly have ventured to relate. He says, that when Dr. Leighton's sentence was pronounced in the star chamber, the archbishop pulled off his cap, and, lifting up his eyes to Heaven, gave thanks to God, who had enabled him to behold this vengeance on his enemies!" The *impartial historian* does not condescend to tell us where he picked up this precious anecdote, and therefore, a flat denial is as good as a flat assertion. The anecdote, however, is as false as it is foul, and it does not become a Clergyman of the Church of England to retail the abominable calumnies of her most inveterate enemies. For the present, I have done with this pretended *impartial historian*, whose work is one continued apology for schism, and is in many respects a gross libel upon our venerable establishment. Should these strictures thereon find a place in your excellent Magazine, I may hereafter trouble you with a few more animadversions on this detestable performance, so much praised in some of the Reviews, and extolled to the skies, either by the Doctor himself, or by some of his associates, in the *Evangelical Magazine*.

Before I conclude, let me ask, whether the Gentlemen, who promised the world some years ago, an ample life of Archbishop Laud, has abandoned

doned the design? If he has not, let me conjure him to hasten the appearance of a work, which cannot but be acceptable, at this period, to every true friend of learning, and the Church of England.

I am, Gentlemen, Your constant Reader and Well-Wisher,

MISOPSEUDES.

P. S. Since writing the above, I have met with a new periodical publication, which professes to be conducted, with a view of disseminating the genuine principles of the Church of England. Yet in an essay, which lightly censures the itinerating spirit of Profelytism, the great body of the clergy are severally anathematized upon, as innovators, who have renounced the genuine doctrine of our church, as taught by all her Divines, from the Reformation to the Reign of Charles I.; and then it is added, that the *scheme* adopted by the "present race of Divines," is that which was "introduced by Archbishop Laud, and modified after the Restoration of Charles II. by Tillotson, Burnet, Taylor, Whichcote, and Bull."

Now, Gentlemen, what are we to infer from this declaration, but that the "*scheme*," so introduced and carried into effect, is repugnant to the pure principles of the Reformation? But this charge is not true; for the Church of England is neither Lutheran nor Calvinistic; and all that Archbishop Laud aimed at, was, to *keep out* the high Predestinarian notions from disturbing the peace of the Church. He saw clearly enough, and the example of the United Provinces was striking, that if the preachers were suffered to indulge the fashionable humour of lecturing upon the sublapsarian and supralapsarian schemes; upon the irrelative decrees of the Almighty; upon the absolute, unconditional election of some, and the absolute reprobation of the others, with all the points necessarily connected with such gloomy and mysterious topics, *Puritanism* and *Antinomianism* would break in with a full tide. The scheme of the Archbishop was, therefore, nothing more nor less than to restrain the Clergy within the proper limits of the establishment, and to confine them to the practice and doctrine of the first reformers. Let any man read the sermons of Latimer, or the Homilies of the Church of England, and when he has compared them with the sermons of Archbishop Laud, and those of Bishops Taylor and Bull, let him point out any essential opposition of doctrine, if he can.

DOCTOR EDWARD GEE'S LETTER.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

YOUR learned and truly valuable correspondent, the LONDON CURATE, having, in your Magazine for March, 1802, p. 141. expressed his desire to see "the whole of Doctor GEE's Letter," an extract from which appears p. 363-8 of Dean Comber's Memoirs; and having also, in a very handsome manner, requested I would "furnish you with a copy of it," I take this early opportunity of complying with your correspondent's wishes, being truly happy in the opportunity thus presented me, in some measure to repair my former harshness towards that gentleman. The letter is fortunately in very excellent preservation, the hand-writing remarkably distinct and legible, and the ink so little faded, that instead of being 103 years old, it might pass very well for a century younger than it really is. You shall have it *verbatim et literatim*, and I shall be happy if it affords any of your readers the least amusement.

Allow me, Gentlemen, to say, through the medium of your valuable miscellany,

miscellany, that I do receive your correspondent's "assurances of regard, &c." with the most heart-felt satisfaction: his kind offer of FRIENDSHIP made sometime since in a post-letter, gives me equal pleasure; and I shall ever consider the continuance of his esteem as the PRIDE and HONOUR of my life.

I will only add, gentlemen, that, as you are now favouring your numerous readers with a sketch of the excellent *Bishop Warburton's Life*, I will transmit you a copy of an original letter from him to my late father, if you should hint in your acknowledgments to correspondents, that it would obtain a place in your miscellany. It is entirely on the literary topics of the day. I am, gentlemen, your's, &c.

Creech St. Michael, April 9, 1802.

THOMAS COMBER.

GOOD MR. DEAN,

London, April 11th, 1699.

* In your letter you desired some little account of my travels, which I would rather have now delay'd till we are so happy to see you in town, and perhaps to wait together †, when we should have time enough to discourse 'em all over. However, in the mean time, I shall be in part obedient, and tell you that my travels first carried me thro' Spain and Portugal, where I had the daily opportunity of seeing Popery undisguis'd, and very different from what it pretended to be in England, and I am as well satisfied as that I am now writing to you, that if any of those people had dared to talk of their religion at the rate they did among us, or to have represented Popery either in Spain or Portugal as they did to us, they had been certainly clapt up in their inquisitions, and burnt too for such damnable errors as they would have call'd 'em, without ‡ they had confess'd 'em and beg'd pardon ||. As for learning, I know not whether any thing left among 'em does deserve that name: in philosophy they are no farther than *Aristotle* and *Thomas Aquinas*, and the motion of the earth, and the circulation of the blood are as absurd paradoxes as ever the *Antipodes* were among them. In philology they are as much stranger; they neither know nor care for any new books, and know nothing of the present history of learning. In divinity I take 'em to be at the same pitch, for, notwithstanding their talk sometimes of Fathers and Councils, I appeal to you what skill they are like to have in them or the antient Church Historians, who understand not one word of Greek, that being a language so utterly disus'd among them, that even the *Jesuits* themselves neither pretend to know it nor teach it in their schooles. Alas, their Fathers are *St. Austin* and *Thomas Aquinas*, their Councils that of *Trent*, and for the rest I dare vouch they neither know their ages nor their names, nay I am further satisfy'd that the generality of their Priests do not really understand their *Breviaries* and *Missale* they use every day, I mean so far as to be able to translate 'em into Spanish or Portuguese, being perfectly at a loss if you would put 'em upon talking Latin: and therefore I have told some of my friends, and do tell it every one now, that if ever they have to do with a Popish priest, let 'em but pull out a

* The first paragraph of this letter being on private business, is alone omitted. T.C.

† As chaplain to King William III.

‡ *Leges*, unless.

|| Perhaps even this would not have saved them from Inquisitorial power!

¶ The polished reader of the present times will please to recollect that Dr. Gee's style and phraseology is more than a century old.

Greek Testament or Bible and it will prove a very exorcism to them. Their libraries I visited wherever I had opportunity, and found them miserably furnished; the numbers they did not want sometimes, but what were these of but schoolmen and canonists, and the later trifling writers of their own order, or of their church; as for the good editions of Councils and Fathers, or of Historians either ecclesiastical or civil, no such to be found or heard of there. I remember in a conversation I had with a gentleman at the great and famous city of SEVILL in Spain concerning the poorness of their learning and their libraries, he told me that upon a discourse concerning *Vespasian's* laying a duty upon urine, and a wager against it, that they were a long time searching, and had much ado to find a *Suetonius Tranquillus* in all that city, which with much ado they at last did, and only one. When I visited their libraries I used to make particular inquiries after MSS: and was 'till I knew 'em better, sent upon many an April errand to see MSS. In a convent of the order of *St. Austin* at SEVILL, I asked a father whether they had not some MSS. of the father of their order *St. Austin*, and he told me they had many of his own hand writing; we could not go into the library then, it being afternoon when it is lockt; but I was in no little solicitude to hasten thither next morning to see such a sight; but what do you think I was entertain'd with; a fight of a poor edition of this father's works in *Print*, which was all the poor soul meant by MSS. of *St. Austin's* own hand-writing.

When I left Spain I cross'd the Mediterranean to Italy, hoping to find things much better there, but I cannot say my expectation was answered, for the priests there neglect learning and the Greek tongue almost as much as they do in Spain or Portugal. At Naples some of the lawyers have entertained the *Cartesian Philosophy*, have a value for ERASMUS (whom all I had hitherto conversed with abhor) and would bring the Greek tongue into vogue by setting up a school for it, but I could not find that it made any progress; the clergy secular and regular not being willing to forsake *Aristotle* and *Thomas Aquinas*, and hating *heathen Greek*, tho' that was the original language of that and the neighbouring cities of *Magna Græcia*, as that part of Italy was formerly called. At Rome I convers'd chiefly among those who have larger thoughts, and a liking to learning, among whom the present library-keeper Segniore Abbade Zaccagna understands Greek very well, but these are a very small number, and as well with them as with the Cardinals I conversed with, I found they had a great opinion of the learning of the clergy of the Church of England; and they often express'd their concern that they did not write more in Latin among us. At Florence, Sienna, Legorn*, and Genoa I found learning much at the pitch I left it at Naples, a miserable ignorance of the Greek tongue, which was the more deplorable, especially for Florence, where I believe are the greatest collection of Greek MSS. of any city in the world, if Rome for its VATICAN especially is not to be excepted. When I came into France I did not doubt but that I should find learning flourishing indeed there, but when I got to Aix in Provence, where I visited Padre Pagi the Franciscan (as I had promis'd the famous Magliabechi of Florence that I would do) who wrote the *Dissertatio Hypatica*, and the *Critica in Baronium* (and who now has, as he told me, two or three more volumes of that critic in the press upon him) he gave me no such pro-

* *Legs*, Leghorn.

ming account of things. He told me learning was very much in its wane among them, that there was little or no encouragement given to learned men, all the preferments in their church and encouragements being now almost universally bestow'd on *them*† who had no other qualifications for them but their high birth, and no other merit but their quality; that the Greek learning was next to extinct among them. And when I came to Paris I found the learned men there in the same note, the Abbot Longuerue (who is one of the learnedest men in France, and excellently skill'd in the languages Oriental and others, as well as in history) profess'd to me that they had not only lost the Greek learning, but almost the Latin too from among them, that hardly a Jesuit was left master of that, and did charge these their losses upon that intolerable vanity among them, which he said was still going on triumphantly, of having all good books translated into their French tongue, so that now nobody minded or studied the originals. I found *Mabillon* and *father Simon* and others much of the same sentiments; and tho' they pretend to publish some of the Greek Fathers as well as they have done the Latin ones at the *Benedictines* Abby of *Saint Germain*, yet they assur'd me that the Monk *Montfalcone* (who put out *St. Athanasius's* works in Greek and Latin just before I came there, and who is the only man that pretends to understand Greek among them) was miserably furnish'd with skill in that language for any such undertakings. But he went for Italy while I was at Paris to search their libraries for Greek MSS. in order, as I was told, to a new edition of *St. Chrysostom's* works by *Mabillon*, of *Clemens Alexandrius*, by others; and to let you see what care he took in order to it, he did not so much as consult or say one word of his intentions to *Father Mabillon*, who had been there for the very same purposes, as *Mabillon* himself told me: and I told the father I was sorry I did not see him before he went, because I could have told him of several Greek MSS. of that very Greek Father, which I believe had escap'd him, and he own'd that they had. But its time for me to consider what a long letter I have been writing, and you, Mr. Dean, I dare say do now repent of the making any such requests of accounts of travels from me; its decent therefore for me to break tho' abruptly off, but with this assurance that I am, and shall always be with great readiness, Good Sir,

Your very faithful and obedient Servant,

To the very reverend Dr. Comber,

EDW. GEE.

Dean of Durham, at the Deanery in Durham.

April 11, 1699.

ON MARRIAGE.

*Love refines the thought, and heart enlarges
Hath its seat in reason, and is judicious, is the scale
By which to heavenly love thou mayst ascend,
Not sunk in carnal pleasure.*

MILTON.

THE subject of Marriage has lately engaged the public attention—much depends on its being rightly understood. The welfare of nations, the happiness of families, and the peace and security of individuals, are involved in it. Barbarity and ignorance have always made light of the sacred obligations imposed by marriage, while true virtue, and wisdom, have ever been disposed to honour and obey them.

† Those.

One among the fatal mischiefs which a revolutionary age has produced, is that concerning Marriages, which would reduce them to a *mere civil contract*; and then the opposite to them, an open avowed adulterous life, is treated with great levity, if not with indulgence. But surely all such, whatever their station and rank, “do greatly err, not knowing the Scriptures, or the power of God; for what faith the Scriptures—He who made them in the beginning, made them, male and female; and said, for this cause, shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh.” To this the Christian LORD adds, Whom GOD hath joined together, let not man put asunder.

If there be meaning in words, here is much more than a mere civil contract; for here is a religious vow, a mental engagement, as well as a civil contract; as such, Marriage is a sacred right, a moral obligation, as well as a legal act. It applies to every part of man, soul, mind, and body: it has a regard to GOD; it is the most solemn contract between two individuals, and it is also a civil act; for which purpose, besides the mutual vow and engagement between the two parties, there ought to be the benediction of a priest, proving it to be a religious right, as well as the presence of witnesses, and certain restrictions, as to place, time, age, &c. as defined by the Civil Law.

In the same degree, as we esteem and honour Marriage, shall we hold the anti-conjugal life in detestation and abhorrence? No splendour of rank, no charm of beauty, no flashes of wit, no prevalence of example, ought ever to reconcile the mind to what is morally wrong, to what is a violation of a vow to GOD, the greatest injury and insult to the married partner; the most pernicious example to society; a direct violation of the laws of God and Man. If some restraint is not imposed, confusion and every evil work will ensue.

An able writer well observes, that “an adulterer, or intriguer, is involved in the charges of falsehood, dishonesty, theft, and treachery. Can there be greater *falsehood* than that which demands continual dissimulation of speech and behaviour? Can there be greater *dishonesty* than that which purloins to itself another's avowed and sanctioned right? Can there be a greater *theft* than that which robs a man of the dearest treasure of life, domestic peace and affection? Can there be a greater *treachery* than that which prostitutes the honour of friendship, breaks the bonds of mutual dependence (the noblest tie by which society is held), infects with jealousy the sweetness of affiance, and perverts the bounties of a generous confidence, to the detriment of him from whom they flow.” See *Thoughts on Marriage*, p. 42, 43.

Shall, then, the adulterer dare to boast, that he is a man of honour? Shall he be received and courted in society, as much as if no stain attached to his character? Shall he be admired and applauded by some as if they gloried in his crime; while they hold forth a most alarming example to the rising generation; what security can they have in the virtue of their sons and daughters, when adulterers are domesticated with them, and admitted as their familiar companions?

ON UNITY OF WORSHIP.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

ONE great excellence of the Established Church, and for which it is, and has been highly admired even by foreigners, is the *unity* of its form of worship; but pray let me ask, is this strictly preserved in all the Churches of England, or even in those of the Metropolis? when the custom so much prevails of placing a certain number of men and boys in a particular part of the church or chapel, to display their fine voices and skill in singing, in solo's, &c. or, what is not unfrequent, a ludicrous exhibition of wry faces and contorted features, with boys straining their throats to such a pitch; that they "crack the ears of the groundlings." The audience, in the mean time, are *seated*, some listening to the music (if good), others yawning, some taking snuff, and joining chorus with their noses, while others are entertaining themselves with smiles and chit-chat. This cannot be called *unity* of worship. In my humble opinion, there should be no persons set apart to sing, while the rest of the congregation are merely auditors, as at the Opera, or an Oratorio; but they should *all stand up* and *join* in the Psalms and Hymns: In so doing, the *unity* of worship would be perfected.

Last summer I troubled you with a note on the singers at Portland Chapel leaving the Church *immediately* after the prayers, and before the sermon is begun. I think proper to say, that they still continue to do so.

Those who wish to feel the pleasure of unity of worship, may be gratified by attending the service at Margaret Street Chapel, Cavendish Square, where I have often experienced its healing power.

I am, Gentlemen, your constant reader,
London, March 15th, 1802.

H. P. J.

 REVIEW OF NEW PUBLICATIONS.

A Charge delivered to the Clergy of the Diocese of DURHAM, at the ordinary Visitation of that Diocese, in July, 1801, by SHUTE, Lord Bishop of DURHAM.

(Concluded from p. 164.)

HAVING stated the chief impediments to spiritual religion, the Right Rev. Prelate next lays before his clergy the principal means of cultivating it in themselves, and of promoting it in those committed to their charge. He exhorts them to remind the young and uneducated, "which constitute the bulk of their congregations," of what are "the first principles of the oracles of God." That the foundation of all true religion must be laid in the knowledge of God and ourselves: that the *Scriptures* and *the works of creation* are the grounds of the *first* of these two branches of religious knowledge; and that the *second* is to be learned from the *Scriptures*, from the *world*, and from *ourselves*. His Lordship adds, "They should also be accustomed to consider *faith* as the beginning and *end* of all religion." Here we beg leave to observe, but with becoming deference, that the *end* of all religion, according to our views of the subject, is virtuous practice, integrity of heart, and uprightness of conduct towards mankind; and humility, self-abasement, resignation, and pious confidence towards God. That a right faith is operative of these good effects,

and is the originating principle of holiness, we most readily allow; but if *faith be the beginning*, we cannot suppose it to be the *end* of all religion. It is true, that "without faith no man can please God, no man can partake of the promises of God," but as faith is the *vis motrix* to religious action, so, by consequence, does it lead to righteous conduct, the *end* of a *right faith*, but not "of all religion." It produces "all religion;" of which the end is, a holy life, which includes obedience to the revealed will of God.

"This faith should be grounded on short and clear evidence of religion in general, and of Christianity in particular; to which they may be familiarized by discourses on the stated returns of the great solemnities of our public worship. They should be taught to have lively and distinct impressions of the *power and omniscience* of God in the creation and government of the universe; of his *justice* in the punishment of sin, in this life or the next; of his *goodness* in the reward of virtue; and of his infinite *mercy* in the redemption of mankind by his Son. The atonement made by Christ for the sins of the world is a subject so interwoven with the essential doctrines of Christianity, and if properly understood, of such weighty interest to the hopes, and of such efficacy on the life of every sincere believer, that you cannot take too much pains to establish it to the conviction, and to impress it on the feelings, of your hearers."

To the religious observance of the Sabbath, the Bishop adds the necessity of recommending to their congregations, "family and secret prayer," and "in addition to the reading of the Scriptures, the frequent and serious study of the prayers in the *Book of Common Prayer*." This will teach them to pray not only with the *spirit*, but with the *understanding* also.

With the following observations, as they contain the sentiments of the clergy of the Church of England, in general, and are perfectly consonant with the meaning of her articles, upon a point which enthusiasm has sadly perverted, we shall conclude our remarks on this charge; which breathes throughout a true spirit of piety, is exceedingly forcible in its application, is well adapted to the times in which we live, contains much important advice to the clergy, and impresses on the candidate for holy orders a proper sense of the duties attached to the sacred office, of its importance, of the qualifications which it demands, and of that zeal, which, when tempered with knowledge, promotes the cause of religion, increases attachment to the Established Church, prevents schism and heresy.

"The solemn question which concerns a Minister's chief fitness for holy orders, as arising from the inward suggestion of the holy spirit, is too often, it is much to be feared, too slightly thought of. Far be from me the wish to excite unnecessary scruples in the minds of the well-disposed. If the candidate for orders be influenced by a clear and determined disposition to do all the good in his power, by an earnest wish to promote the interests of Christianity; a zealous hope of rendering his conduct in the ministry, by its purity and usefulness, conducive to the glory of God, and the edification of his church; if such be his disposition, he may justly consider himself as called to the ministry by the Holy Spirit. For to him only can he owe so pious a determination. If after his admission into the ministry, he finds his conduct corresponding with his first resolutions, he ought to ascribe his perseverance in well-doing to the same holy Spirit, and be thankful for the inestimable privilege of being thought worthy to be God's instrument in the salvation of his fellow-creatures".

Memoirs of JOHN BACON, Esq. R. A. with Reflections drawn from a Review of his Moral and Religious Character. By RICHARD CECIL, A. M. Minister of St. John's, Bedford Row, &c.

We are informed in the advertisement to this account of Mr. Bacon, whose

whose character as a Christian, and whose works, as an eminent sculptor, will survive him so long as the one commands respect, and the other excites admiration, that these memoirs appeared in the Gentleman's Magazine; for Sept. 1799, and that by the desire of the family of the deceased, they were published in the present form.

"This celebrated Sculptor was descended from an ancient family in Somersetshire: his grandfather John Bacon was the son of William Bacon, who possessed a considerable estate near Mansel in that county. His father Thomas Bacon was a cloth-worker in Southwark, where Mr. Bacon was born November 24th, 1740.

"Providence seems to have peculiarly favoured his infancy; for when he was about five years of age, he fell into the pit of a soap-boiler, and would have perished, if a man, who then entered the yard, had not discovered the top of his head; and immediately drawn him out. About the same time he fell before a cart, the wheel of which went over his right hand, and must have crushed it, had it not fallen between two projecting stones.

"When very young, Mr. B. discovered an inclination for drawing, common to children; but not pursuing it, he never made any great proficiency in that art.

"In the year 1755, and at the age of fourteen, Mr. B. was bound apprentice to Mr. Crispe of Bow Church Yard; where he was employed, among other things, in painting on porcelain. Mr. Crispe had a manufactory of china at Lambeth, to which Mr. B. occasionally went, and where he assisted. His then occupation, indeed, was but a feeble step towards his future acquirements, as he was chiefly employed in forming shepherds, shepherdesses, and such small ornamental pieces; yet, for a self-taught artist to perform even works like these with taste, and, in less than two years, form (as he did) all the models for the manufactory, was to give an indication of no ordinary powers. But as goodness of heart excels greatness of parts, a proof of his filial affection ought here to be recorded: at this early period he principally supported his parents by the produce of his labours, even to the abridging himself of the necessaries of life."

"Mr. B.'s capacity, however, for greater things in his art than he had yet attempted, discovered itself on the following occasion: in attending the manufactory at Lambeth, he had an opportunity of observing the models of different Sculptors which were sent to a pottery on the same premises to be burnt. Small circumstances often give rise to the most important events in our lives. From the sight of these models, Mr. B. first conceived a strong inclination for his future profession. He applied himself to this attainment with the most unremitting diligence; his progress was as rapid, as his turn for it was sudden and unpremeditated. This will appear from the books published annually by the Society for the encouragement of Arts; where it may be found, that, between the years 1763 and 1766 inclusive, the first premiums in those classes, for which he contended, were no less than nine times adjudged to him. The first of these attempts was made in the year 1758, in a small figure of Peace, after the manner of the antique."

"About the year 1763, Mr. B. first attempted working in marble; and having never seen that operation performed, he was led to invent an instrument for transferring the form of the model to the marble, (technically called, *getting out the points*) which instrument has since been used by many other Sculptors in England and France. Its advantage, beyond the instruments formerly employed, consists in its certainty and exactness—in its taking a correct measurement in *every direction*—in its occupying so small a compass as not to encumber the workman—and, that it may be transferred either to the model, or to the marble, without having a separate instrument for each, as before was the custom.

"At this time Mr. B. lived in the City, where his family connexions were, but in the year 1768 he removed to the west end of the town; and it was then (being about twenty-eight years of age) in attending the Royal Academy, instituted that year, that he received his first instructions in his future profession; having never before seen the art of modelling or sculpture regularly performed.

"In the following year, the gold medal for sculpture, the first ever given by that Society, was decreed to Mr. B. He became an Associate of that body in the year

1770. His reputation was now well established by the exhibition of his statue of Mars; it recommended him to the notice of the present Archbishop of York, who having designed to place a bust of his present Majesty in the Hall of Christ Church College, Oxford, presented Mr. B. to the King, who was pleased to set him for that purpose.

"Mr. J.—an old acquaintance of Mr. B. heard Mr. West, the present president of the Royal Academy, say, when he saw the model of Mars (Mr. B.'s first statue), 'If this is his first essay, what will this man attain to when he arrives at maturity?' The same friend also remembers, that when Mr. B. was modelling the bust of his Majesty, the King asked him 'if he had ever been out of the kingdom?' Upon being answered in the negative, his Majesty said, 'I am glad if you will be the greater honour to it.'

"Mr. B.'s execution of this work, added to the fame he had already acquired, procured him the Royal Patronage, and he received an order from his Majesty to prepare another bust, intended as a present to the University of Göttingen. Her Majesty was also pleased to give directions for a third; and Mr. B. has since executed a fourth, which was placed in the meeting-room of the Society of Antiquaries. He was soon afterwards employed by the Dean and Fellows of Christ Church in forming several busts for them, particularly those of the late General Guise, the Bishop of Durham, and the Primate of Ireland.

"In 1773 he presented to the Society for the encouragement of Arts, two statues in plaister, which, by a vote of that Society, were directed to be placed in their great room."

"His first work in sculpture is in Christ Church College already mentioned; the first figures he executed in marble, are at the Duke of Richmond's at Godwood; his first monument is that of Mrs. Withers in St. Mary's, Worcester.

"In the year 1777 he was employed to prepare a model of a monument to be erected in Guy's Hospital, Southwark, to the memory of the founder. It was this work that chiefly recommended him to the execution of Lord Chatham's monument in Guildhall. This latter gave such general satisfaction, that he was presented with a handsome gratuity after the sum agreed for was paid.

"The next year, in which he became a Royal Academician, he finished the monument of Mrs. Draper. About the same time he began a marble statue of Mars from the model he had before exhibited; the commission was given him by Charles Anderson Pelham, now Lord Yarborough; but it was not completed till the year 1786. Some time in this year (1780) he executed the two groups for the top of Somerset house, and also the monument of Lord Hallifax, placed in the north aisle of Westminster Abbey.

"In the year 1781, he began the statue of Judge Blackstone for All Souls College, Oxford; and the next year that of Henry the Sixth for the Anti-Chapel at Eton.

"There was something so singular in the manner in which he received the order for this statue, that I hope to be excused if I mention the detail. A gentleman called on Mr. B. who appeared like a distressed clergyman applying for relief. The great respect which he had for persons of that description, and the satisfaction he felt in relieving them, induced him, with his usual complacency, to ask this stranger to enter and be seated. He had not continued long before he began to ask, 'Pray Mr. B. have you been at Rome?' Mr. B. answered in the negative. 'I suppose you have been at Wilton, to see the antiques there?'—No. After two or three more such questions and answers, he said, with his patience almost exhausted, 'Have you ever been at Westminster Abbey?' On Mr. B.'s replying yes; the stranger said, 'I may, however, as well walk to your rooms, and look at your works.' He examined them attentively, saying, as he passed, 'Well—very well—excellent—and all this produced without going abroad!—But I can tell you one thing, and that is, that you have no need to go.' He then gave an order for a bust of Henry VI. for Eton College, and paid down half the price,

"After this was executed, he wrote a polite letter of approbation, saying he had but one fault to find with the performance, which was, that it was not carried down

down to the feet (or a whole length). Soon after he called again on Mr. B. and informed him that he had left a sum of money in his will for a statue of the abovementioned king to be placed in the chapel of Eton College. 'But,' said he, 'upon second thoughts, it seems I had better have it done while I live; and you should set about it immediately, but that I know your custom is to have half the sum paid down at giving the order; now this is not quite convenient to me at present, but I think I could let you have 100l.—' Pray Sir,' said Mr. B. 'don't let that be a consideration—you have always shewn yourself a man of honour—I shall leave every thing to your convenience, and make the design directly.' 'I think,' said the gentleman, after a pause, 'I can let you have 200l.'; after thus demurring, he paid down the whole customary deposit before he left the house.

"In the year 1783, the inhabitants of Jersey having determined to perpetuate the memory of the gallant Major Pierfon, who fell in the defence of that island against the French, the execution of the monument was committed to Mr. B."

"Of the works which Mr. B. exhibited at the Royal Academy, the following may be enumerated: statues of Mars and Venus;—a colossal bust of Jupiter;—a colossal statue of the Thames;—several small figures in marble; and a monument since placed in the cathedral of Bristol, to the memory of Mrs. Draper, celebrated by Sterne under the name of Eliza.

"When Mr. B. exhibited his statue of the Thames just mentioned, it was noticed by a certain great personage, who after having expressed her admiration of it as a work of art, enquired 'why he could not avoid making it so frightful a figure?' He replied, '*Art could not always effect that which was still within the reach of nature—the union of beauty and majesty.*'

"But the most important work hitherto presented to the publick by Mr. B. is the monument of the Earl of Chatham, erected in Westminster Abbey. This was begun in the year 1778, and finished in 1783. It may perhaps be produced as an instance, not only that true genius is the growth of the British isle, but that it may be fully ripened in it, unassisted by foreign aid.

"When young, Mr. B.'s abilities as an artist were not called in question, except with respect to the antique; of which some affirmed that he understood nothing. On this occasion he modelled his large head of Jupiter Tonans, which was inspected by several eminent connoisseurs, and mistaken for a fine antique: they even enquired 'from what temple abroad it had been brought?'"

"Besides the works already mentioned, those which stand among the principal are, The bronze group, in the square of Somerset-house—Lady Miller's, at Bath—Lord Rodney's, at Jamaica—Lord Heathfield's, at Buckland, near Plymouth—Earl and Countess of Effingham's, at Jamaica—Sir George Pocock's and Bishop Thomas's, in Westminster Abbey—Mr. Howard's and Dr. Johnson's, in St. Paul's Cathedral—and the pediment of the East India house.

"Mr. B. had under his hand at the time of his death the following monuments: that of Mr. Whitbread;—Sir William Jones;—the poet Macon;—Rev. Joseph Milner;—General Dundas, for St. Paul's;—Captains Harvey and Hutt, for Westminster Abbey;—a group for India, containing a colossal statue of Marquis Cornwallis;—an equestrian bronze of William the Third, for St. James's Square;—with some others of less importance.

"This distinguished artist, and excellent man, was suddenly attacked with an inflammation in his bowels, on the evening of Sunday, August 4th, 1799, which occasioned his death in little more than two days. During this short illness, he expressed a firm reliance on that Sure Foundation on which he had long and consistently built. He departed on Wednesday morning, August the 7th, in the 59th year of his age; leaving two sons and three daughters by his first wife, and three sons by his last, the surviving widow.

"Thus departed a man, who though one of the most distinguished artists of his day, had a mind capable of esteeming this rank but a small attainment. He grasped at the higher honours and unfading rewards which he now enjoys. Amidst the infirmities and temptations to which our common nature is subject, and under which

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an enlightened eye and a sincere heart led him often bitterly to complain, he was decided in the grand point, and determinately pursued it. He desired to bear his testimony to it after his death; and therefore ordered, by his will, a plain stone, with the following inscription (after the name and date) to be placed over his grave*.

WHAT I WAS AS AN ARTIST,
SEEMED TO ME OF SOME IMPORTANCE;
WHILE I LIVED:

BUT

WHAT I REALLY WAS AS A BELIEVER
IN CHRIST JESUS,
IS THE ONLY THING OF IMPORTANCE
TO ME NOW.

(*To be continued.*)

LIST OF BOOKS IN DIVINITY.

REMARKS on the Design and Formation of the Articles of the Church of England, intended to illustrate their true Meaning: a Sermon preached before the University of Oxford, at St. Mary's, Sunday, Feb. 14, 1802, by William, Lord Bishop of Bangor. *Prophetiæ de Septuaginta Hebdomadis apud Daniele[m] explicatio: quam reverendo admodum in Christo Patri ceteroque clero Londinensi, concione ad eos habita in Æde D. Alphœgii 12^o Maii, A. D. 1801, propositam eorum horatu in lucem edit.* Johannes Moore, L.L.B. Collegii Sion præfes adjiciuntur ad calcem Notæ; in quibus fufius tractantur quædam et illustrantur. 8vo.

Remarks on the Doctrine of Justification by Faith, in a Letter to the Rev. John Overton, A. B. author of a Work entitled "The True Churchman Ascertained!" By Edward Pearson, B. D. Rector of Rempstone, Nottinghamshire.

The Athanasian Creed vindicated and Explained in three Charges: by the late W. Dodwell, D. D. Archdeacon of Berks, and Rector of Shottesbrooke, in that county.

A Brief and Perspicuous Exposition of the Nature and Design of the Sacrament of the Lord's Supper; by a deceased Minister of the Established Church. 12mo.

Six Letters to Granville Sharpe, Esq. respecting his Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament. 8vo.

The Causes and Pretences for Separation from the Antient Established Church, considered and refuted; by Robert Woodward, of Brazen-nose College, Oxford, and Vicar of Harrold, Bedfordshire.

POETRY, ORIGINAL AND SELECT.

EPITAPH ON AN INFANT,

(*Whose supposed parents were vagrants.*)

WHEN no one gave the cordial
draught,

No healing art was found,
My God the sov'reign balm brought,
And death reliev'd the wound.

What tho' no mournful kindred stand,
Around the solemn bier;
No parents wring the trembling hand
Or drop the tender tear.

No costly oak, adorn'd with art,
My infant limbs inclose;
No friends a winding-sheet impart,
To deck my last repose:

Yet hear, ye great ones! hear ye this,
Hear this, ye mighty proud!
A spotless life my coffin is,
And innocence my shroud.

My name unknown, obscure my birth;
No fun'ral rites are giv'n.
But though deny'd God's courts on
earth,

I tread his courts in Heav'n.

* A similar tablet is now preparing for Westminster Abbey.

POLITICAL

POLITICAL RETROSPECT OF FOREIGN AND DOMESTIC AFFAIRS.

FRANCE.

NEXT to the importance of the ratification of the definitive treaty, after a long and unprecedented war; the restoration of the Christian Sabbath and Christian ceremonies in France, the manifest curtailment of the Papal power, and the toleration of the system which has succeeded it, must naturally interest every thinking mind, which in these grand and striking incidents, cannot but see the triumph of religion over one of its most formidable assailants, long disguised in the garb of philosophy, but now through the organ of the French people pleading guilty at the bar of Christendom, deploring its errors, and proclaiming to the world at large, from a woeful and dear-bought experience, that it has been weighed in the balances of religion and humanity, and found wanting.

From this consciousness, long since predominant among the leading men in France, that partiality to religion and its ministers is to be imputed, which has now terminated in the publication of the Concordat or Convention between the first Consul and the present Pope, for the sole purpose of securing the people at large from the ravages they have sustained during the so called Age of Reason and Philosophy, and ensuring to them an open channel to that religious peace and consolation which the world can neither give nor take away.

Hence, in an extraordinary sitting of the French Legislative Body on the 5th inst. Citizen Portalis, orator of the government, presented them with the new organic laws of the Church, and the Concordat abovementioned, of which the following are translated copies.

CONVENTION BETWEEN THE FRENCH GOVERNMENT, AND HIS HOLINESS PIUS VII.

"The Government of the Republic acknowledges the Catholic, Apostolic, and Roman Religion, to be the religion of the great majority of French Citizens.

"His Holiness in like manner acknowledges that this religion has hitherto had, and still expects to receive, the greatest benefits and the greatest splen-

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dour, with regard to the establishment of the Catholic Worship in France; and the profession of it on the part of the Consuls of the Republic.

"Therefore, after this mutual acknowledgment, as well for the good of religion as for the maintenance of internal tranquility, they have agreed as follows:

Art. I. "The Catholic, Apostolic, and Roman Religion, shall be freely exercised in France. Its worship shall be public, conformably to the regulations of police which the Government shall judge necessary for the public tranquillity.

II. "A new circumscription shall be made of French Dioceses.

III. "His Holiness was to declare to the Titulars of the French Bishopsrics, that he expects from them with full reliance, for the sake of peace and union, all kinds of sacrifices, even those of their Sees. If, after such exhortation, they should refuse to make the sacrifices required for the good of the Church, (a refusal, however, which his Holiness does not expect) provision shall be made, by means of new Titulars, for the government of the Bishopsrics of the new Circumspection, in the following manner:

IV. "The First Consul shall, within three months after the publication of his Holiness's Bull, nominate persons to the Archbishoprics and Bishopsrics of the new Circumscription. His Holiness shall then confer the canonical institution, according to the forms established in France before the change of the Government.

V. "The nominations to Bishopsrics afterwards becoming vacant, shall be made in the same manner by the First Consul; and the canonical institution shall be given by the Holy See, in conformity with the preceding article.

VI. "The Bishops, before they enter on their functions, shall, in the presence of the First Consul, take the oath of fidelity used before the change of the Government, and expressed in the following terms:—

"I swear and promise before God, upon the Holy Evangelists, to observe
F f obedience

this discourse of Portalis is at once the exposition and the apology. Even the strongest motive which he holds out for a preference to Christianity is, that of all the positive Religions, "it is the best adapted to our philosophy and our manners?" Surely, when any question arises on the subject of the Christian Religion in a British Parliament, it is in different words that an homage is paid to it, worthy of its sacred character, and by no means in negative terms of its advantages and merits. Here, we bring down Religion from Heaven to the earth—at Paris, the reverse seems to be the fashion.

We are, however, disposed to do full justice to the truth and beauty of a great many of the maxims scattered through this report. "It is better that a people should sometimes abuse a religion than be without any." "There is no question between false systems of philosophy and false systems of religion." "It is necessary that men should be believers, that they may not be credulous; they require a form of worship, to avoid superstition." Phrases, which indicate, that the faults of this report belong rather to the audience than to the orator; who, like Solon, presented to them, not that which was best, but what they were capable of assenting to, and most likely to adopt.

Very different from the speech of Portalis, is that of Lucien Bonaparte in the sittings of the 7th, when the wish of the Tribunal was announced for the adoption of the Concordat by the Legislative body, the Cardinal Legate of the Holy See having been introduced the day before, to the First Consul, and as Legate *a Latere*, subscribed an oath in the requisite form;—but to return

Lucien Bonaparte having mounted the Tribune—"I come, said he, to carry to the Legislative Body the wish of the Tribunal in favour of the Concordat agreed on between the French Government and the Pope Pius VII. together with the Organic Laws of the Catholic and Protestant worship. Legislators, the revolutions of Empires resemble those great and violent shocks, which, by tearing the bosom of the earth, lay open its foundations, and display the causes of these dreadful convulsions. It is after similar political commotions that the observer studies the causes of

them, and endeavours to discover and check their fatal effects." After proceeding some time in this figurative strain—"It is the presence of the Deity," said he, "that nations are civilized, that people aid each other, and that men become brethren—Temples are their common asylum—God is their first happiness. Religion forms man to individual virtues; it protects him from his cradle—it tranquilizes him at the sight of the grave—it inspires him with a salutary dread of wickedness—it supports persecuted virtue—it consoles the good man under misfortunes—it says to some, tremble, and to others, be comforted, there exists a God on high, who punishes and who rewards.

"The destructive doctrine of the Atheist gives up the human heart to its passions, renders it a sport and a victim to them. Atheism flatters itself with the hope of analysing every thing, while it only dissolves every thing. Miserable Sophists! in vain do you accumulate arguments and objections to prove that morality and religion are impracticable, and that its doctrine is incomprehensible. The one is inconceivable only to minds blinded by error, and the other is impracticable only to hearts dried up by the scorching breath of the passions."

After quoting the authority of Rousseau and Mirabeau, in behalf of the necessity of religion, the orator proceeded to an able analysis of the conduct of preceding governments, in their attempts to destroy it, and to introduce philosophy. He then traced out the conduct of the Constituent Assembly, which, wishing to force the Priests to take the civic oath, pursued only intemperate and ill-timed measures. The Legislature which succeeded it said he, "were desirous of pursuing measures still more severe, and no less imprudent. The Convention went still farther than the Legislative Assembly. It transported to Guinea those Priests who refused to take the oath; it pronounced death against those who in twenty-four hours did not comply with the law in regard to transportation. The demon of destruction soon arose in France. The Priests who took the oaths, became also necessary victims to the rage of innovators. The cry of death was extended to all the ministers of religious worship. It

It was thought they could not be annihilated but by massacring them. There was then no medium left to them between the scaffold and abjuring the Gospel. Infamous courtiers were introduced into the sanctuary, and seated on the marble of the altars. Satisfied with their work, fanatics thought they had annihilated Religion in its foundations; after having overturned the temples and proscribed their ministers, the band of demagogues proposed sharing their lands. On all sides the state was verging to ruin. Several departments, however, shuddered to see that fanatics had changed the mild manners of the French into ferocity. Atheism was frightened at their excesses. It changed its language. It recalled from that oblivion in which they had been buried, the ideas of the existence of a God, and of the Immortality of the soul. The Atheists themselves became the preachers of a morality which they had disowned in so indignant a manner. The Directory made war against Religion in a manner less open, but no less cruel than the Convention. It proclaimed the liberty of conscience and worship, yet caused its ministers to be imprisoned. It entered into an accommodation with the insurgent priests of la Vendée, and tyrannised over those who had submitted. It established *Theophilanthropy*, which served only to prove, that Christianity was the only Religion suited to France. In a word, the 18th of Brumaire arrived, and the people were permitted to acknowledge a God, a Religion, and a form of worship, without danger. The government soon after addressed itself to the head of the Church. The conferences of the Concordat began at that epoch. It is on this labour of two years that you have to decide.

Jancourt, one of the orators of government, said a few words in regard to the Organic Articles of the Protestant Worship. He beheld in them a term to those numberless evils produced by the Revocation of the Edict of Nantz. The conquests of the Republic had produced the return of a great number of Protestants—the Concordat will occasion the return of a great many more.

The Assembly having proceeded to the appeal nominal, of 229 voters—228 were in favour of the Convention be-

tween the French government, and the Pope Pius VII. The President then declared it a law of the state.

The next business was to announce the superb preparations for the observation of Easter Sunday, which it is worthy of remark, was the first Christian Sabbath, openly acknowledged as such, since the days of Robespierre.

EASTER SUNDAY, AND CELEBRATION OF PEACE IN FRANCE.

At six o'clock this morning, the *Concordat*, or new establishment of religious worship, was announced by the discharge of sixty pieces of cannon; and soon afterwards a proclamation to the same effect was made in all the districts of Paris.

About ten, the Administrative and Judicial authorities proceeded, in their official dresses, accompanied by the insignia of office, to the Church of *Notre Dame*, and were followed by the Tribunal of Cassation, escorted by a guard of honour, and soon after by the Tribunate, the Legislative body, and the Senate.

The Chief Consul, after distributing standards to the chosen legion, in the Court-yard of the Palace of the Thuilleries, set out, accompanied by the other Consuls, under a discharge of sixty pieces of cannon; a similar discharge taking place on his arrival at the Metropolitan Church.

The whole procession was magnificent and impressive. Three chairs, of sumptuous workmanship, were provided on the occasion, richly decorated with gold brocade, affording a most splendid show. Bonaparte went in the greatest state possible; he was seated underneath a rich canopy of crimson velvet, sumptuously embroidered; and in the Church, he occupied the seat before the altar, formerly the station of the monarchs of France. The various ceremonies of consecration were performed in a very solemn manner; the sword of state sparkling with the richest diamonds, also received consecration.

Mats was celebrated, pontifically, by the new Archbishop of Paris. Before the lesson from the Evangelists, the Bishops took the oath formerly in use, and which has been renewed by the convention

vention with his Holiness. The whole closed with *Te Deum* for the general peace of the Empire and that of the Church.

The service was performed outside of the choir, which was filled by the military. The beautiful old pictures of the cathedral have been replaced, and the aisles and galleries have been made resplendent with rich tapestry:

The temple with new glory shines,

Adorn'd the altars, wash'd the shrines.

Before day-light the populace began to assemble at the church, for the purpose of gaining admission, though not a tenth part of them could find entrance: The ceremony began between twelve and one o'clock, and was over about four—the return was in the same order, reversed. In the evening there were the most splendid illuminations, a concert in the garden of the Thuilleries, and every demonstration of joy that the vivacity of Frenchmen, under such exhilarating circumstances, could suggest. No accident happened, though the cathedral itself, as well as all the surrounding avenues, were literally crammed with people.

On the same day the First Consul issued a proclamation on the subject of the re-establishment of Religion, in which he observes, that “a senseless policy strove to stifle religious dissensions, under the wrecks of altars and the ruins of Religion herself. At the voice of that policy, those pious solemnities ceased, in which citizens called each other by the endearing name of Brothers. The dying no longer heard that consolatory voice which summons the Christian to a better life; and God himself seemed exiled from Nature. All the passions were let loose; morality without support, and misery without hope in futurity: to stop that disorder it was necessary to refix religion in her basis, and this could not be done, but by measures acknowledged by religion herself.”

The only holidays of Christian calendar, allowed to be kept as festivals in France, exclusive of Sundays, are Christmas day, the Ascension, the Assumption, and the feast of All Saints. Easter, of course, being itself a Sabbath.

The hilt of the sword of the Chief

Consul, which was consecrated on Sunday last, at *Nôtre Dame*, is mounted with the crown diamonds of France, and has at its top the famous Pitt diamond.

The Ducheſs of Cumberland was present at the grand *fête* in *Nôtre Dame*, at Paris. Her Royal Highness was accommodated in a box, in which were some of Talleyrand's relations.

FRENCH WEST INDIES.

THE last official dispatches from St. Domingo, dated Feb. 24th, written by Gen. Leclerc, the minister of the war department conclude in these terms.

Thus the army of St. Domingo has in a five days campaign, dispersed the principal bodies of the enemy, taking a great part of their baggage, and a portion of their artillery. Defection is in the camp of the rebels. Clervaux, Laplume, Maurepas, several other black chiefs or men of colour have submitted. The plantations of the south are entirely preserved. All the Spanish part has completely submitted. Health and respect.” LECLERC.

French Treaty, with the BEY of TUNIS.

Paris, April 16.—Citizen Devoize, Chargé d’Affaires, and Commissary General of Commercial Relations on the part of the Republic to the Regency of Tunis, has written the following letter to the minister for foreign affairs, dated the 15th of March last:

“Citizen Minister,

“I have the honour to inform you that, having left Marseilles on the 9th ult. in the National brig the *Lodi*, I arrived at Tunis on the 12th.

“I wrote to the Bey from Goulette, acquainting him with the object of my mission; and the Aga of the forts immediately received orders to salute the flag of the Republic with 21 guns.

“At my first audience, I presented to the Bey the letter from the First Consul, and my full powers to commence a negotiation. The new articles which I had to propose to him were maturely examined in his council, to which I was afterwards invited to attend the discussion.

“The result is as follows:—The former treaties are completely renewed and confirmed in all their dispositions. The French nation is to be the most favoured in the states of the regency.

The

The commissary of the Republic is empowered to choose and change at his pleasure the Dragoman and the Janissaries attached to the commissaryship. All articles of merchandize brought from France in French bottoms will continue to pay only three per cent. in specie, and according to the rates only fixed by the former tariff. In time of war, merchandizes entered in France on board neutral bottoms will be subject to no more than the same duty of 3 per cent. All foreigners under the protection of the French, and the Jewish brokers in the employment of our merchants, shall be subject to the jurisdiction only of the commissary of the Republic.

"In short I have procured an order from the Bey for releasing all persons belonging to countries united with France, who were prisoners in his dominions. He has sent me 36, among whom you will remark Citizen Klein, whose father is chief of the 3d Helvetic demi-brigade, at present in garrison at Bastia, and Citizeness Theresa Galiberti, a Milanese lady, whom I claimed as a mark of respect due to the First Consul, in his quality of president of the Cisalpine Republic. The Bey instantly delivered her up, assuring me that from the same consideration he had ordered all the Cisalpine captives to be treated in a similar manner, whatever might be their number.

"I have subjoined the Bey's answer to the letter of the First Consul, and that of the keeper of the seals, to the letter which you wrote to him.

"Immediately after the signature of the treaty, I presented to the Bey, on the part of the First Consul, a small box decorated with diamonds. He appeared to be very much flattered with this mark of kindness.

(Signed) "DEVOIZE."

THE LOW COUNTRIES.

The river Scheldt has been declared free, completely free, by the constituted authorities of Antwerp, with the assent of the French government; a circumstance which is expected to make a material alteration in the commerce of Holland.

Amsterdam, April 3.—Our commerce is reviving; as a proof of which there are already no less than twenty-three ships, laying in lading, and to sail in a few days for the West Indies.

Hague, April 10.—"The new treaty

has entirely abolished the humiliating obligation of striking our flag to English vessels—an obligation which our ancestors have so frequently in vain attempted to get rid of."

SPAIN

Begins to emerge from its lethargy, and to attempt the cultivation of useful arts. The Royal Society of Saragossa has proposed the following premiums.

Eighty pezos (about sixteen guineas) and admission into the society, for an exact geographical, statistical, and mineralogical account of the district of Barbastro.

Three prizes of 25 piastres (about five guineas) to those who plant considerable numbers of trees, not less than 500, which shall be in a flourishing state in the spring of 1803, on the banks of rivers and waste land in the kingdom of Arragon.

Three horses fit for plough, waggon, or pack saddle, to the three poorest peasants who have most distinguished themselves in cultivation and industry.

Three prizes of ten piastres to the labourers who excel in the making artificial meadows of clover, and other profitable herbs.

Eighty piastres, and admission into the Society, for the best treatise on the improvement of Agriculture.

Thirty piastres to him that has surrounded his farm with the best quick-hedge, provided it is not less than four caniches, which we understand to be about 16 acres English.—*Moniteur*.

A person was lately apprehended at Carthagena, in Spain, and soon after put on board a ship of war, to be conveyed to South America. His face was covered with a mask of black velvet, and as a further precaution against discovery, even that was covered by a black crape or handkerchief. It is supposed he is some nobleman in disgrace at the Spanish court.

GERMANY.

All parts of the continent seem to present the most favourable prospect on account of the peace; but various are the reports of the intended movements of Austrian and Russian troops towards the frontiers of European Turkey, the truth of which cannot yet be affirmed or denied. The Diet of Ratisbon was to assemble early in May, about the same

time

time his Majesty the Emperor was expected to leave Vienna for assembling the States of Hungary at Presburgh.

AMERICA.

Great quantities of brandy are extracted from apples, and sell at 6s. per gallon; the distillation from peaches is likewise considerable. Numerous vineyards have recently been formed in different parts of the United States, and are of good promise. Foreign malt and spirituous liquors bear a heavy impost duty; but barley, malt, hops, beer, and porter, of American produce, are free from tax.

RUSSIA.

Petersburgh, Feb. 23. On the 12th of this month the Senate issued the following remarkable Ukase, signed with his Majesty's own hand.

"As we desire to give new encouragement to agriculture, proportioned to the means which Russia possesses, in consequence of her extent and position, we have judged it necessary to extend to our subjects the right of acquiring *lands without peasants* (with the exception of lands which belong to gentlemen), and to give them the exclusive property of all that is produced either by the surface or the soil of these lands. In consequence we permit merchants, citizens, and all persons who enjoy the rights of the city, peasants of the crown, to whatever department they belong; also peasants freed by gentlemen, to purchase land of those who have the right to sell it, and to secure their acquisition by articles of sale, which shall be made in the name of each, and preserved according to the ordonnance in the courts of justice, intended for this purpose, in order that each man's property may be guaranteed in an inviolable manner."

The Senate published the same day another Ukase of his Imperial Majesty, by which the school for gentlemen founded by the late Emperor is not only preserved, but receives an additional income of 12,000 roubles, 2700l. his Majesty having found that the former allowance of 11,200 roubles was insufficient; its present income is therefore 23,200 roubles, or 5270l.

Petersburgh, March 16. The Emperor has ordered that a supplement shall be added to each Russian Gazette, which shall uniformly contain all the most im-

portant discoveries and inventions capable of being turned to the advantage of Arts, Commerce, or Agriculture. This supplement is to be under the superintendence of one of the Members of the Academy of Sciences, and is to be shewn to his Majesty before it is printed.

SWEDEN.

Stockholm, March 16. There has appeared this morning an instruction from the King to the Chancellor of the Court, by which his Majesty confides to this eminent officer an inspection the most extensive and the most severe, over all printing presses, and the sale of all books and periodical works in this kingdom. Conformably to this instruction, the Chancellor of the Court is solely charged with the police respecting the objects above mentioned, and he is to decide without appeal, upon all differences relative to them. As M. de Zibet, the actual Chancellor, is one of the most celebrated of the Swedish Literati, there is reason to hope that the Arts and Sciences will flourish in this kingdom under his administration.

BAVARIA.

The Munich Gazette of the 10th of March contains the following official article:—"His Electoral Highness ordains, that henceforward no French clergymen (those excepted who fairly subsist by their talents, and the service which they render to the State) shall reside in the Electoral dominions, as, agreeably to the *Concordatum* agreed upon between the Holy See and the French Government, they can urge no reasonable motive for refusing to return to their native country, which is ready to receive them."

THE EAST INDIES.

Advices have been just received from the Baptist Missionaries in Bengal, by which we learn, that Serômpair, their residence, a Danish settlement, fell into the hands of the British last spring, but no interruption whatever was given to their proceedings. The New Testament complete, in the language of Bengal, translated by Mr. Carey, and printed at their press, is now in Edinburgh, and will be deposited in the University Library. It is well understood, and eagerly sought after by such of the natives as can read the language, and the Missionaries are diligently employed in teaching

teaching the children to do so. Mr. Brunston, one of the Missionaries, who was moved to Calcutta to be under the care of Dr. Hare, died in July last. The Hindoos, who joined their church, have suffered much on account of their profession of Christianity, but are steadfast in this, and exemplary in their conduct. Additions have been made to them;

more are expected, and a great field of usefulness has opened both among Hindoos and Europeans.

Mr. Carey, in particular, has received very encouraging testimonies of the approbation and countenance of the Marquis of Wellesley, and the whole affairs of the mission are in the most promising state.

THE CLERGY.

Abstract of the Bill for amending and rendering more effectual an Act made in the 21st Year of the Reign of King Henry VIII. intituled, "Spiritual Persons abridged from having Pluralities of Livings, and from taking of Fermes, &c."

The first clause enacts, that from the passing of the bill, every spiritual person who shall, before that period, have incurred any pecuniary penalty under the act of Henry the Eighth, and against whom no action has been brought in respect thereof, shall be indemnified and discharged from the same; and that all contracts made by spiritual persons before the passing of the present act, agreeably to its spirit, shall be good and valid in law.

The second clause provides, that any person against whom any original writ or action shall have been sued out, or prosecuted for any pecuniary penalty incurred under the said Act of Henry VIII. may apply to the courts of Judges to discontinue such action or information, upon the payment of the costs incurred up to the time of application, to be taxed in the usual way.

The third clause enacts, that part of the Act of Henry the Eighth, which imposes a penalty upon any spiritual persons taking lands, &c. to farm, or underletting the same, or who shall buy or sell grain or cattle for profit, shall be repealed, so far as it relates to every spiritual person not holding any spiritual dignity or benefice, or any parsonage, vicarage, donative, or perpetual curacy, or serving a stipendiary curacy. It is, however, provided, that nothing contained in this Act shall authorize any such spiritual person to buy or sell any cattle or corn in person, in any market, fair, or other public place of sale.

The fourth clause enacts, that it shall be lawful for any spiritual person holding any parsonage, vicarage, &c. and not having thereon any house of residence, or whose residence shall be legally dispensed with, to take to farm for any term of years, or at will, any messuage,

manſion, or dwelling-house, with or without orchards, gardens, &c. for his residence, although not in any city or town. It shall also be lawful for any clergyman holding any parsonage, &c. and not having thereon any sufficient and fit house of residence, and by the consent of the Bishop of the diocese, to take to farm in like manner any messuage, manſion, or dwelling-house, for his residence, although not in any city or town; and, in case he has not any sufficient glebe or demefne lands annexed to his benefice or cure, he may take to farm any lands, &c. that may appear to the Bishop proper to be taken for his better support, without being subject or liable to any penalties. Provided always, that nothing in this Act shall be construed to extend to authorize any such clergyman to take any messuage or premises for residence out of the parish of such parsonage, &c. unless by consent of the Bishop as aforesaid.

The fifth clause provides, that it shall be lawful for any such clergyman to occupy or farm any lands, &c. leased or granted for life by any body politic, corporate, or collegiate, provided the consent of the Bishop of the diocese is obtained thereto.

The sixth clause allows all such clergymen to buy to sell again for profit all kinds of cattle, provided they do not buy or sell them in person in places of public sale.

The seventh clause provides, that any such clergyman may occupy, in ferm of the lease, a grant of any person, the impropriate, parsonage, or any part thereof, of the parish of which he shall be perpetual Vicar, &c. without being subject to any penalty,

The eighth clause enacts, that no lease of any glebe or demefne lands, or any

tithes belonging to any clergyman whatever, as annexed to any dignity or benefice, &c. and leased to such clergyman, shall be made void; nor shall the incumbent for the same forfeit any profit of said benefice, by reason of non-residence, in case where he shall be exempt from any pecuniary penalties on account of such non-residence.

The ninth clause enacts, that so much of the act of Henry VIII. as imposes the penalty of 10*l.* on any clergyman not residing on one of his dignities, prebends, or benefices, but absenting himself wilfully for the space of one month together, or for two months, to be accounted at several times in one year, shall be repealed; and that hereafter every beneficed Clergyman who shall, without sufficient cause, or without legal licence, prescribed by former Acts, wilfully absent himself for the space of three months together, or to be accounted at several times in any one year, and make his residence at any other place for such time, shall, when such absence exceeds such period, and does not exceed six months, forfeit one-fourth of the annual value of the parsonage, &c. from which he shall so absent himself; and when such absence exceeds six months, and does not exceed eight months, one third of the annual value; and when it exceeds eight months, one moiety of the annual value; and when for a whole year, three-fourths of the annual value, to be recovered by action of debt, information, &c. one-third part of every such penalty to go to the informer, together with costs of suit, and the remainder to go in aid of the bounty of Queen Anne, for the augmentation of the maintenance of the Poor Clergy.

The tenth clause exempts from the penalties of non-residence Clergymen officiating as Chaplains of different descriptions, &c.

The eleventh clause provides, that no penalty incurred by reason of any non-residence shall be levied by execution against the body of any Clergyman who shall continue to hold any living out of the profits of which the same can be levied by sequestration.

The twelfth clause makes it lawful for the several Bishops, in certain cases, to grant licences in writing with respect to the residence or non-residence of Clergymen on their benefices, for the purpose

of exempting them from the pecuniary penalties of this Act.

The thirteenth clause describes the case in which it shall be lawful for the Bishops to grant the above licences, among which are the illness of the Clergyman, or of his wife or children, and the want of a fit place of residence in the parish. Any person thinking himself aggrieved by the refusal of the Bishop to grant such licence, may appeal to the Archbishop of the Province, who is to cause the necessary enquiry to be made into the nature of the case.

The fourteenth clause provides, that all such licences shall be entered in a book kept for the purpose, and approved by the Archbishop; and the fifteenth enacts, that all grants or revocations of licences shall be filed in the registry of the diocese.

The sixteenth clause enacts, that all such licences are to be pleaded in the bar of any actions that may be brought by informers, or others, for non-residence.

The seventeenth clause provides, that nothing in this Act shall be construed to extend to repeal any canonical censures, to be pleadable in bar of any proceedings that shall hereafter be instituted in any Ecclesiastical Court.

The eighteenth clause enables Bishops to issue monitions to Clergymen holding livings, to reside upon them, and perform the duties thereof, to which returns are to be made within thirty days. In case of non-compliance upon oath, if required, the profits of the livings to be sequestered until the monitions are complied with, or sufficient reasons for non-residence stated and proved. Appeals to the Archbishop of the province are allowed.

The nineteenth clause provides, that if any clerk shall continue under such sequestration for the space of three years, the parsonage, &c. in relation whereto the said non-residence shall have been committed, shall become *ipso facto* void, and the patron shall present another clerk thereto.

The twentieth clause relates to the regulation of the penalties and forfeitures above described.

The twenty-first clause enacts, that every Clergyman, on being instituted to a living, shall take the following oath before the Bishop of the diocese, viz.

"I, A. B.

"I, A. B. will duly reside in my Parsonage, Vicarage, Donative, or perpetual Curacy of —, as the case may be, unless such residence is or shall be legally dispensed with."

The twenty-second and last clause pro-

vides, that nothing contained in this Act shall be construed to extend to alter his Majesty's Royal Prerogative in granting of dispensations for non-residence upon benefices, as the same exists by law at present.

SUMMARY OF PARLIAMENTARY PROCEEDINGS.

HOUSE OF LORDS.

MONDAY, April 5.—The Irish Expiring Laws Bill, went through a Committee.

TUESDAY, April 6.—Lord Suffolk was desirous that a list of all pensioners should be laid before the House.

Lord Holland then moved an humble Address to his Majesty for a variety of papers relative thereto, which was agreed to.

Lord Hobart, after a short introduction to each, moved a string of resolutions to the following effect:—That the thanks of the House be given to the Officers in the Navy, Army, Militia, Volunteers, and Sea Fencibles, for the eminent services they had rendered their country during the war. That the House highly approved of the conduct of the non-commissioned Officers and privates, for the discipline and bravery which they had shewn on every occasion; and the Officers be directed to make known the same. That the Lord Chancellor communicate these resolutions to the superior officers. All of which were put separately in the usual form, and agreed to *nem. dis.*

Lord Hobart paid a handsome compliment to Gen. Doyle, for his conduct at the battle of Alexandria, and accounted for his name not having been included among those General Officers, and who had actually been thanked by that House, when that important action had been made known to the public.

WEDNESDAY, April 7. Several Bills were brought from the Commons, and, with those upon the table, were read in a first and second stage.

THURSDAY, April 8.—A conversation ensued between Lords Moira and Grenville, relative to the deposition of the son of the Nabob of Arcot; respecting which the former intended to have made a motion, but on account of some dispatches which were expected, he should postpone.

The bills before the House were forwarded, and a few private Bills brought up from the Commons, and read a first time.

FRIDAY, April 9.—Several private Bills were received from the Commons. Adjourned to Monday.

THE DEFINITIVE TREATY.

MONDAY, April 12.—Lord Carlisle made some observations on the conduct of the Dutch and French Plenipotentiaries at Amiens, respecting the indemnifications that were to be made to the Prince of Orange, according to the 18th article of the Definitive Treaty, by which Holland was to be exonerated from any portion of the indemnity. He wished to know from what quarter those compensations were to be drawn; and then referring to the very great importance of the Treaty, trusted every possible information should be laid before the House, previous to its being taken into consideration.

Lord Pelham shortly observed, that until the Definitive Treaty was actually before the House, he should decline making any reply to comments which related to that subject.

Lord Grenville coincided with the noble Lord (Carlisle) as to the absolute necessity of having every possible degree of information previous to the discussion of the Definitive Treaty. His Lordship repeated those remarks he made on a former night, as to what would be the consequence of this Treaty, if all former Treaties between this country, with France, Spain, and Holland, were thereby to be abrogated. He thought the most advisable method for their Lordships would be to present an humble address to his Majesty, praying him to suspend signing the Ratification of the Definitive Treaty, until solid satisfaction had been obtained to this country upon those important points.

The various bills on the table were then read, and the House adjourned till to-morrow.

THURSDAY, April 15.—Prayers being read, the Royal Assent was given to thirty-three Bills. Among these were the following: the New Loan, the Assessed Taxes Bill, the Irish Revenues and the Irish Corn Trade Bills; the rest were of a local or private description, and among the former were the Galway Gaol, and Dundee Brewery Bills.

The Lords Commissioners were, Lord Alvanley, Lord Pelham, and Lord Walsingham.

The Bills before the House were forwarded in their respective stages.

The Earl of Roslin moved for the appointment of a Select Committee to consider of the best mode of proceeding with respect to persons preferring claims to Irish Peerages, or to sit in the House as Representative Peers of that part of the United Kingdom called Ireland, &c. — Agreed to.

The Malt and Beer Duty Bill, and the Servants and House Tax Bills were brought up from the Commons by Mr. Alexander, and also a few private bills by Sir John Moore, Mr. Fane, and other gentlemen. These were severally read a first time, when the House, on the motion of Lord Pelham, adjourned for the Easter recess, until Monday the 26th instant.

HOUSE OF COMMONS.

THURSDAY, April 1.—The Chancellor of the Exchequer gave notice of his intention to move for a Bill to continue for a time limited, the restrictions on the issues of cash from the Bank. Mr. Tierney presented a petition from the Borough of Southwark, for Repeal of the Income Tax. On the motion of Mr. Tierney, the Account of the $4\frac{1}{2}$ per Cent. Duties from the year 1785 to 5th of April 1801, was ordered to be printed. Mr. Vanittart presented a variety of accounts relative to the Income Tax.—Lord Belgrave moved the second reading of the Election Treating Act. The Bill for the better regulation of the Indentures of Parish Apprentices passed through a Committee, was amended, and ordered to be printed. It was then read a second time and committed for to-morrow.—Adjourned.

FRIDAY, April 2.—Lord Keith's Letter expressive of his gratitude for the vote of thanks was read. Mr. Robson moved for an account of the several sums paid by Government to the Bank for interest of the loans, since the Bank ceased to pay in cash; which was rejected, being informal. Mr. Canning moved an Address to his Majesty, praying for Copies of Instructions transmitted to the governor of Trinidad. In a Committee of Supply, a string of resolutions were agreed to, for defraying certain miscellaneous services not made good by parliament, amounting to the sum of £1,986,359 6s. 3d $\frac{1}{2}$. The report was ordered to be received on Monday. The Bangor Ferry Bill was read a second time; and the Election Treating Bill was committed and ordered to be taken into further consideration on Wednesday next.

MONDAY, April 5.—In a Committee of Ways and Means, the Chancellor of the Exchequer stated the supplies already voted, amounting to £24,614,430, of which £1,808,338 belonged to Ireland, leaving £22,806,092 to be raised for *rest Britain*. He observed, that the

period for which the sums were voted, for the navy, army, ordnance, and miscellaneous services, was for five months only; there would therefore remain to be voted for those services for seven months, but in the mean time, he assured the Committee, that every retrenchment that was possible should take place.

THE BUDGET.

The Chancellor of the Exchequer in a Committee of Ways and Means, observed that the advantages which, at a crisis like the present the public would find in the financial arrangements of their accounts after so grievous and severe a warfare, must be so striking and so obvious, as to claim the sincerest gratification of all who heard him.—He then reminded the House that the amount of the sums voted for five months, ending the 25th of May next, was 24,614,430*l.* of which 1,800,338*l.* was for the various services of Ireland.—He assured the House that every step would be taken, to retrench in every branch of the war expenditure, which was consistent with prudence until the period of the ratification of the Definitive Treaty, which he trusted was not far distant. He then stated to the House that he had completed a loan for the sum of 25,000,000*l.* at the low rate of interest of 3*l.* 18s. 3d. per Cent. This certainly was a proud topic, on which he could not contemplate without congratulating the Committee and the Country, not so much on the actual benefit of the thing; but on a much more pleasing, and gratifying reflection, that the confidence which monied men manifested on this occasion, was a splendid proof to surrounding nations of the pre-eminence of this Empire in spirit, and in resources, and of her promptitude in providing for her most extensive wants, whether of war or peace!—He stated his intention of proposing at a future day, a vote of five millions towards making provision for 12,000,000*l.* the sum averaged for the expenditure on seven months peace establishment from May next, which will complete this year.

The amount of Capital Stock, which would be funded for the Ways and Means, he stated as follows:

Capital Stock	-	£ 30,153,034
Ditto by Exchequer Bills	-	11,336,400
Total		£ 41,489,434
Add to this the sum to be consolidated for the redemption of the Income Tax	}	56,445,000
The total of Funded Stock will be		
The interest to be provided is	-	97,034,434
	-	3,163,161
		This

This he admitted was a sum of immense magnitude, but when it was considered that more than one half was occasioned by the Repeal of the Income Tax, he was sanguine, that the country would not regret the loss, but rejoice at the circumstance.

He then proceeded to state his new Taxes, namely, one shilling and a farthing a bushel upon Malt.

One penny farthing a pound upon Hops.

Two shillings a barrel upon strong and home-brewed beer, allowing a drawback to the brewer of 6d. per barrel for the present year only. These items are calculated at 2,000,000l.

The Assessed Taxes to be enlarged by one third additional to the higher classes of society; viz. such as keep more than two horses, together with an improvement or modification of the Servant's Tax, by imposing a duty of 10s. on all Journeymen and Shopmen who sometimes act as menial servants. This is estimated at 100,000l. which, together with the other items, would amount to one million.

Five per Cent *ad valorem* on Import and Export Duties, amounting to 1,000,000l.—Making a sum, including all the preceding items, of 4,000,000l.

The Chancellor went at large into particulars of the several items, and expressed a wish that he could repeal the duty on salt, but under the present circumstances he would not attempt it.—He concluded by moving, "That the sum of 25,000,000l. be granted to his Majesty.

Mr. Whitbread entered into a long recital of the injuries the brewers and the public would sustain by the duties on malt and beer.—The Chancellor of the Exchequer explained, and observed that he did not intend to tax the present stock of beer, but that he could not promise the same respecting the Malt Stock.

Mr. Pitt in reply to an observation of Mr. Whitbread, entered into a justification of his conduct, and defended himself with much warmth. Mr. Grey replied to Mr. Pitt.

A short conversation took place between Mr. T. Jones, the Chancellor of the Exchequer, Mr. Alderman Coombe, Mr. Vansittart, and Mr. Mainwaring, on the nature of the Income Tax, (*now repealed*). When the various resolutions were read and agreed to.—The House resumed, and the Report ordered to be received to-morrow.

(To be continued.)

MONTHLY OBITUARY.

DIED, on Tuesday, April 20, in the 91st year of his age, the Right Rev. Father in God, Charles Moïs, Lord Bishop of Bath and Wells. This learned and venerated prelate was early in life known as an eloquent preacher, and was patronized by, and (we believe) chaplain to, the pious and justly revered Sherlock, Bishop of London. His lordship's first promotions were to the valuable rectory of St. George's, Hanover Square, and to a Prebendary's Stall, in the Cathedral of Sarum. In the year 1766, upon the translation of Bishop Lowth to the see of Oxford, Dr. Moïs was created bishop of St. David's; and succeeded Dr. Willes, in 1774, to the bishoprick of this diocese.

On Sunday morning, April 18, the celebrated Dr. Darwin died at the Priory near Derby; he had been slightly indisposed for about a week.

Died, at Gibraltar, on the 22d of March, General O'Hara, Colonel of the 74th regiment of infantry, and Governor of that fortress. General O'Hara died very rich. He has left, by his will, his brother, Mr. Bownas, his agent, Mr. Raleigh, his late secretary, and Capt. Hope, trustees; and vested in them, his property in the funds, amounting to near 70,000l. in trust, to pay annuities to two ladies, and two children, whom he has left by each of them, with the benefit of survivorship, and inheritance of the whole to the longest liver of each family. To his trustees he has left a residuary property that will amount to about 700l. each, and which is all his brother takes by the will. To his black servant, *Moyse*, he has left his furniture, plate, linen, china, &c. and a legacy in money out of his floating cash that will altogether amount to the value of 7000l. and upwards. His plate is particularly valuable, several articles of great value having been presented to him at different periods by public bodies, a token of their esteem. One piece particularly presented by the merchants of Gibraltar, is valued at 1000l. sterling.

The General's death is much felt and lamented at Gibraltar. He was a brave and enterprising soldier—a strict disciplinarian—and a polite accomplished Gentleman. At the Garrison he kept up a degree of hospitality little known there before his taking the government; from fifteen to twenty covers were laid daily, and the elegance of the entertainment could only be equalled by the cheerful attention of the hospitable entertainer.

Lord Kenyon died at Bath, April 4th, 1802, in the 69th year of his age. The voice of a whole nation will join with us in lamenting the death of the late *Chief Justice of England*. Without the advantages of birth, or fortune, or connections.

tions, he rose to the proud eminence of the first station in England; and he filled it with peculiar credit to himself, and with most extensive benefit to the nation. In every point of view, he was a great and upright judge, because he was a sincere Christian. Rectitude and integrity were his peculiar characteristics. He was a man of business, and went directly to the point. He did not perplex his own mind with refined subtleties, or lose the time of his court with eloquent and unnecessary harangues: but his great object was the dispatch of business, and the doing justice; moral, legal, and substantial justice. While attending in his court we have thought him too hasty in coming to the conclusion; and we have lamented to hear such good sense, which he uttered, accompanied with so few graces of elocution, or suavity of manner.

If, sometimes, he was legally wrong, (and no man is perfect,) he was at all times intentionally right. The great morality of the Gospel was what he seemed constantly to have in view, and he omitted no opportunity to enforce it.

To him the nation are particularly indebted for exposing and condemning the growing evil of adultery; for reading most important lectures on the obligation of the marriage vow, and for detecting any collusions for obtaining divorces, either on fictitious pretences, or for dubious characters. He invariably required that the accuser should come into court with clean hands.

The gentlemen of the law are much indebted to him for purging the courts of some disgraceful members, among the lower practitioners; and for holding out salutary warnings to others, to avoid the rocks on which these have split.

The keen eye of Lord Kenyon could penetrate through most of the concealments of deceit and legal chicanery; and what he detected, he openly exposed and condemned.

Lord Kenyon rose from very small beginnings; his time was always engaged in studies, or the exercise of his profession: thus he had the means of accumulating a very large fortune, without many opportunities of expending it.

His Lordship was too quick in delivering his sentiments, and seemed generally to labour under a painful irritability of temper. Lord Kenyon was a sincere believer in the truths of revealed religion; he heard, with great attention, the energetic and eloquent discourses of the Master of the Temple; and the Rev. Dr. Glasie, and the late Rev. William Jones, might be ranked among his peculiar religious friends. The death of his elder son was a severe blow upon him, which, it is said, he never recovered; at other times, would not be equal to produce them. The decision of all the other judges, in his court, against an opinion of his, lately, affected him much; but then, it must be observed, that Lord K. was growing weaker both in body and mind. The disorder under which he laboured, the jaundice, irritates and depresses the animal spirits. In a late letter to Lord Thurlow, he writes thus "I am tired of the world, I am tired of the law, I am tired of myself."

Making every allowance for any little defects in Lord Kenyon, yet he was a truly great man; a most upright judge, well calculated for the dispatch of business; and for many years has been an ornament to the bench, and a blessing to the English nation.

Lately died, at Goosnargh, near Preston, in Lancashire, Mr. Thomas Wilcock; and the next day, his brother, the Rev. Mr. Wilcock. They had resided several years in the same house.

An express arrived at Hamburgh on the 19th ult. with an account of the death of Prince Frederick of Hesse Darmstadt, brother to the Queen Dowager of Prussia, in the 42d year of his age.

Lately died, at his seat in Cheshire, the Hon. Booth Grey, brother to the Earl of Stamford.

A few days ago died at his seat at Melton Constable, Sir Edward Ashley, Bart.

Wednesday morning, April 21, about five o'clock, died, at his house in Piccadilly, in the 45th year of his age, the Right Hon. George Earl of Guildford.

At his house in Hanover Square, the Right Hon. Henry Temple, Viscount Palmerston, of Palmerston, in the county of Dublin, and Baron Temple, of Mount Temple, in the county of Sligo.

At Bath, General Adcane, Colonel of the 45th regiment, Member for Cambridge, and one of the Gentlemen of his Majesty's bedchamber.

At Bewdley, the Rev. James Prattinton.

CHURCH PREFERMENTS, GRADUATIONS, &c.

OXFORD.

April 3.] ON Monday se'nnight Messrs. William Chatterton, of Magdalen hall, and Francis John Hext, of Exeter college, were admitted Bachelors of Arts.

On

On Friday se'nnight Mr. Farmer Taylor, of Christ church, was admitted Bachelor of Arts.

Monday last the Rev. Daniel Sandford, Master of Arts, of Christ church, was admitted Bachelor in Divinity, and Mr. George Strode, of Exeter college, was admitted Bachelors of Arts.

Tuesday last the Rev. Daniel Sandford, Bachelor in Divinity, of Christ church, was admitted Doctor in Divinity.

Wednesday last Mr. Charles Coombe, of Exeter college, was admitted Bachelor of Arts.

Thursday last William Ward Jackson, of Christ church, Esq. was admitted Bachelor of Arts, Grand Compounder.

April 10.] Friday the Rev. R. S. Skillern, M. A. was elected, by the corporation, second master of Crypt grammar-school, Gloucester.

April 17.] Tuesday se'nnight Messrs. John Augustus Francis Simkinson, of Christ church, and William Beresford, of Worcester college, were admitted Bachelors of Arts.

Saturday, the last day of Lent term, the Rev. John Cleaver, of Brasenose college, and Mr. Richard Faber, of Lincoln college, Bachelors of Arts, were admitted Masters of Arts.

The whole number of degrees in Lent term was, one Doctor in Divinity, three Bachelors in Divinity, twenty-six Masters of Arts, and forty-three Bachelors of Arts. Determiners, 142. Matriculations, 50.

The Rev. W. M. Whalley, of Upper Slaughter, Gloucestershire, is presented to the living of Waltham Abbey, Essex.

April 24.] Yesterday Mr. Sangar, B. A. scholar of Trinity college, was elected Fellow of Oriel.

The Rev. J. L. Warren is inducted to the vicarage of Wedmore, Somersetshire, upon the presentation of the Rev. the Dean of Wells.

The Rev. James Phelps, A. M. is instituted to the rectory of Alderley, and the Rev. Henry Bond Fowler, A. M. to the vicarage of Elmstone Hardwick, both in the diocese of Gloucester. The Rev. Matthew Surtees, A. M. rector of North Ormsby, succeeds to the prebendal stall in Gloucester cathedral, vacant by the resignation of the Rev. Dr. White.

The following arrangements have lately been made in regard to Ecclesiastical Preferments:—The Rev. Cha. Moss, M. A. Canon of Wells, is presented to the living of Whitechurch, Canoncorum, Dorset. The Rev. W. Hunt, A. M. Chaplain to the Earl of Guildford, is presented to the living of Castle Cary, Somerset, in the room of the Rev. Charles Moss. The Rev. S. James, A. M. is presented to the living of Alerton, in the room of the Rev. W. Hunt. The Rev. Mr. Phillott, is presented to the living of Wookey.

CAMBRIDGE.

April 2.] Sir Edward Hamilton is admitted as a Nobleman at Emmanuel college.

The Rev. E. Northey, Canon of Windsor, is inducted to the rectory of Nether Heywood in Somersetshire, on the presentation of the Dean and Chapter of Windsor.

The Rev. Robert Davers, B. A. late of Caius college, is instituted to the rectory of Bradfield St. George, with Rushbrooke annexed, in Suffolk, on the presentation of Sir Charles Davers, Bart. and vacated by the death of the Rev. Lawrence Wright.

William Drury Lowe, Esq. has presented the Rev. Nicholas Bayley to the vicarage of Spoondon, in Derbyshire.

The Rev. Thomas Calthorpe Blofield, B. A. is instituted by the Lord Bishop of Lincoln to the vicarage of Bishop's Norton, in that diocese, on the presentation of the Rev. I. Applebee, B. D. prebendary of Lincoln.

The Rev. Wm. Prefs Smith, B. A. is instituted to the rectory of Waxham, with Allington next the Sea, in Norfolk, on the presentation of Sir George Berney Brograve, Bart.

April 9.] The following Gentlemen were on Friday last admitted Masters of Arts: Mr. Joseph Hall Batten, and Mr. John Brown, fellows of Trinity college; Mr. Christopher Stannard, of St. John's; Mr. Thomas Gery Cullum, of Pembroke hall; Mr. William Cruttenden, and Mr. James Leonard Jackson, of Sidney college, and Mr. Frederick Apthorpe, of Jesus college.

William Ord, Esq. fellow-commoner of Trinity college, was the same day admitted Bachelor of Arts.

The following Gentlemen, Bachelors of Arts of St. John's college, were on Monday last chosen fellows of that society: Messrs. Ralph Tatham, Henry Marryat, Morgan Jones, Reginald Bligh, John Foster, and Robert Remmett.

The Rev. J. Brown, M. A. fellow of Magdalen college, is presented, by his Grace the Duke of Rutland, to the vicarage of Ilkeston, in Derbyshire.

Mr. White, B. A. of Queen's college, is elected a fellow of that society.

The Rev. Joseph Dixie Churchill, M. A. late of Pembroke hall, is instituted to the rectory of Blickling in Norfolk, on the presentation of the Hon. W. Asheton Harbord and Lady Caroline Hans his wife.

The Right Hon. Lord Lilford, of St. John's college; the Hon. Mr. Leslie, of St. John's college, son of the Countess of Rothes; the Hon. Littleton Powis, and the Hon. Frederick Powis, both of Trinity college, brothers of Lord Lilford, were on Friday last admitted honorary Masters of Arts.

The Rev. John Newling, of Ford, near Shrewsbury, B. D. fellow of St. John's college, is presented, by Sir Richard Hill, to the valuable rectory of Ditchingham, in Norfolk, vacated by the death of the Rev. Mr. Maffey, of Chester.

The Rev. John Ramiden, of Doncaster, has been presented, by the Duchy Court of Lancaster, to the valuable rectory of Ackworth, in Yorkshire, vacated by the death of the Rev. A. P. Newman.

The Rev. J. F. B. Bohun, M. A. is licensed to the perpetual curacy of St. Michael South Elmham, on the nomination of the Rev. Bence Sparrow, of Beccles.

April 23.] The Rev. Thomas Todd, B. D. one of the senior fellows and tutor of Emanuel college, is presented, by the master and fellows of that society, to the valuable living of Brompton Regis in Somersetshire.

The Rev. John Walker, M. A. fellow of Peter house, is elected a fellow of Trinity hall, in the room of the Rev. Thomas Bourdillon, who is promoted to the living of Fenstanton cum Hilton.

The Rev. William Cooper, M. A. fellow of St. John's college, and chaplain to the Earl of Macclesfield, is instituted to the rectory of West Raisin in Lincolnshire.

The Rev. Mr. North, son of the bishop, has been installed a prebendary of Winchester cathedral.

The Rev. William Thompson, M. A. assistant master in the school at Louth, is unanimously elected into the head mastership of the grammar-school at Alford, vacated by the death of the Rev. William Ellis.

The Rev. Edward Vaughan is presented by the Lord Chancellor to the vicarages of St. Martin's and All Saints, Leicester.

On Wednesday, the 21st of April, the Rev. Dr. Huntingford kissed his Majesty's hand, on being appointed to the see of Gloucester; Dr. Beadon being promoted to that of Bath and Wells, vacated by the death of Dr. Moss.

TO CORRESPONDENTS.

"OBSERVATIONS on the Fall," by *Cephas Lincolnienfis*, shall appear in our next. Want of room has hitherto precluded the insertion of his valuable paper.

Received.—The Letter subscribed L. That of THEODOSIUS, That of Z. Z. on the Blagden Controversy. The cause of which we lament exceedingly. But does our worthy and respectable friend think that we should be justified in holding up two respectable characters to public reprobation, merely on hearsay evidence. "*Quo non aliud velocius malum?*" He may have been rightly informed. We, however, believe, that all the circumstances relating to this sad business have not come to his ears. We are obliged to him for his other communications; to which we shall attend.

ECCLESIAE ANGLICANÆ AMICUS has our thanks for his friendly offers.

We think that E. A. A.'s complaint is unfounded. Tumult and irregularity may sometimes unavoidably happen at confirmations; but they are in general solemnized with becoming decency and order.

The original letter of Bp. Warburton mentioned by our Somersetshire correspondent, will be acceptable.

The communication of R. R. and of other poetical friends, will be received with pleasure; but we are fearful that, aided as we are from all quarters with more important materials, we must be sparing in our offerings to the Muses. In this number we have found it necessary to omit inserting what we promised to give.

It was suggested to us, by some of our friends, that, in order to make our publication a complete miscellany of useful reading, an account of the PARLIAMENTARY PROCEEDINGS, OF DOMESTIC AND FOREIGN OCCURRENCES, &c. was wanting. We have not only attended to this suggestion, but have exceeded it. For in this number, an additional half sheet is given, in order to comprize whatever events may be deemed important. These will be regularly collected, and it is presumed, not thought to be irrelevant to the professed design of this magazine.

ERRATUM.—In page 98, line 6, for Hatchard, read Williams.

THE
ORTHODOX
CHURCHMAN'S MAGAZINE,
For MAY, 1802.

Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men.

1 COR. XIV. 20.

LIFE OF BISHOP WARBURTON.

(Continued from page 172.)

THIS Dr. Middleton published his famous "*History of the Life of Cicero*," which was received by the public with great applause. Mr. Warburton took the first occasion to compliment his friend upon it; and, in the concluding part of that work Dr. M. had controverted the account given of Cicero's philosophical opinion, in the first volume of the *Divine Legation*, he takes notice, that he had a more particular pleasure in the last section, as he was more particularly interested in it; and then proceeds to moralize in the following manner. "We, perhaps, shall either of us be esteemed orthodox writers. But this we shall do, we shall give an example to the world, which orthodox writers rarely do, and perhaps of more use to mankind, than most of the refined subjects they engage in, that we can differ in many important points, and publicly avow our difference, without the least interruption of the declared friendship and esteem we bear to each other." This was the spirit that actuated both of these ingenious men. So that their whole temper seems to have resolved itself into a principle of general candour. Yet, within a month or two, a fresh difference of opinion taking place, and neither side being willing to give way, our two candid friends cooled insensibly towards each other, and appear, thence-forward, to have discontinued their correspondence. A memorable instance of our common weakness! which shews how little stress is to be laid on those professions of candour, with which our letters and conversations overflow; and how impossible it is for any lasting friendship to subsist between men of opposite principles and sensations, however their feelings may for a time be dissembled, or disguised even to themselves, by a shew of good breeding.

For a contrary reason, the conformity of their sentiments, the friendship between Mr. Warburton and Mr. Pope became every day closer and
Vol. II. Churchm. Mag. May, 1802. H h more

more confidential. In the beginning of this summer they visited Oxford; where a degree of Doctor of Divinity was intended for the divine, and that of Doctor of Laws for the poet. But either envy or intrigue defeated this scheme, and the brightest geniusses of the age retired with indignation. "We shall take our degrees together," says Pope, "in fame, whatever we do at the university."

Mr. Warburton suggested many alterations and improvements of Mr. Pope's moral writings, and particularly advised him to strike out every thing in them that might be suspected of having the least glance towards fate or materialism, which he consented to, we are told, with extreme pleasure*. It was, also, at this time that he concerted with him the plan of the Four books of the Dunciad†. Mr. W. edited the four books of the Dunciad in 1743, and with so much satisfaction to the author of them, that Pope afterwards engaged him to sustain the like office with regard to the rest of his works.

His attention was turned towards that numerous host of answers which the Divine Legation of Moses had brought down upon him. And, as all could not receive, nor the greater part deserve, his notice, he determined to select a few of the most respectable, out of the gross body of assailants, and to quit his hands of them at once in a general comprehensive answer. This was done by "*Remarks on several occasional Reflections*," in two parts; the *former* published in 1744, and the *second*, in 1745, and both executed in such a manner as was not likely to invite any fresh attacks upon him.

In 1748 Mr. W. reprinted the *Alliance*, with many corrections and improvements; and dedicated it to Lord Chesterfield, who, going this year Lord Lieutenant to Ireland, was desirous of taking him with him, as his first chaplain. Mr. W. declined the offer; he had reasons for so doing; but he felt the civility, and made his public acknowledgments for it, in the way just mentioned.

In 1746, Mr. Warburton united himself in marriage to Miss Gertrude Tucker, an accomplished lady, and neice of his friend Mr. Allen. And soon after, the preacherhip of Lincoln's Inn happening to become vacant, Mr. Murray, then Solicitor General, easily prevailed with the learned bench to invite so eminent a person as Mr. Warburton, to accept that office.

From the time of his marriage, Mr. Warburton resided chiefly at Prior Park. Here he enjoyed a splendid retreat, health, leisure, and affluence; the best of company, when he chose to partake of it; and every accommodation which could be acceptable to a man of letters. His ambition was, also, gratified with the highest personal reputation; and, in due time, he succeeded to the chief honours of his profession. In the year 1747, appeared his edition of Shakespeare's works, which he had undertaken at the instance of Mr. Pope. This edition awakened a spirit of criticism, which, from motives of envy at his rising fortune, harraised him in every shape of dull ridicule, and solemn contumacious. His illustrations of the poet's sense, were frequently not taken; and his corrections of the faulty text, not allowed.

In 1750, Mr. Warburton sent forth an admirable book, entitled *JULIAN*,

* Preface to his works.

† Pope's Works, Vol. IX. Letter CX. note.

or, "A Discourse concerning the Earthquakes and fiery Eruptions which defeated that Emperor's attempt to rebuild the Temple at Jerusalem."

This valuable work took its rise from Dr. Middleton's Enquiry concerning the miraculous Powers in the Christian Church. In 1751 he appeared again as a critic and commentator, in the noble edition he gave of Mr. Pope's works. We are henceforth to see him in his proper office of divine, which he resumed when Mr. Pope's volumes were out of his hands. He published a set of sermons, which had been preached by him at Lincoln's Inn, during the period of 1752 and 1767, these he entitled "*Principles of Natural and Revealed Religion*," in two volumes.

There had been a friendship, of long standing, between Mr. Warburton and Mr. Charles Yorke, cultivated with great affection and esteem on both sides; the fruit of which appeared in 1753, in the offer of a prebend in the Church of Gloucester, by the Lord Chancellor Hardwicke. Some, who were curious in observing coincidences, and meant to do honour both to the patron and client, took notice that the stall to which Mr. Warburton was preferred, was the same in which the Lord Chancellor Nottingham, that great patron of all the learned churchmen in his time, had placed Dr. Cudworth: Such a striking similitude was there apprehended between the two divines, authors of "*The Intellectual System*," and "*The Divine Legation*!"

His next step was to a stall of more value in the Church of Durham; conferred upon him by Bishop Trevor, at the request of Mr. Murray (now Attorney General) in 1755. He had been made chaplain to the king the year before, and Archbishop Herring presented him with a doctor's degree. An honour well bestowed upon, and richly deserved by, him.

Lord Bolingbroke died in 1751, and his philosophical works were published in 1753. Every one knows the principles and presumption of that unhappy nobleman. Dr. Warburton had very early penetrated the views of Lord Bolingbroke; and, observing some tincture of his principles artfully instilled into the *Essay on Man*, but without the knowledge of the author, had incurred his immortal hatred by making the discovery, and, in consequence of it, by *reasoning Mr. Pope out of his hands*.*

He planned the *View* of his philosophy in *Four Letters to a Friend*†, and in writing it, has surpassed himself; the reasoning and the wit being alike irresistible, the strongest and keenest that can be conceived. In 1755 he printed the two concluding letters of the *View*, with an *Apology for the two first*, which now stands, in Bishop Hardy's quarto edition of Dr. Warburton's works, as a prefatory discourse in vindication of the whole work. The *View* was universally read and admired. The followers of Lord Bolingbroke and his philosophy hung their heads; the friends of religion took heart; and these big volumes of impiety sunk immediately into utter contempt.

(To be continued.)

* Works, Vol. VII. p. 839.

† Mr. Allen, of Prior Park,

SACRED CRITICISM, No. VIII.

(Continued from p. 189.)

A CRITIQUE ON THE PRIMITIVE NAMES OF THE DEITY.

PART II.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE first part of *this critique*, was confined to the irksome and ungrateful task of "*casting down*" etymological "*imaginings*," imposing; from their antiquity, and from the authority by which they are still patronised; but which, I trust, were fully proved to be unsubstantial and fanciful, and consequently injurious to the cause of SACRED CRITICISM, which rests on "*the rock of ages*," on the solid foundation of sober etymology and sound theology:—I now proceed, in this second part, with more cheerfulness and alacrity, to "*build up*," the genuine and scriptural leading significations of the primitive names *ÆL*, *ÆLOH*, *ÆLOHIM*; and the principal epithets with which they are connected in Holy Writ; reserving for the third part, the discussion of the significations of the remaining names, *IAH*, *IAHOH*, and their auxiliaries.

And here, it may be necessary to anticipate an objection drawn from the great abstruseness and mysteriousness of the subject:—"If the Primitive Names of THE DEITY be so "*SECRET*" or mysterious, in their radical significations. If the nature and attributes of THE DEITY, which they denote, be so incomprehensible to human reason; is it to be imagined that they could have been framed in the infancy of human society, when mankind were too much engrossed by outward objects and the supply of their temporal wants, to afford leisure or inclinations, for abstract speculations so profound and abstruse; which have baffled the researches and confounded the skill of the acutest metaphysicians and theologians since, in the most learned and polished ages of the world?

However incomprehensible in their full extent be the nature and attributes of THE DEITY, even to the highest orders of rational creatures; "*intimately known*" only to "*THE SON OF HIS LOVE*." Yet as that all-gracious Son, has been pleased to reveal Himself; and to expound the SPIRITUAL nature and worship of THE FATHER OF ALL, to mankind, "*in divers degrees and sundry ways*" of information, to our first parents and the patriarchs, in ways suitable to human capacity and comprehension; is it to be imagined that when *Adam*, by the divine suggestion, gave names to all the inferior animal tribes, he should neglect or omit some appropriate appellation for his Almighty CREATOR and PRESERVER?—If man was formed a *religious*, as well as a *social* being, could he want words to breathe forth his supplications, praises and thanksgiving to the supreme source of all the comforts he enjoyed, all the provisions appertaining to *life and godliness*? as well as the glorious prospects of future happiness in the eternal mansions? No, surely.

"THE ORACLE OF THE LORD" we learn from the unerring testimony of Holy Writ, personally conversed with *Adam* and his wife, in the garden of *Eden*; with their son *Cain*; with *Noah*, with *Abraham*, *Moses*, *Elijah*, and many other worthies, under the Patriarchal and Jewish dispensations, "*face to face*," familiarly, as a friend, or awfully as a judge: sometimes in a "*still small voice*," as a man; sometimes in a voice of thunder,

thunder, as an offended God.—In all these cases the idea of *supernatural power*, both to save and destroy, would obviously be the first that occurred to the human mind, excited and verified by the various and astonishing effects, displayed throughout the natural and moral world: and according to sound philosophy, the idea of *power*, active or passive, is one of the earliest simple ideas, impressed on the imagination; as the sagacious Locke observed: who has justly remarked also, that however simple and uniform the adequate idea of THE SUPREME BEING in his most mysterious and incomprehensible nature may be, yet our faint and imperfect notion of HIM, is complex, made up of his most obvious attributes or qualities, as exhibited in his works of Creation and Providence; in which *power*, *wisdom* and *goodness*, are foremost; calculated to impress on our minds the corresponding sentiments of *fear*, *admiration*, and *love**; and these several ideas were probably the first ingredients of the signification of the earliest name of God, which probably was \aleph , AEL, chiefly denoting his *power*. Traces of which are to be found in the primitive names of the Deity, among all the nations of antiquity civilized or barbarous throughout the globe. Thus $\text{H}\aleph$, we learn from *Sanchoniatho*, was the title given to *Saturn* the oldest of the *Phenician Gods*. And in the various dialects of the Greek language, the true orthography, of the Hebrew name, is still happily preserved, in the title of the *Sun*, the first object of *Zabian idolatry*, $\text{A}\aleph\text{---}\text{I}\text{---}\text{O}$, in the *Doric*, or oldest; $\text{H}\aleph\text{---}\text{I}\text{---}\text{O}$, in the *Ionian* of *Hesiod* and *Homer*; and $\text{H}\aleph\text{---}\text{I}\text{---}\text{O}$ in the *common* or latest.

Hence “the Fear of God” Gen. 20, 11. And “the fear of THE LORD” Job 28, 28. are both rendered $\Theta\epsilon\omicron\varsigma\epsilon\beta\epsilon\iota\alpha$ *Religious Worship* by the Septuagint; and the Heathen rendering $\Delta\epsilon\iota\sigma\mu\alpha\iota\sigma\mu\omicron\nu\alpha$, is used in the same sense by *St. Paul*, at *Athens*, Acts 17, 27. though degraded into *superstition*: It is observed of the colony transplanted into the land of *Israel*, after the captivity of the ten tribes; “They feared the LORD,” (who had sent lions among them, to punish them for their neglect of Him “the tutelar God of the land;”) “and served their own gods”—or associated their worship with his: according to the *accommodating spirit* of ancient polytheism. 2 Kings 17, 33.

And that the leading attribute of THE DEITY among all nations, was indeed *power*, will further appear from the SCRIPTURE OF TRUTH, teaching us, in the original, and the ancient versions, the true import of—

1. \aleph , $\text{O}\Delta\upsilon\alpha\tau\omicron\text{---}\text{O}$, “POWERFUL.”—2. $\text{O}\Theta\epsilon\omicron\varsigma$, GOD.

1. The term \aleph , in the abstract sense, denotes *power*; and in the concrete, *powerful*. Thus *Laban* threatened his fugitive son-in-law *Jacob*, when he overtook him:—“It is in the power of my hand to do you hurt,” Gen. 31, 29. The original phrase, יֵשׁ לְאֵל יָדִי may be more literally rendered, “It belongeth to the power of my hand, &c.” and is well explained by the Chaldee paraphrast: $\text{אֵית חֵילָא בִּידִי}$ “There is the power in my hand,” &c.—thus unequivocally expressing \aleph by its Chaldee derivative, חֵיל , of the same import: And accordingly, in Neh. 5, 5. the Septua-

* See *Bishop Butler's incomparable Discourse on THE LOVE OF GOD*; and *Hales's Analysis Fluxionum*, Append. II. DE ENTE SUPREMO, p. 102—110. intended as a Commentary on the SCHOLIUM GENERALE of *Newton's Principia*.

gint, literally render לֵא, in the same phrase, by Δυναμις, "power," although in the former instance, they have well expressed its spirit, by Ισχυρη η χειρ μου,—followed by the Latin Vulgate *Valet manus mea*—"my hand is able."—And the same phrase, in the same sense, occurs also in Deut. 28, 32. Prov. 3, 27. and Micha 2, 1. fixing the abstract sense of לֵא, to be power, either to save or destroy.

The learned but fanciful *Michaëlis*, who too often acts the hypocrite, (and his commentator *Marh* likewise) not satisfied with this plain and obvious interpretation, prefers a novelty of his father's invention, in his *Supplementa ad Lexica Hebraica*, p. 84. expounding the phrase—"Ej pro Deo manus mea: i. e. nullo Deo adjutore opus habeo"—and referring to the arrogant boast of the impious tyrant *Mezentius*, Virgil, *Æn.* 10. 773.

"Dextra mihi Deus, et ferrum quod missile libro —
Nunc adfuit! —"

But this is no less at variance with his own derivation of לֵא, intimating, as we have seen, *goodness* or *beneficence*; than with the context, in *Laban's* case, who was only restrained from hurting *Jacob*, by the fear of God, who had warned him to avoid it the night before.

The mystical *Parkhurst*, whimsically renders the phrase; "It is for (belonging to) the interposition of my hand," or, "if I interpose my hand I can."—But how interposition in order to hurt, accords with the notion of mediation, which he assigned before; let the *Hutchinsonians* decide. The title מְדִינָה, indeed, implies mediation; as will be shown in the next letter.

2. In the concrete sense, לֵא signifies *Powerful*. In twenty instances, it is rendered Ισχυρῶς, by the Septuagint. Thus in the two parallel passages, Ps. 18, 31. and 2 Sam. 22, 31. The emphatic term, לֵא, "THE GOD," is rendered ὁ Ισχυρῶς, "THE MIGHTY," by the Septuagint: and it is still more critically expressed in the New Testament, Luke 1, 49. by ὁ Δυνατῶς "THE POWERFUL"; whence our great mysiagogue *Paul*, Rom. 1, 20. represents Αὐτοῦ θύναμις καὶ θεοτης. "His eternal power and godhead" as synonymous; or power as the leading attribute of the godhead.

3. But as לֵא "Powerful," was a general term, including, and in process of time applied to, inferior agents, *Angels, Princes, Heroes*; and even degraded to the inanimate creation, by the stupidity of *Zabian* idolatry, or adoration of "the Host" of Heaven, the *Sun, Moon, and Stars*; it became necessary for the preservation of the patriarchal religion, in its primitive purity to distinguish THE GOD SUPREME, by epithets or attributes. The earliest of which were peculiarly levelled against this idolatry: as 1. מֵעַל. "From above," (derived from על, "above" whence the verb עלה "To ascend") rendered ὑψιστῶς, "Most High" by the Septuagint. Job 31, 28.

The following curious account of the introduction of the *Zabian* idolatry into *Yemen* or *Arabia*, (the country of *Job*) is furnished by Sir *William Jones*, *Asiat. Researches*, Vol. II. p. 8.

"The people of *Yemen*, very soon after the flood, fell into the common but fatal error of adoring the *Sun* and the *Firmament*: For even the third in descent from *Yoktan*, took the surname of *Abdu Shams* ("Servant of the Sun").

Sun"). And his family, we are assured, paid particular honours to that luminary. Other tribes worshipped the *Planets* and the fixt *Stars*."

But by a most curious coincidence, the venerable patriarch *Job*, according to *Arudha*, a Canaanitish historian, cited by that excellent annalist *Abulfaragi*, p. 13. was also contemporary with *Abdushams*; this trial happening in the 25th year of *Nahor*, the third in descent from *Peleg*, *Yoktan's* brother; which year, according to my (unpublished) *Analysis of Sacred Chronology*, was B. C. 2338.

In the days of *Abraham*, the grandson of *Nahor*, and tenth generation after the flood, this idolatry became established throughout Assyria, Canaan, and Egypt; it prevailed in *Terah's* family, "the father of *Abraham* and the father of *Nahor*," Josh. 24, 2. The Sun was stiled, *Baal Shaim*, or *Beelshamen*; "Master of the Heaven," and worshipped under the symbol of a bull; and the moon, under the symbol of a cow, called *Ash-toroth Karnaim* "the shining cow two horned," Gen. 14, 5. Judg. 2, 13.

The venerable patriarch *Job*, thus expresses his abhorrence even of the slightest tendency thereto, Job 31, 6.

If I beheld the* light [of the Sun] when shining,
Or the Moon advancing in radiance;
And my heart was inticed in secret,
Or my hand kissed by my mouth;
Even this would be judicial iniquity:†
For I should have lied unto GOD ABOVE‡

During the Patriarchal regimen, the *Pelilim*, or "Judges," appear to have been *arbitrators*, usually consisting of the heads of families or Tribes, appointed by common consent, to take cognizance of the most heinous offences against the community, as *Idolatry*, here, and *Adultery*, verse 11. preceding, and to award summary justice; as *Job* seems to intimate, in the "rage of the multitude" or contempt of families" verse 34. See the case of *Thamar*, *Judah's* daughter-in-law, when found with child, Gen. 38, 24. and the trial of the *Transjordanite* settlers for *Idolatry*; before *Phineas* the Priest, and ten heads of houses or tribes, deputed to make inquiry concerning the overt act of building an altar, on the East side of *Jordan*; whose animated vindication of themselves, was given in the last letter.

On a subject so highly interesting and important to the world, as that of *Religious Toleration*, and *Religious Persecution*, I hope to be more than excused by all *Orthodox Churchmen*, for inserting the following original and profound observations of a sagacious Philosopher, consummate statesman, and enlightened Divine, Bishop *Butler* in his excellent occasional Sermon on the 30th of January, p. 363. sixth edit.

(1) "Whenever the Book of *Job* was written, the scene of it is laid at a time when *Idolatry* was in its infancy; an acknowledged Novelty, essentially destructive of true Religion, arising perhaps from mere wantonness of imagination.

In these circumstances, this greatest of evils, which afterwards laid waste true Religion over the face of the earth, might have been suppressed at once, without danger of mistake or abuse. And one might go on to add, that if those to whom the care of this belonged, instead of serving themselves of

* אור

† עון פלילי

‡ אל חמעל

prevailing

prevailing superstitions, had in all ages and countries, opposed them in their rise; and adhered faithfully to that PRIMITIVE RELIGION which was received "of old, since man was placed upon Earth" (Job 20, 4) there could not possibly have been any such difference of opinion concerning the ALMIGHTY GOVERNOR of the world, as could have given any pretence for tolerating the Idolatries which overspread it: On the contrary, His universal Monarchy must have been universally recognized; and the general laws of it, more ascertained and known, than the municipal ones of any particular country can be.

(2) In such a state of Religion, as it could not but have been acknowledged by all mankind that immorality of every sort was disloyalty to Him, "the High and lofty One that inhabiteth eternity, whose name is Holy" (Isa. 57, 15); so it could not but have been manifest, that Idolatry in these determinate instances of it, was plain rebellion against Him: And therefore might have been punished as an offence of the highest kind against the SUPREME AUTHORITY in Nature.

(3) But this is in no sort applicable to the present state of Religion in the world: For if the principle of punishing Idolatry were now admitted amongst the several different Parties in Religion, the weakest, in every place, would run a great risque of being convicted of it: Or however, Heresy and Schism would soon be found crimes of the same nature, and equally deserving punishment. Thus the Spirit of Persecution would range without any stop or controul, but what would arise from its want of power. But OUR RELIGIOUS ESTABLISHMENT, disclaims all principles of this kind, and desires not to keep persons in its communion, or gain Profelytes to it, by any other methods, than THE CHRISTIAN one of argument and conviction."

See some further remarks on the nature and limits of Religious Toleration, IRISH PURSUITS OF LITERATURE, Art. Rival Translations, p. 36.

And Job "that burning and shining luminary" of Patriarchal Faith, thus strikes at the root of the Zabian Idolatry, which supposed, that the cardinal Constellations influenced or presided over the various Seasons of the Year; Attributing both to THE ALMIGHTY Creator and Regulator, in the following profound and irresistible argument, collected from two remarkable passages, 9, 2—9 and 38, 32.

"How can Man be justified with GOD! —

One of a thousand cannot answer HIM —

Making Aijh, Chesil and Chimah,

And the recesses of the South."

And He thus reprehends the Arrogance of puny and presumptuous mortals, "darkning council by words without knowledge."

"Canst Thou shut up the delightful teemings of Chimah?

Or the contractions of Chesil, canst Thou open?

Canst Thou draw forth Mazaroth in his Season?

Or Aijh and her sons, canst Thou guide?

It was shewn in THE INSPECTOR, p. 172—185, that 1. Aijh, signifying "a group or assemblage," denotes the constellation of *Ursa Major*; supposed, from its vicinity to the Pole, to preside over the winters frosts. 2. Chimah, signifying "charming," the constellation *Taurus*, supposed to preside over the season of Spring; when the Earth expands her bosom to the

the sun's general heat, at his entrance into that Constellation. 3. *Chesil* signifying "chilled" the Constellation *Scorpio*, when the earth's bosom is contracted by the *Autumnal* cold weather, commencing when the Sun entered into that Constellation: And, 4. *Mazaroth*, signifying "Raging or Furious," the Constellation *Canis*, presiding over the sultry heats of *Summer*, which begin with the Heliacal Emergence of *Sirius*, and last forty days, thence called "*His Season*" by *Job*; commonly the *Dog days*.

And that these were truly the *Cardinal* Constellations, in *Job's* time—(not *Orion*, the *Pleiades*, *Arcturus* and the *Zodiac*, as hitherto unthinkingly supposed) may appear from the following *Astronomical* argument, combined with the assumed date of *Job's* trial, B. C. 2338.

The Longitudes of all the fixt stars, on account of the *Precession of the Equinoxes*, are gradually increasing at the rate of 50 seconds in one year; 1 degree in $71\frac{1}{2}$ years; and 1 sign, or 30 degrees of the *Ecliptic*, in 2145 years. But in A. D. 1800, the longitude of *Aldebaran*, 'the Bull's Eye' or principal star in *Taurus*, was $2^{\circ} 7'$ East of the Vernal Intersection: And since *Job's* time, $1800 + 2338 = 4138$ years ago, the precession amounted to $1^{\circ} 27' 53''$. Therefore the longitude of *Aldebaran*, was then only $9^{\circ} 7'$ East: And consequently *Taurus*, the cardinal constellation of *spring*; as *Pisces* is at present.

In like manner, the longitude of *Antares*, "the Scorpion's heart" A. D. 1800. was $8^{\circ} 6' 58''$; or $2^{\circ} 6' 58''$ East of the autumnal intersection; but in the course of 4138 years, the precession has been, $1^{\circ} 27' 53''$; which would leave the distance of *Antares* East of the autumnal equinox, at the time of *Job's* trial, only $9^{\circ} 5'$: and consequently, *Scorpio* was then the cardinal constellation of *Autumn*; as *Virgo* is at present.—For these accurate determinations of the present and ancient longitudes of *Aldebaran*, and *Antares*, I am indebted to the kindness and to the skill of the present excellent professor of astronomy in the university of *Dublin*, Mr. *Brinkley*.

And if, to this curious and critical coincidence of *historical*, *chronological* and *astronomical* evidence converging to one common focus of illustration, from sources the most various and widely removed from each other; we add the *positive* argument of *Job's* longevity, (42, 13—16.) surviving his trial, no less than 140 years, during which, THE LORD blessed him with "*seven sons*" and "*three daughters*," to replace the same number which he had lost before; after they were grown up and settled "*in their own houses*"; (1, 2—19) and who therefore could not have been much less than 140 years old at the time of his trial; which well accords with the standard of human life in *Serug's* age, who lived 230 years, and in *Nahor's*, who lived 208 years, according to the Septuagint computation. Gen. 11, 24—25.—And also, the *negative* arguments, that *Job* could not have been later than *Moses*, from the silence of the poem, touching the destruction of the *Egyptians* in the Red Sea; nor even later than *Abraham*, from its silence touching the destruction of *Sodom*; and surely both these judgements, (especially in his vicinity, and which therefore could not have been unknown to the writer, had he lived *after* them) would have contributed materially to illustrate and improve the general argument of a SPECIAL PROVIDENCE: We may safely conclude, *ex abundantia*, that the age, and the cardinal constellations of *Job*, are rightly assigned; which have been hitherto desiderata in Sacred Chronology and astronomy.*

* See a judicious summary of the various opinions still afloat among the learned, Vol. II. Churchm. Mag. May 1802. I i 2. We

2. We next find the synonymous epithet עליון (derived also from על; "above" and rendered also by the Septuagint Ὑψιστος, "Most High," used in the adjacent country of *Canaan*, in *Melchizedek* and *Abraham's* days: אל עליון, "God most high". Gen. 14, 18. And among the *Phœnicians*, the same epithet prevailed; as we learn from *Philo Biblius*—κατὰ τὴν γινέσται τις ΕΛΙΟΥΝ καθ' ἑαυτὸν "among them there is a certain God, called ELIOUN." And in the *Punic* language (which was a daughter of the *Phœnician*) ALON signified God; and it is so used plurally in the *Pœnulus* of *Plautus*; as the learned *Scaliger* and *Bochart* have judiciously interpreted the *Punic* expressions *Ythalonim Walunoth*, (אֱלֹהִים וְעֲלִיּוֹנִים) "The Gods and Goddesses." See *Scal. De Emend. Temp. Fragment.* p. 80. and *Bochart* vol. 1. p. 707.

3. THE ORACLE OF THE LORD (DABAR IAHOH) who appeared to *Abraham*, Gen. 15, 1. did afterwards, stile himself 17, 1. אֱלֹהֵי שָׂדִי. (ÆL SADI) "God, ALMIGHTY" or "ALLSUFFICIENT":—for the Septuagint render, ὁ ἰκανός "The Sufficient" in Job 31, 2 and 39, 32, Ruth 1, 20 Ezek. 1, 24. because as *St Paul* finely explains, 2 Cor. 3, 5. ἡ ἡμετέρα ἐκ θεοῦ ἐστὶν ἡ ἰκανότης "Our sufficiency is from God."—This establishes *Solomon Jarchis*, and the most judicious grammarians etymology, considering, שָׂדִי as compounded of ש, the abridgment of אֱשֶׁר, "who" and י "sufficiency" in the abstract sense; or "sufficient" in the concrete.

And that this is the true meaning of, י, which also is found in *Arabic*, appears from its derivatives in the remote dialects of the west. The primitive *Greeks*, called their supreme God Δις; its true root appearing in the oblique cases, Δι-ος, Δι-ι, Δι-α which oblique cases, were afterwards retained, and attached to Σειρ, when the nominative Δις, grew obsolete as it did in *Hesiod* and *Homer's* days.

The *Latins*, by a grosser corruption of Patriarchal theology degraded *Dis*, into the name of their infernal God *Pluto*:

Noctes atque dies patet atri janua Ditis.

Virgil.

exhibiting in its oblique cases *Di-tis*, *Di-ti*, *Di-tem*, its descent from *Di*. As the name *Pluto* also derived from πλοῦτος, "wealth" well expressed the meaning of the root.

But that the original application of *Dis*, even among the *Latins*, was to the GOD OF HEAVEN, appears from the poetical compound, *Dis-piter*; (evidently, from the Greek, Δις-πατήρ, still preserved in the oblique case, Δι πατρί, by *Hesiod* and *Homer*) which all the editors of *Horace*, have unskilfully metamorphosed into *Diespiter*, quasi *Diei pater*; Od. I. 34, 5.

—Namque *Diespiter*

Igni corusco nubila dividens

Plerumque; per purum tonantes

[*Nuper*] egit equos volucremque currum.

4. There are various other epithets combined with אל, as גִּבּוֹר, "mighty," Deut. 10, 17, Isa. 9, 6, or taken separately, which sufficiently prove that the leading idea of the primitive names of God, was power, such as, אֱבִיר, "mighty," Gen. 49, 24. כְּאֵבִיר "As a mighty" one, Is. 10, 13. whence perhaps by syncope, כְּבִיר, "mighty," Job. 31, touching the age of *Job*; in *Mages* Elaborate Disquisition on attonement, 1801. Dublin. p. p. 321—347: who rightly conclude, that *Job* was earlier than *Moses*.

25. and their plurals, מַבִּירִים "*Angels*" Pl. 78, 25. or כְּבִירִים, "*mighty*" as waters, Isa. 17, 12.—whence were evidently derived the ancient *Egyptian* and *Samothean* Gods, the "*Caberi*," rendered by *Orpheus*, *ἄννατος*: by *Varro*, *Divos potes*. See *Herodotus*, B. 3, and *Bochart*, Vol. I, p. 394.

II. אֱלֹהִים. 1. ὁ Δυνατής, THE POTENTATE: 2 ὁ Θεός, GOD.

2. The term אֱלֹהִים, as well as its root אֵל, is combined with the same epithet, חֲזַעַל, "*From above*," Job 31, 2.

"I have made a covenant for my eyes;
Why then should I think upon a Maid?
For what would be [my] share in GOD ABOVE*?
Or [my] inheritance in the ALMIGHTY ON HIGH?
Is not destruction reserved for the wicked?
And estrangement [FROM GOD] for the workers of iniquity?"

How admirably and how awfully, has OUR LORD, commented on this curious specimen of *patriarchal* "*Religion pure and undefiled*," in his divine discourse on the mount, Matt. 5. 28—29.

2. אֱלֹהִים, is substituted for אֵל. Thus in the passage "*Who is GOD save THE LORD?*" which occurs twice, 2 Sam. 22, 32, and Pl. 18, 31.; in the former place, "GOD" is expressed by אֵל; in the latter, by אֱלֹהִים.

We may conclude therefore, that אֱלֹהִים, is intensive, or a proper name of the true God, as in Isa. 44, 8.

"Is there any God† beside ME?—
I know not any"——

3. And it is expressly contrasted with the Heathen *False Gods*, styled שְׂדִים, "*Almighties*" Deut. 32, 17. (rendered "*Devils*," in our translation.)

They sacrificed to *false Gods*, and not to GOD‡:
To Gods|| whom they knew not; to new-comers,
Whom your Fathers feared not:—Of the Rock that begat thee,
Thou art unmindful! and hast forgotten THE GOD¶ that bare thee!

Here again, אֱלֹהִים (as corrected by 28 MSS. Kennicot instead of אֵלֶּה) and אֵל are plainly synonymous: and the plural, אֱלֹהִים, applied to the Heathen false Gods; like שְׂדִים, עֲלִיּוֹנִים, &c. which in the singular, had been originally appropriated to the true God, before the introduction of *Idolatry*, and *Polytheism*; and as מַבִּיר, an epithet of "THE GOD of Jacob" Gen. 48, 24. is rendered Δυνατής, "*Potentate*," by the Septuagint Version; which is applied 1 Tim. 6, 15. to "THE BLESSED and ONLY POTENTATE," it may not unreasonably be considered as the most appropriate rendering of אֱלֹהִים:—which is used no less than fifty two times in the purely Hebrew Scriptures, to denote the true God; and only five times misapplied to express a false God; as of the Assyrians, Chaldeans, Syrians, &c. 2 Chron. 32, 15. Habac. 1, 11. and Dan. 11, 37—38.

Who then can read without astonishment, mingled with pity and indignation, the following rash and most unfounded assertion of *Parkhurst*,

* אֱלֹהִים חֲזַעַל	† שְׂדֵי חֲזַעַל	‡ אֱלֹהִים
§ אֱלֹהִים	אֱלֹהִים	¶ אֵל

1 i 2

Hob

Heb. Lex. p. 23. "It may be doubted, whether אלה [rather אלהים] is the singular, be ever in the Hebrew, (as distinct from the Chaldee) used as a name for JEHOVAH the true God: I can find but two passages, namely Deut. 32, 17. and Dan. 11. 38. where it may seem to be so applied." !!!

III. אלהים. 1. Θεοι, GODS; 2. Θεος, GOD; 3. ὁ Παντοκράτωρ, or ὁ μὴ Δεσποτης. THE OMNIPOTENT, OR SOVEREIGN.

1. The plural, אלהים is rendered Θεοι, "Gods," in a multitude of passages, denoting, 1, the false Gods or Idols of the Heathen, as in the foregoing instance, Deut. 32, 17. Exod. 22, 20. Jer. 10, 11. &c. &c. 2. Angels, as in Ps. 8, 6. 96, 8, &c. where the original, אלהים, "Gods," is so interpreted by the Ancient Versions, and by Heb. 2, 9 and 1, 6, intimating the application of both passages to JESUS CHRIST.

"Thou hast made HIM a little lower than the Angels." [during his incarnation] "Worship HIM all ye Angels of GOD." 3. Where it denotes Judges or Magistrates, considered as the Delegates or Vicegerents of GOD, invested with the Authority and armed with his power. Rom. 13, 1—5. 1 Pet. 2, 13—17. as in the following passages, Exod. 21, 6, and 22, 8. where האלהים, the emphatic plural, is rendered in both, דיינים, "the Judges," by the Syriac and Chaldee Par. and by the Vulgate, "Judices;" and by the Arabic in both, "Judge"—deserting the Septuagint Version, its usual guide; which renders, in the former passage, πρὸς τὸ κριτηριον τοῦ Θεοῦ, "to the tribunal of God:" and in the latter, ἐναντίον τοῦ Θεοῦ, "before God:" on which Parkhurst, misled by Guffet, forms "his imagination" that, אלהים, did not signify Ruben or Judges. Heb. Lex. p. 23. Whence the R. C. Feb. p. 150. has hazarded the unguarded assertion;—that "not a single unquestionable instance is to be found in the whole Bible, of the application of the word to any such persons."

Besides these two instances;—in which, אלהים, is plainly of the same import with פללים Pelilim, in the intermediate passage, Exod. 21, 22; which the Syriac Version and Chaldee Paraph. (as in Job,) likewise render, דיינים, "the Judges"—there is a third, in which its application is most unquestionable;—decided by the authority of JESUS CHRIST himself, in his admirable Argumentum ad hominem, addressed to the Jews; who were going to stone him for blasphemy; "because" said they, "Thou being a Man, (ανθρωπος,) makest thyself a God (Θεον): JESUS answered them. Is it not written in your law (Ps. 82, 6.) "I said ye are Gods, &c.?" If [then] He called them, [the Judges] Gods, to whom THE ORACLE OF GOD came; and the Scripture cannot be broken [or controverted. How] say ye of HIM whom THE FATHER consecrated and sent forth into the world, "Thou blasphemest:" because I said "I am THE SON OF GOD?"—John, 10, 33—36. Surely if אלהים in the Psalm cited, did not signify the Judges of the Jewish Sanhedrim, invested with the high privilege of expounding the divine oracles, and deciding, as divine Delegates, in cases of conscience and criminal causes, and giving counsel in state affairs, under the Theocracy; (which still subsisted during the Regal State) OUR LORD's argument must be maimed and invalid: but it is complete and unanswerable; rising from their own concession in a lower instance,—in the case of ordinary mortals, stiled Gods,—to himself, the eternal, and only genuine SON OF GOD;—and therefore a portion, intitled to the appellation of a GOD (Θεος) in the strictest sense of the word. And indeed Parkhurst himself, admits that "in this last text, (Ps. 82, 6.) the word, אלהים is applied to earthly magistrates, or judges."—And he rightly observes, "that it

is only in a comparative or metaphorical sense;—the prefixed article, כ, "as," or "like," being understood here;—as it is actually expressed in the latter clause of the sentences, Pl. 82, 6.

"I said, ye are Gods; even all ye, sons of the Most High:
But ye shall die as Man; and fall, as one of the Princes."

And the cause of their punishment was before expressed in the indignant interrogatory at the beginning of the Psalm:

"How long will ye judge iniquitously, and accept the persons of the wicked?"

2. That the plural, אלהים, and emphatically, האלהים, is in numberless passages, taken in a singular sense; and applied to THE ONLY TRUE GOD, is most unquestionable, as in the very beginning of *Genesis*:—"God created the Heavens and the Earth;" where the singular verb, ברא *creavit* decides the singular import of the nominative אלהים. And this decides the singular import likewise of the plural form, בוראיו, "*Thy Creator*," Eccl. 12, 1, not, "*thy Creators*," according to *Parkhurst's* Trinitarian Mysticism; and of, עשיו, "*His Maker*." Pl. 149, 2; not, "*his Makers*:" both in defiance of all the versions, ancient and modern.

And thus, in that explicit declaration, or confession of faith: Deut. 4, 35: 'THE LORD is THE GOD; [there is] none else beside Him:—' where the emphatic term, האלהים, ought to be rendered "THE GOD," as it is, more correctly, in the application of this passage, in our translation, of 1 Kings, 18, 39, where the *Israelites* acknowledged the superiority of the TRUE GOD above *Baal*, by an animated repetition: "THE LORD is THE GOD! THE LORD is THE GOD!"—and not *Baal*, the idol of the *Sidonians*, or the intelligence supposed to reside in the sun. In both places, the pronoun הוא, rendered "*He*," by our translators, by a well known idiom in the Hebrew language, frequently supplies the place of the present tense of the verb substantive, "*is*:" and by the same analogy, the pronoun אני, I, involves "*am*," in God's assertion of his supremacy, Isa. 45, 5. "I AM THE LORD, and [there is] none else, beside Me [there is] no God:" in this passage, the emphatic article, ה, is clearly understood before אלהים, as in the parallel passages, though not expressed.

The application of אלהים, to THE MESSIAH, is also expressed, Pl. 45, 6. "*Thy throne, O God, is for ever and ever.*" &c. And is clearly distinct from its application to THE FATHER, in the next verse: "*Therefore God, thy God, anointed thee with oil of gladness above thy fellows,*"—as incontrovertibly established by the great mystagogue of the *Hebrews*, citing the Septuagint version of this passage, to prove the divinity of JESUS CHRIST; see my fourth letter, p. 9.—And it is unquestionably applied also to THE SON, in *Manoah's* exclamation to his wife, after they had seen him visibly ascend into Heaven in the flame of the sacrifice, which, by his directions, they offered unto THE LORD. Judg. 13, 22.—"*We shall surely die, because we have seen God!*" (אלהים.)—They plainly understand Him to be "THE ANGEL OF THE LORD," emphatically so styled, as being "THE ANGEL OF HIS PRESENCE," Exod. 33, 14, Isa. 63, 9, or ANGEL OF THE COVENANT," Mal. 3, 1, who appeared to *Moses* in the burning bush, Exod. 3, 2, and styled Himself "THE LORD," assuming the highest title of the Godhead, Exod. 6, 3.—Because "the name of THE LORD," was "intimately vested in Him," Exod. 23, 21.—even under the patriarchal dispensation, as THE ORACLE OF GOD, Gen. 15, 1, Rev. 19, 13.

19, 13.—“*whose face no man could see, and live,*” *Exod.* 33, 20; and who not many years before, *Judg.* 2, 1—4, upbraided the people for their breach of the Covenant, in not destroying the idolatrous *Canaanites* and their altars: and in the case of *Manoah*, when he came as a *DELIVERER* from *Philistine* bondage, declared that his “*name was SECRET*” or rather, “*WONDERFUL*,” *Judg.* 13, 18, for so is the original term, מְפֶלֶא, more correctly rendered by the Septuagint, Θαυμαστος; and by the Alexandrian version also, in that magnificent enumeration of the titles of the incarnate “*SON OF GOD*,” *Isa.* 9, 6, “*His name shall be called WONDERFUL*,” &c. And in that most sublime, magnificent and tremendous description of *JESUS CHRIST* inflicting vengeance on all his enemies, *Rev.* 19, 16, “*He hath THE NAME written on his vesture and on his thigh*; “*KING OF KINGS*, and *LORD OF LORDS*.”—“*HIS NEW NAME*, or additional authority, *Rev.* 3, 12, “*which no one knoweth, save the Receiver*,” *Rev.* 2, 17, but which was expressly foretold by the unerring word of prophecy, to be communicated to Him, in and throughout the universe, see *Dan.* 7, 13—14, compared with *Rev.* 5, 6—13.

How was it possible, then, for the B. C. so far to forget himself, and the reverence due to the mysterious subject, as to pen the following passage?—“*It must be granted, that in both these passages, (Ps. 45, 6, and Judg. 13, 22,) the name of Elohim is given to a single person: and cannot, it should seem, in these instances imply plurality of persons. The solution of the difficulty is, that the passages are only two; and in both, we must admit a sort of CATACHRESIS [i. e. an abuse of terms!!!]*” p. 152.

Is this, to discharge skilfully and faithfully, the perilous and delicate functions of SACRED CRITICS?—Is this, “*to HONOUR THE SON*, according as we *HONOUR THE Father*?” Or do not such rash and revolting solutions, rather tend to “*DISHONOUR both THE FATHER and THE SON*”—by sheltering ignorance of their glorious and awful names and persons, under *hard words*? and is not the succeeding passage, equally at variance with common sense, and with the Scripture of Truth?

“*The unity of the three Persons in the essence, is so strict and intimate, that any general appellation of the Godhead, may be applied to any one: reminding us of the plurality by that application, though not implying, to be sure, a plurality of persons in the single person: which would be a contradiction in terms.*”

“*That this is the true account of the matter, is evident, from what has been remarked on Ps. 45, 8, taken in connexion with its context; and it is confirmed by what OUR LORD himself said to St. Philip: He that hath seen ME, hath seen MY FATHER also. We may add with respect to both these passages, what Mr. Parkhurst has remarked of the first, [Heb. Lex. p. 22] that the word Elohim, is applied to [the Messiah] the second person singly, as the Representative of the whole Trinity.*”

The source of this strange mysticism, may perhaps be traced up to the celebrated book of *Zohar*, the oracle of the Rabbinites: which, ad § 6 *Levitic.* states it thus: “*Veni et vide mysterium verbi Elohim! Sunt tres gradus, et quilibet gradus per se distinctus; veruntamen sunt unus, et in unum conjunguntur, nec unus ab altero dividitur.*”—And the author, adduces the Hebrew letter *Shin* ם; as symbolical of this three-fold distinction of the Divine Nature; comparing *THE GODHEAD to the root*; and the three *HYPOSTASES (OR PERSONS) to the three branches of that letter!*”

On the contrary, so completely is the plural form *ÆLOHIM*, singularized,

larized, (if I may be allowed the expression) in many applications, to "THE LORD and also to HIS CHRIST," that its adjuncts and attributes are indiscriminately plural and singular: thus "THE LIVING GOD," (inherent in THE FATHER, and communicated to THE SON. John 5, 25. and Rev. 1, 18.) is expressed by, אֱלֹהִים חַיִּים *Dii viventes*, Deut. 5, 26. 1 Sam. 17, 26—36. Jer. 10, 10. and 23, 6—36. But by אֱלֹהִים *Dii vivens*, 2 Kings 19, 4—16. Isa. 37, 4—17. Both corresponding to the grammatical form, אֱלֹהִי, *Deus vivens*, Josh. 3, 10. Ps. 42, 2. and 84, 3. Hosea 1, 10.; and to the Chaldee form, אֱלֹהָא חַיָּא, *Deus vivens*, Dan. 6, 26.—And in the cases of verbs plural annexed thereto, Gen. 20, 13, and 31, 53. and 35, 7. cited by Parkhurst, in support of the Rabbinical or Hutchinsonian hypothesis; he ought to have remarked, that in all these cases, the Samaritan text exhibits the verbs in the singular number; more correctly, or more conformably to the general analogy of the Hebrew Scriptures; as in Gen. 1, 1. אֱלֹהִים בָּרָא, *Dii creavit*, and in innumerable instances besides.

But how are we to reconcile this apparent *solecism*, with which the Bible opens, to grammatical analogy, or propriety of speech?

Waiving the Rabbinical hypothesis; and also that, 2. adopted by Michaelis, *Supplement*, &c. p. 88. "Pluralem, majesticum habeo; consuetudine Patriarcharum, nomen Phœnicia ex polytheismo plurale, melius [singulariter] interpretanti, &c. And, 3. that, from the usual stile of modern kings, "It is our will and pleasure," &c. whereas David and Solomon, Nebuchadnezzar and Cyrus, all spoke in the singular number:—I apprehend, that the plural אֱלֹהִים, is used elliptically, either for אֱלֹהִים אֱלֹהִים, "GOD OF GODS", or יְהוָה אֱלֹהִים, "LORD OF GODS"—as in the parallel passage, Gen. 2, 4. "THE LORD OF GODS made the heavens and the earth;" or both together; as in that fullest enumeration of the divine titles, "THE GOD OF GODS, THE LORD," Josh. 22. and Ps. 50, 1. before noticed: exactly corresponding to the fullest enumeration of the titles of THE FATHER and of THE SON in the New Testament, 1 Tim. 6, 15. Rev. 19, 16.

And indeed, the comparison of both Old and New Testament will furnish a satisfactory clue to the proper rendering of אֱלֹהִים, here: "THE LORD, THE GOD OF GODS"—"THE LORD, THE GOD OF HOSTS"—"THE LORD, THE GOD OMNIPOTENT" or "ALL-GOVERNING, (παντοκράτωρ) See Josh. 22, 22. Hosea 12, 6. and Rev. 4, 8. And in these titles, do not the plural "GODS" or "ALL GODS" as intimated Exod. 18, 11.—"HOSTS" or "ALL THE HOSTS OF HEAVEN AND EARTH," as intimated Gen. 2, 1. Amos 15, 27. plainly correspond to OMNIPOTENT or ALL-GOVERNING, or to ὁ μόνος Δεσποτής, "THE SOLE GOVERNOR" or "SOVEREIGN," in the New Testament? Which may therefore be considered as the appropriate renderings of the plural אֱלֹהִים, where it expresses "THE ONE GOD AND FATHER OF ALL," or "THE SON OF HIS LOVE;" who is "THE IMAGE" (or Representative) OF THE INVISIBLE* GOD, and "sitteth on the right hand of THE MAJESTY ON HIGH"

* Ὁς εἰν ΕΙΚΩΝ ΤΟΥ ΘΕΟΥ ΤΟΥ ΑΡΑΤΟΥ. Coloss. 1, 15.

N. B. In the parallel passage 2 Cor. 4, 4. the important word Ἀόρατος, is omitted, by an unpardonable negligence, in our present editions of the Greek Testament copying Stephens, contrary to the ancient editions of Aldus, Colinaus, Plantin, &c. See Wetstein on the latter passage, and the London Curate; p. 145.

— "Far

—“*Far above (ὑπεραν) every Principality, and Authority, and Power, and Dominion; and every name that is named, not only in this world, but also in the future.*” Compare Coloss. 1, 13—15. Heb. 1, 3. Ephes. 1, 20—21.

It is true indeed, (as Parkhurst cites) that at the creation, Gen. 1, 26. “*GOD (i. e. THE LORD OF GODS) said: Let us make Man in our image, according to our likeness*”—in dominion, and capacity of immortality:

“*Finxit in effigiem moderantium cuncta DEORUM.*”

And also, that after the fall, 3, 22. “*THE LORD OF GODS said: Lo, the Man is become as ONE of Us, to know good and evil,*” &c. and again, before the confusion of tongues, 11, 7. “*Let us go down, and confound their language.*”—And I hold, with the Primitive Jewish Church, and the earliest fathers of the Christian, that “*THE SPIRIT OF GOD*” or “*THE HOLY GHOST*”:

“*Dove-like, sat brooding* on the vast abyss,
And made it pregnant.*”

MILTON.

And that HE was here employed in confounding, as (afterwards on the memorable day of Pentecost) in conferring the gift, of tongues, on the Apostles: Acts 2, 2—4. where “*the sound from the heaven, as of a rushing, violent blast [of wind]*” bears no remote nor fanciful resemblance, perhaps, to the operation of the SPIRIT OF GOD, at the old creation; yet with all due diffidence, I apprehend, that the plural “*Us,*” in these cases, is not to be limited, (with the Hutchinsonians) to the persons of the Godhead; but rather includes, that “*multitude of the Heavenly Host*” attendant, as “*ministering spirits,*” on THE ORACLE OF THE LORD, or WISDOM personified, “*through whom, the Heavens were made,*”—“*For HE spake, and (the earth) was; HE commanded, and it stood fast.*”—Compare Ps. 33, 6—9. and 136, 5. and Prov. 8, 27—30. with John 1, 1—2. Heb. 1, 1—2. For we learn from the venerable and inspired patriarch, Job 38, 7. That at the creation, “*The morning stars sang together, and all the Sons of God shouted for joy.*”—The morning stars here, are understood by the principal versions, of the angelic choirs; and JESUS CHRIST styles himself “*the bright and morning star,*” pre-eminently, Rev. 22, 16. And the angels are styled “*Sons of God,*” by Job himself, 1, 6. And the adjunct “*all*” certainly intimates a multitude; as at the promulgation of the law on Mount Sinai, Deut. 33, 2. “*When THE LORD came, attended by myriads of his saints;*” or angels, as interpreted Acts 7, 53. Gal. 3, 19. Heb. 12, 29.—And that the declaration in the last citation, “*Let us go down,*” &c. is not to be so limited, according to the Hutchinsonian scheme, further appears from the parallel case of the destruction of Sodom, Gen. 18, 21. When the Son of GOD, (as generally understood) appeared in human form, to the patriarch Abraham, actually attended by two angels, ministers of his just vengeance; and said, *I will go down now, and see,* &c. And again, when He appeared to Moses in the burning bush; (“*who hid his face, for he was afraid to look upon God*”) He said: “*I am come down to deliver my people out of the hand of the Egyptians,*” &c. Surely, in these two remarkable instances, there is no reference whatsoever to the plurality of persons in the Godhead; but

* חורפת, Gen. 1, 2.

He speaks *authoritatively* in his *own person*: and that these were the sentiments of the primitive Jewish Church before it was infected with *Rabbinical* (the parent of *Hutchinsonian*) mysticism, appears from the following curious and valuable reflexion of *Philo*, strictly applicable to both these cases:

Ὁ γὰρ ΤΟΥ ΘΕΟΥ ΛΟΓΟΣ, ὅταν ἐπὶ τὸ γινώσκαι ἡμῶν σὺνθεμα ἀφικέσθαι, τοῖς μὲν ἀρετῆς συγγενεῖσι, καὶ πρὸς ἀρετὴν ἀποκλινέσθαι ἀρῇ καὶ βούλῃ, ὡς καταφυγὴ καὶ σωτηρία· αὐτοῖς πορίζει πᾶντ' αὐτῷ· τοῖς δὲ ἀνίσταλοις, οὐδέν· καὶ φθορὰν ἀνίστατο ἐπισημαίνει.

"For, THE ORACLE OF GOD, when he comes down to this our terrestrial system, aids and assists those that are allied to virtue, and that incline to virtue, in order to procure them compleat refuge and salvation: But on the *adversaries*, He inflicts irremediable calamity and destruction."

And does not the very instance adduced by the B. C. to "confirm" what he deems "the true account of the matter," strongly militate against it?—John 14, 9. "*He that hath seen Me,*" saith our BLESSED LORD, "*hath seen THE FATHER*;" that is, in all reasonable construction, *hath seen THE DELEGATE OR REPRESENTATION OF THE FATHER*;—"speaking His oracles and working His works"—as asserted in the sequel: Surely in this, there is no reference to THE HOLY SPIRIT, none, save to THE FATHER alone! And that it is impossible for mortal eye to see the Father personally, is repeatedly and explicitly asserted in Holy Writ:—"No one hath seen GOD [THE FATHER] at any time"—"Ye have not heard HIS voice, at any time, nor seen HIS form."—"GOD is SPIRIT."—"inhabiting light unapproachable; whom none of mankind saw, nor is able to see."—"save [THE SON] who is from GOD: HE hath seen THE FATHER," John 1, 18. and 5, 37. and 4, 24. and 6, 46. and 1 John 4, 12. 1 Tim. 6, 16.

Who now that "ponders these things," can hesitate to pronounce the whole *Hutchinsonian* hypothesis of the derivation of *ÆL*, *ELOH*, and *ÆLOHIM*, (even in the hands of the B. C.) unintelligible, or revolting, or unscriptural, as well as uncritical; at irreconcilable variance with sober etymology and sound theology.—However useful and valuable *Parkhurst's* Hebrew and Greek Lexicons may prove to *proficients* in sacred literature, who are able to separate the wheat from the chaff; yet I cannot but deprecate their circulation in the hands of *novices*; for whom *Buxtorf's* Manual Hebrew Lexicon (sixth or seventh editions) and *Stockius's* Greek Lexicon, are much fitter and more commodious, as well as cheaper. I mention this with regret and reluctance, as a sacrifice on the altar of truth; confessing my own obligations on many occasions, to the various erudition and ingenuity of the pious and learned *Parlour*.

O may the turf lie light upon his breast!

And it cannot, I hope, be considered, by any of his numerous readers and admirers, or by the B. C. themselves, an insult to his memory, or disrespectful to them, to point out the faults and errors of writers and critics upon subjects of importance, whether they be living or dead; for, as *Le Clerc*, that learned and ingenious hypercritic, once apologized, on a similar occasion:

Nec nocet VERITAS Mortuis, et multum prodest vivis. Epist. Crit. p. 80.

"Truth injures not the dead, and profits much the living."

I shall close my remarks on this branch of the awful and mysterious subject.
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ject, with the sublime and exalted conceptions of **THE DEITY**, taught by primitive patriarchal religion, as it subsisted for some generations after the flood, before it was "*spoiled by vain Philosophy*."—Job 11, 7. and 23, 2.

"Canst *Thou*, by searching, find out God? *
 Canst *Thou* find out **THE ALMIGHTY** † to perfection?
Higher than Heaven,— what canst *Thou* do!
Deeper than Hell,— what canst *Thou* know!
Longer than the Earth, is his measure;
And broader than the Sea."——
 "O that I knew where I could find **HIM**!
 That I might come even to **HIS THRONE**!"

April 6, 1802.

INSPECTOR.

(To be continued.)

A GENERAL ACCOUNT OF THE NATURE OF THE TALMUD.

(Continued from page 199.)

II. OF THE GEMARA.

AFTER the capture of Jerusalem and the destruction of the Temple, the Jews, though in exile, maintained many celebrated Academies both in Palæstine and in Babylonia. In these the Mishna was, as it were, the text-book of the lectures given by the Masters of their respective schools, who endeavoured, by their comments, to elucidate what was obscure, and to explain what was difficult in it. These comments received the name of Gemara, or *Complement*, as supplying what was before deficient, and with the Mishna completing the whole traditionary doctrine of their Law and Religion; forming, as has been before said, what is called the Talmud.

§ 2. Of the Jerusalem Talmud.

But in process of time these commentaries increasing to a considerable extent, it became as necessary to reduce them into one body, as it had formerly been to digest into one code the Traditions which these commentaries were now designed to explain. Therefore about the year of our Lord 290, or rather later, Rabbi Johanan, who was head of a school in Palæstine, in conjunction with Raf and Samuel, two of the disciples of R. Juda Hakkadosh, made that compilation of these commentaries, which, on account of its being intended for the Jews of Palæstine, and the dialect in which it is written, is called the *Jerusalem Talmud*.

This contains a Gemara to the first five orders of the Mishna, and upon the title Nidda of the sixth. But as it comprehends fewer decisions of the Ancient Jewish Doctors, and is besides written in a harsh and difficult style, it never has been much esteemed or studied by the Jews.

This Talmud is sometimes called חלמוד דבני מרבא (Talmud divine nearba) *The Talmud of the Children of the West*.

§ 3. Of the Babylonish Talmud.

The same reasons which induced the Jews in Palæstine to form a digest of the Commentaries on their Oral Law had a similar influence on those in Babylon. Accordingly, towards the end of the fourth century, Rabb Ashe, who was Head of the Synagogue, and Rabina, undertook to make a

collection of these commentaries, and to reduce them into one body. But death prevented Rabb Ashe from completing his design. However, his successor Maremar, and his colleague Mar, the son of Rabb Ashe, continued the work, and after seventy-three years labour, about the year of our Lord 500, it was brought to the state in which we now have it; and being compiled for the use of the Jews in Babylon, and from the lectures of the Heads of the Academies there, it took the name of the Babylonish Talmud. It is also sometimes called תלמוד דבני מרחא (Talmud divne madinha) *The Talmud of the Children of the East.*

The Babylonish Talmud contains a Gemara only to 35 tracts: the whole order of seeds, except Beracoth, being without a commentary; as is Shekalim in the order of Solemn Feasts: Edajoth and Avoth in the order of Damages, Middoth and Kinnim in the order of holy things, and the whole order of Purifications except Nidda.

In forming this compilation, Rabb Ashe proposed to himself these four things.

“ 1. To explain the Mishna, and to set down the different senses of the text where it would bear them, and the words would favour such different senses; together with the arguments of every Doctor by which he defended his own opinion, and a declaration at last where the truth lay,

“ 2. To give sentence upon every controverted case, either concerning a particular text, or its meaning, or the consequences which were drawn from it, or which lean upon it.

“ 3. To produce the Decrees and Conclusions which had been made by these Doctors from time to time, since the publishing of the Mishna; and the foundations they went upon, with the arguments they used to prove them.

“ 4. To bring mystical explications of such things as agreed with the sense of every chapter that was to be illustrated.”

§ 4. Of the style of the Talmud.

The Hebrew of the Mishna is, for the most part, pure and easy, but the style is concise, elliptical, and admits of different interpretations. The Gemara, however, of either Talmud, particularly of that of Jerusalem, is composed in a very impure and barbarous style, abounding in words of foreign derivation and of many different languages. And an additional difficulty arises from the method in which objections are proposed or questions answered. With this method it is necessary to become well acquainted before any one proceeds to read the Talmud. And the book of all others best calculated to give this information is the חליכת עולם (Hali-coth Olam) or *Journies of Eternity*, together with the מבוא הגמרא (Mavoa haggemara) or *Entrance to the Gemara*, edited in one volume by Conf. L'Empereur in 1634, or by Balhuysen in 1714; to which the latter editor has added מפתח הגמרא (Maphteach haggemara) *A key to the Gemara*, and סגיות התלמוד (Suggioth hattalmud) *The paths of the Talmud*. This book, together with Buxtorf's Rabbinical Lexicon, and that by R. David Cohen de Lara, called עיר דוד (Ir David) *The City of David*, explaining the foreign words that occur in the Talmud, are absolutely indispensable by those who wish to read any of the Gemara. There is likewise some useful information on this head in the 1st vol. of Millii *Catalecta Rabbinica*, under the title of *Formule Talmudicæ*.

§ 5. Of the utility of the Talmud.

The high estimation in which the Jews hold the Talmud absolutely exceeds

ceeds all bounds, and has frequently led them to indulge in praises of it, which the most favourable judge cannot avoid censuring as blasphemous. On these it is not intended to dwell: the following, however, are a few of the exaggerated encomiums in which their writers so frequently allow themselves when treating of the Talmud.

"Do not imagine," says one of them, "that the foundation of our religion is the Written Law, but rather that it is established upon the Oral Law: for the covenant was made between God and the Israelites according to the Oral Law: as it is written (Exod. xxxiv. 27.) For after the tenor of these words I have made a covenant with thee and with Israel." And they consider this Oral Law with its expositions as far more valuable than the Scriptures: for they compare "the text of the Bible to water, the Mishna to wine, and the Talmud (i. e. the Gemara) to spiced wine." And the study of this book is to be preferred to that of all others. "Nothing is superior to the most holy Talmud." And a common maxim to be found in the Rabbinical writings is, "My son, hearken to the words of the Scribes more than to the words of the law." And again: "Know that the words of the Scribes are more lovely than the words of the Prophets." And in order more forcibly to recommend the study of the Talmud, they have the folly and the wickedness to declare, that, "As there are 12 hours in the day, God studieth three in the Law and the rest in the Talmud." And such is the reverence that they have for these traditions of their elders, that one of their most celebrated commentators has said, "Thou shalt not turn aside from the words of the wise men even if they should say of the right hand that it is the left, and of the left hand that it is the right." "He who dissenteth from his teacher is as if he dissented from the Divine Majesty: but he who believeth the words of the Wise, is as if he believed on God."

And as, on the one hand, these traditions and commentaries have been so highly extolled and immoderately prized by the Jews, so, on the other, have they been as much depreciated, and without reason contemned by Christians. The bigotry of some Popes induced them at various times to issue out their edicts, condemning the Talmud to the flames. Gregory the 9th is said to have burnt twenty cart-loads of Hebrew books: and Paul the 4th, according to the calculation of the Roman inquisition, committed to the fire twelve thousand copies of the Talmud.

In the beginning of the 16th century, a controversy arose, on the subject of the value of Hebrew writings, between Pfeffercom, a converted Jew, and the famous Reuchlin. The former proposed, that all the Hebrew books that could be procured should be burnt, with the exception of the Bible; and he endeavoured to persuade the Emperor Maximilian of the necessity of that measure. Reuchlin, on the other hand, maintained, that much useful knowledge was comprized in many of these writings, and, among others, in the volumes of the Talmud: and that, although they contained much of absurdity, and many superstitious and fabulous legends, still they were valuable, inasmuch as they afforded considerable information on many points of the Christian religion, and many arguments wherewith to confute the Jews, and that consequently they ought to be preserved. This controversy was carried on, with much acrimony, on both sides, for five years, and a full account of it will be found in Sleidan, under the year 1520. At length Leo the 10th decided in favour of Reuchlin, and condemned his adversaries.

And

And this opinion of Reuchlin was sanctioned by the approbation of many learned men, both of his own time, and of succeeding ages. And he seems to have steered with just discrimination between the two extremes above mentioned. That many absurdities are contained in the Talmud, is evident to any one who opens it: but no one can deny that much advantage is to be derived from it by Christians, who is acquainted with the labours of the indefatigable Lightfoot, Meuschen, Carpzovius, and Schoettgenius. These writers, particularly the first, have elucidated many passages, both in the Old and New Testaments, which refer to Jewish customs and traditions, and have explained many difficulties which occur in the genealogies, in the topography of the holy land, in the temple service, and many other similar points.

On this subject, however, the opinion of Buxtorf (himself an host) in his *Epistle Dedicatory* to his *Lexicon Talmudicum*, may be held decisive. "Sunt enim in Talmud adhuc multa quoque Theologica sana, quamvis plurimis inutilibus corticibus, ut Majemon alicubi loquitur, involuta: sunt in eo multa fida Antiquitatis Judaicæ collapsæ veluti rudera & vestigia, ad convincendam posterorum Judæorum perfidiam, ad illustrandam utriusque Testamenti historiam, ad recte explicandos ritus, leges, consuetudines populi Hebræi prisca, plurimum conducentia. Sunt in eo multa Juridica, Medica, Physica, Ethica, Politica, Astronomica, & aliarum scientiarum præclara documenta, quæ istius gentis & temporis historiam mirifice commendant. Sunt in eo illustria ex antiquitate proverbia, insignes sententiæ, acuta apophthegmata, scitè prudenterque dicta innumera, quæ lectorem vel meliorem vel sapientiorem, vel doctiorem reddere possunt, & ceu rutilantes gemmæ non minus Hebræam linguam exornant, quam omnes Latii & Græciæ flosculi suas linguas condecorant. Sunt in eo multæ vocum myriades, quæ, vel voces in Scripturæ Sacræ usu raras, illustrant, & nativè explicant, vel totius linguæ Hebrææ & Chaldææ usum insignites complent & perficiunt, qui alioqui in defectu maximo mutilis & mancus jaceret. Sunt denique in eo quamplurima ad infinita Novi Testamenti loca quoad voces, phrasas & historiam insigniter illustranda, maximum momentum habentia."

§ 6. Of the Editions of the Mishna and Talmud.

As it is not the intention of this paper to enumerate in order the various editions either of the Mishna or Talmud, it may perhaps be sufficient to point out one or two of those most worthy of notice.

The Mishna has frequently been printed separate from the Gemara, sometimes with, though more generally without points, and sometimes accompanied with a commentary. The edition of Amsterdam, 1646, is in duodecimo. It is edited by Menasseh ben Israel, and contains only the text of the Mishna. It has the vowel points subjoined, and is very neatly, but not very correctly printed. There is another pocket edition, published at Amsterdam in 1697, without points, and with a short comment by Kafnaki. A very beautiful edition is that of Venice, in 1606. It is in folio, very elegantly printed, and contains the commentaries of Maimonides and Bartenora. But the most elegant and most useful of all the editions of the Mishna is that by Surenhusius. It was published at Amsterdam in 6 volumes folio: the first in 1698, the last in 1703. It contains the text of the Mishna, without points, a Latin translation of the text, and of the commentaries of Maimonides and Bartenora, together with copious notes, and many illustrative plates. To each volume is prefixed an elegant

elegant frontispiece, and the whole work is a very handsome monument of his labour, modesty, and erudition.

Many tracts of the Mishna have at different times been published by learned men, a catalogue of which, though not complete, may be seen in Leusden's *Philologus Hebræo Mixtus*, and in Wotton's *Shabbath and Eruvin*.

The Jerusalem Talmud consists of one volume in folio : it was printed by Bomberg, the celebrated Hebrew printer, at Venice, 1517, and afterwards at Cracow in 1609.

The Babylonian Talmud has frequently been printed. The best edition is that of Venice, by Bomberg, 1520, in 12 volumes folio. The edition by Frobenius, at Basle, in 1581, is incomplete, all those passages which are directed against Christianity being cut out by the censors. It has one advantage, however, over the Venice edition, as the Scriptural references of the quotations in the Talmud are noted in the margin.

The last edition of this Talmud is that of Frankfort on the Mayne.

APPENDIX.

It should have been observed under Part I. that there are four other short tracts, which were not received by the ancient Jews into the body of the Talmud, but have been added to it, together with פרקי אבות *Pirke Avoth*, *The Chapters of the Fathers*, by those of later times.

1. מסכת סופרים *Massecheth Sophrim*, *The Tract of the Scribes*. In what manner, on what parchment, and with what niceties, the book of the Law is to be written. In what manner, and by how many in the synagogue it is to be read. Of the excellency of the study of the Law, c. 21.

2. אבל רבתי *Evel rabtè*, *The great mourning*, called also *מסכת שמחות* *Massecheth semachoth*, *The treatise of (forbidden) joys*. Of mourning: ceremonies with which the dead are to be mourned : of pollution from the corpse, c. 14.

3. כלה *Callah*, *The Bride*. Of the acquisition of the Bride: of her marriage ornaments: of the consummation of the marriage, and other circumstances relative to the bride, c. 1.

4. מסכת דרך ארץ *Massecheth derech erez*, *The tract of the way of the earth*, i. e. on moral conduct, called by them *the way of the earth*. This consists of the *larger* tract, and the *lesser* tract. The former has c. 10. the latter c. 6. At the end of this tract is subjoined a chapter, called פרק שלום *Perek Schalom*, *The chapter of peace*.

The learned reader will readily perceive, that in the compilation of this paper much obligation has been had to Maimonides' *Preface to the Order of Seeds*; to Buxtorf's *Recensio Operis Talmudici*; to Wotton's *Miscellaneous Traditions of the Scribes and Pharisees*; to Voisin's *Prolegomena*; to Raymund Martini *Pugio Fidei*; to Leusden's *Philologus Hebræo-Mixtus*, and to Prideaux's *Connection of the Old and New Testament*.

BRIEF ACCOUNT OF THE SCOTCH EPISCOPAL CHURCH.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

THE Bishops and Clergy of the Scotch Episcopal Church are much obliged to Cornelius; in compliance with whose friendly request have sent you the following brief but faithful account of that Church.

The

The present Scotch Episcopal Church is the remains of that Church of the same description, which was deprived of a legal establishment at the revolution in the year 1668. Her fortunes from that period are detailed in a work written on the subject by one of her clergy, the Rev. Mr. John Skinner, at Linlithgow. This work, the title of which is, *An Ecclesiastical History of the Church of Scotland*, is recommended by the venerable minister of Nayland, in his life of Bishop Horne, as proper to be read by those who wish to become acquainted with the history of the Scotch Episcopal Church.

There it is shown that the Episcopacy which the Church of England derives in a direct line from the apostles, was happily communicated to the Scotch Episcopal Church, at the restoration of Charles II. when the persons who were nominated to the vacant sees in Scotland, were consecrated by English Bishops. The blessing of episcopacy thus obtained, was enjoyed in Scotland, with the support of a legal establishment till the revolution, when the fate which this primitive mode of church government experienced, is well known.

Every true episcopalian will admit, that the Scotch Bishops who were deprived at the revolution, had not received their episcopal authority from any earthly power whatever. From this principle it follows that, when by that act they were stripped of their temporalities and the honours annexed thereto, they still continued as much bishops as they were before. Hence, the present bishops of Scotland who have received their spiritual powers by regular succession from the bishops deprived at the revolution, must be true bishops. As such, indeed, they were recognized by the Parliament of Great Britain, when a bill was a few years ago passed in favour of the Scotch Episcopalians. And by all the English Bishops, who have ever had occasion individually to deliver their sentiments on the head, the episcopal character of the Scotch Bishops has been owned. The Scotch Episcopal Church uses, in the exercise of public worship, the liturgy of the Church of England in *every* thing except in the communion-office. Instead of the communion-office of the Church of England, she has adopted that which was composed for *herself* in the time of that blessed martyr Charles I. On the differences between the two offices, I shall not venture to pronounce. But, as far as I know, the most competent judges in matters of this kind have generally given the preference to the Scotch communion-office, on account of its nearer conformity to the forms made use of in the Primitive Church, at the celebration of the Christian sacrifice. Against the English communion-office, however, the Scotch Episcopalians have no objections which would hinder them in any part of England or Ireland from joining in the use of it.

The 39 Articles of the Church of England, the Scotch Episcopal Church receives as they are *truly* explained by the Bishop of Lincoln and Mr. Daubeny. And with her bishops and clergy, the works of the judicious Hooker, of Mr. Leslie, of Bishop Taylor, of Bishop Horne, of Mr. Jones, and of the worthy Guide to the Church, are in high estimation. From thence may be inferred what their religious and political sentiments are.

His Majesty, whom God long preserve, has no subjects more faithfully attached to his royal person and equitable government, than the Scotch Episcopalians. During the last ten eventful years, while the meeting-houses of most dissenters from the established Kirk have resounded with

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the cry of disaffection, the bishops and clergy of the Scotch Episcopal Church, besides cheerfully paying their share of the taxes which affected them, have to a man inculcated from the pulpit on their people, the duties which belong to good and faithful subjects. I cannot, therefore, help saying, that it would be highly political, especially in these times, in the government of this country to put it in the power of this loyal body of subjects, to be of more service to itself, by devising some way of making their situation more comfortable to themselves, and more respectable in the eyes of such as judge according to outward appearance, than many of them. I am sorry to say, find it at present. Yet, amidst all the poverty and hardships of their condition, I know they possess their souls in patience, and rejoice in the hope, that their work of faith and labour of love will be richly recompensed in another and a better world, by the great shepherd and bishop of souls.

This account of the Scotch Episcopal Church I shall now conclude, by annexing the names of the dioceses and of the bishops who fill them. Diocese of Edinburgh, Win Abernethy Drummond, in Edinburgh, Bishop. Diocese of Dunblane and Fife, ———. Diocese of Dunkeld, Jonathan Watson, at Laurence Kirk, Bishop. Diocese of Brechin, John Strachan, in Dundee, Bishop. Diocese of Aberdeen, John Skinner, in Aberdeen, Bishop and Primus. Diocese of Moray, Alexander Jolly, Bishop. Diocese of Ross, Andrew Macfarlane, in Inverness, Bishop.

A SCOTCH EPISCOPALIAN.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

THE design of your miscellany, I take to be the maintenance of the doctrine and government of the Church of England. The design is truly excellent; I wish it all imaginable success. But for this reason I am sorry to meet with a sentence in the Memoir of Dr. Mayo, which I cannot help considering against its success. The sentence is, the *proper* Presbyterian, who differs from our Church only in matters of discipline, he, Dr. Mayo, knew how to value justly.

Here it appears to me to be implied, that a *proper* Presbyterian differs from the Church of England *only* in matters of discipline. After reading Calvin's Institutes and the Confession of Faith, I understand a *proper* Presbyterian, as there *faithfully* described, to be one who believes that God has eternally decreed the damnation of all mankind, except a chosen few, called the elect—that till the moment of conversion arrives, the elect are absolutely incapable of every good thought and action—that the grace by which their conversion is accomplished, is overpoweringly irresistible—that when they are once brought into a state of salvation, they cannot finally fall from it—and that episcopacy is anti-christian usurpation, which ought to be rooted out in the church of God. Are these the sentiments of the Church of England? if they be, then Sir Richard Hill deserves the warmest thanks of all her true members, for the spirit with which he has defended her against the misrepresentations of the Guide to the Church.

The above sentence appears to me to imply also, that episcopacy, as a matter of discipline, is of inferior consideration and importance. But is it so? Is this the language of the Church of England, in any place where
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he speaks on the subject? Is it the language of those who are allowed to be her ablest advocates? Was it the language of Bishop Horne? Was it the language of the venerable minister of Nayland?

From these great men, on the topics in question, I trust the writer of the memoir alluded to does not differ. I must, however, say, that I should like much to see his own explanation of the obnoxious sentence upon which I have troubled you with my remarks.

March 22, 1802.

A NORTH-BRITAIN.

ORIGINAL LETTERS FROM BISHOP WARBURTON.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE compiler of the sketch of the "*Life of Bishop Warburton*," began at page 118 of the *Orthodox Churchman's Magazine*, for March, 1802, and continued, at page 169, of the number for April, 1802, when he gave the very slight account, which occurs pages 170, 171, 172 of that number, of the Bishop's two great works "*THE ALLIANCE BETWEEN CHURCH AND STATE*," and "*THE DIVINE LEGATION OF MOSES, &c.*" had evidently before him a publication which appeared anonymously, about the middle of the last century, bearing the following title, "*A View of Lord Bolingbroke's Philosophy, &c.*" a work, as its author in his title page informs us, "*in which his whole system of INFIDELITY and NATURALISM is exposed and confuted.*" I think it would have been desirable, for the sake of those who may not have seen the two abovementioned works of the Bishop, (which contain matter at all times very interesting to the sons of the Church of England, but more than usually so in the present times when our venerable and excellent establishment is attacked by such an host of enemies) that a more enlarged account of those two valuable works had been laid before the reader, if it had fallen in with the plan of the compiler of the Bishop's life. Those who are desirous of seeing such an enlarged account, may meet with it in the "*View of Lord B.'s Philosophy, &c.*"* the 3d edition of which (being the one I have now before me) was published by Millar, in the Strand, in 12mo. in the M,DCC,LVI. I doubt not your correspondent abovementioned, on being thus requested, will readily oblige your readers with the abovementioned extract: but should not that gentleman's leisure allow him so to do, I will with much pleasure transcribe it.

I now proceed to make good my promise of transmitting you a copy of *Bishop Warburton's* original letter to my late father, which, as in the case of *Dr. Edward Gee* to my great grandfather, you shall have correctly and literally.

"DEAR SIR,

"I have the favour of your's without date. I have not seen the pamphlet you mention written against my JULIAN, nor shall I ever read a line of it. Every clergyman, not to say every believer, is equally concerned with me about the truth of that miracle. It is the common cause in which I have performed my share. Besides I have been long in an humour to abjure all controversy. Whatever I shall write hereafter will be

* An account of the argument of the "*Divine Legation*," may be seen at pages 202, 203; of the "*ALLIANCE*," pages 250, 256.

delivered freely, explained as clearly, and enforced as strongly as I am able. If any one can overthrow it he hath my leave; and if any one will support it, he hath my thanks: but to trouble myselfe further about the matter, is more, I think, than I *ow* to the public; is more, I am sure, than I *ow* either to truth or myselfe.

"AMELIA, in my opinion, is neither equal to TOM JONES nor to JOS. ANDREWS; but is much better than any thing, in this sort of writing, from any other of our countrymen.

"THE ESSAY ON SPIRIT is written by CLAYTON, Bishop of Clogher. In an English bishop it would have been called heresy; but in an Irish I suppose it will pass for a blunder. It is in three parts: the middle only is properly his own. The first being little better than an extract from *Lock*, &c. and the last from *Clark*. He is of the grosser sort of ARIANS. He holds the HOLY-GHOST to be GABRIEL, and JESUS to be MICHAEL; in defiance of the Apostle, who says, 'he took not on himselfe the nature of angels.' I apprehend that the Bp. (who published it against the advice of his friends) thought that it would make a noise. But he is mistaken. The world seems disposed to overlook and to forget it, unless some answerer calls back their attention.

"THE EPIGRAM is a pretty one. I shall always be glad to see any thing that has your approbation.

"ONE HARRIS, a gentleman of fortune in Wiltshire, has published a kind of universal or philosophical grammar, under the title of HERMES. It has many good things in it, though not comparable to the *Gram. generale et raisonnée* of Port-Royal. He is such an idolizer of the ancients, that he is right or wrong, as it happens, and as they lead the way.

"BYROM of Manchester, a fine genius, but fanatical even to madness, has published a poetical epistle on *enthusiasm*: in which he has plentifully abused Middleton and me. He is too devout to cultivate poetry, otherwise he would have excelled in it. He has hit the true epistolary style. There are many fine strokes, many obscurities, and many negligencies in it.

"I am, dear Sir,

"Your very faithful and affectionate humble servant,

"P. P.* Jan. 11, 1751-2."

"W. WARBURTON."

(To be continued.)

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

HAVING attentively perused the first volume of your instructive Miscellany, I was much pleased with the moderation and candour with which it appears to have been conducted: and I do not hesitate to affirm, that the soundness and orthodoxy of the principles which you, with a truly liberal and becoming zeal, have laboured to inculcate, entitle it, in an especial manner, to the notice of the clergy, no less than to the general regard of those amongst the laity who remain firm in their attachment to the National Religion.

The necessity of such a publication has been long felt and acknowledged. Whilst sectarians, of almost every description, have, for a series

* *Prior-Park*. Editor.

of

of years past, been indefatigable in circulating their periodical works throughout the United Kingdom, in which the doctrines and tenets peculiar to each sect have been artfully set forth with all the warmth and fervour of a blind enthusiasm; the churchman was, in this respect, left wholly to himself. He had no sure guide to assist him in his inquiries, but was in imminent danger of being seduced into error by the wild and delusive theories of bigotted fanatics.

It is greatly to be feared, that much harm has been already done by these monthly publications; for it is a well known fact, that the rhapsodical and extravagant accounts of the *experiences*, the lives, and the deaths of sectarian *saints* and *ministers*, with which writings of this description do so much abound, have contributed, in no small degree, to that wide spread of fanaticism and schism of which we have just reason to complain, and which, if not speedily counteracted, must, in the end, be subversive of our present most excellent ecclesiastical polity.

To check the progress of infidelity, to guard against future error and delusion, by a due exposure of unscriptural and enthusiastick doctrines, and to maintain the faith and principles of the Established Church in their original purity, appear to me to be the avowed objects of the Orthodox Churchman's Magazine. Intentions so pure and so friendly to the best and dearest interests of society will, most undoubtedly, ensure to you the support and assistance of every one who has the prosperity of this Church at heart.

Willing, therefore, to contribute my mite in furtherance of so good and necessary a work, I have transcribed a few thoughts, which were drawn up some time ago, on a very interesting passage of the Sacred History, and which will be followed by others of a similar nature, should you think them not altogether unworthy the attention of your readers.

I am, gentlemen, your sincere friend,

March 27th, 1802.

CERPHAS LINCOLNIENSIS.

OBSERVATIONS ON THE FALL.

It is much to be lamented, that any of the friends of revealed religion, should so far have erred in their judgment, as to consider the Mosaic account of the fall of man in no other light than an allegorical representation of the origin of Sin and Death. The many wild and fanciful conjectures to which such a mode of interpretation, were it once admitted, inevitably leads, most forcibly demonstrate, that the strict and literal sense, in our exposition of the text, must invariably be adhered to; and that the relation of Moses consists only of facts which positively took place at the period to which he alludes.

On this eventful history, the future redemption of mankind is wholly grounded. Any attempt, therefore, to weaken its credibility must be injurious to religion. For were no other importance to be attached to it than what is usually allowed to an eastern apologue or fable, the glorious superstructure which has been raised upon it, in which is to be included, the faith of the patriarchs, the dispensation of Moses, and the revelation of Jesus Christ, would be shaken to its very basis, and the credit which is due to Moses as an inspired writer would, of course, be considerably invalidated.

The advocates of infidelity have been fully aware of the advantages to be derived from the injudicious conduct of commentators who have, in this

instance, departed from the literal sense of scripture. In consequence of which, no part of the Mosaic history has been more exposed to the cavils and censure of unbelievers, than that which we are now considering. Hence they have fabricated objections against the venerable truths of religion which they now urge with unwonted and increasing virulence: and with an overweening confidence, which a superficial acquaintance with theological subjects usually generates, they pronounce the fall to be an *excellent Mythologue*, or an *Egyptian Allegory*, judiciously selected by Moses, to enable him to account for the introduction of evil, and of man's antipathy to the reptile race⁽¹⁾. Thus fondly conceiving that they have accomplished their purpose, they would willingly persuade the world into a belief, that religion, originally founded on fables, was a system of human invention; the work of priest-craft and superstition. But the fertility of their reasoning and the impotence of their rallery will, it is hoped, be made sufficiently manifest, by a farther investigation of this most interesting narrative.

Of the fidelity of Moses as an historian, and that he was endowed with an intelligence more than human, his writings furnish numerous and irrefragable proofs. Who, like him, could have told the things which were from the beginning, and have shewn his people what was to befall them in distant ages, without some communication from the FATHER OF LIGHT, who ordereth all things by the word of his power! Who, like him, could have given a distinct relation of facts, many of which had happened upwards of *two thousand five hundred years* previous to his birth, and which were intimately connected with others which were not to take place until nearly *fifteen hundred years* had elapsed from the time of his recording them, unless they had been dictated by the voice of inspiration! Whoever will undertake to compare the book of Genesis with the subsequent history of the Jews, or indeed with the history of any other nation that has existed under Heaven, with that serious attention which becomes an impartial inquirer, will find their mutual correspondence and dependence so eminently conspicuous, the analogy between sacred and profane history so visible and striking, that he will no longer hesitate to declare, that *no man could write those things which Moses has written, unless God were with him*. For seldom, if ever, do they become unbelievers who have been sincere in their researches after the truth.

It can hardly be supposed that a transaction, in which the whole human race was so deeply involved, would be veiled by Moses under the specious disguise of an allegory; this was not his usual practice, and were we to allow it in this case, it would be difficult to determine with precision where the fable ended and the authentick narrative commenced. The whole of the book is historical. Moses wrote for the information of the people, and he wrote in that plain and simple style, which was best adapted to their then rude and uncivilized state; so that were we to understand the account of the fall in any other than a literal sense, the greatest violence would be offered to the truth of his history, and the grossest absurdities would follow.

To imagine, as Origen, and certain other commentators have done, that under the figure of a serpent a representation of the *sensual appetite* was all that was intended, would be to impose a meaning altogether foreign

(1) See Geddes's Translation of the Bible, Vol. I. Pref. p. x. Bolingbroke's Works, Vol. V. p. 350.

to the views of the writer. For it has been well observed, that were such a construction admitted, the punishment of the serpent would bear no analogy whatever to the rest of the history, and the mention of it as altogether superfluous(2). The serpent, on account of his subtilty, was selected by the tempter as the fittest instrument he could make use of for the purpose of seduction. The conjecture of the learned Mr. Mede is, therefore, highly probable(3), who supposes that when the serpent was doomed to go upon his belly, he underwent a degrading and humiliating change in regard to his form, which before had been more erect. The version of the Seventy renders this opinion somewhat more than probable, for in order to give the just and proper sense of the Hebrew word, נחש, translated, belly; it has been rendered in the Greek, by the words, ἐπὶ τῷ στήθει σὺ καὶ τῇ κοιλίᾳ, upon thy breast and thy belly, whence it may be inferred, that before the fall, his breast was upright, but that afterwards he was to go upon both his breast and his belly. So that the serpent, although no more than an instrument in the hands of the deceiver, could never from that period be looked upon by man without his being reminded of the foulness and deformity of sin, and the dreadful punishment which God had denounced against it. And to apply this malediction in any other than a literal sense to the animal which was the subject of it, would be a manifest absurdity.

But, if Eve, according to this mode of interpretation, had been enticed solely by her own lusts, then the bruising of the serpent's head would imply nothing more than a determined opposition to, and ultimately a total overcoming of, evil propensities and inclinations; and, upon such principles, the justice and propriety of the sentence pronounced upon the parties implicated in this transaction could not, by any means, be satisfactorily explained. Adam was not of the seed of the woman, for the woman proceeded from him; he would, therefore, have been wholly excluded from any part of the future warfare which was to subsist between the seed of the woman and the serpent; no restraint would then have been imposed upon his appetites, nor would he have considered himself as required to strive resolutely against sin, or in other words, to bruise the serpent's head, as were Eve and her posterity(4); a conclusion, than which nothing can be more contrary to the fact, or to the real import of the history, and which may be considered as demonstrative of the impropriety of any allegorical interpretation.

The worship of the serpent which began to prevail in the earliest ages of society, will supply a farther argument in proof that a mythological serpent was not here intended by Moses. To whom, may it be asked, or to what circumstance, is the origin of this superstition to be imputed? In vain will the philosopher attempt to account for it on rational principles. Its existence, however, cannot be denied. Wherever the knowledge of the one true God had been effaced, there the serpent was made the symbol of adoration, and depicted as the mystick representation of the deity(5). Or how shall we explain that most significant ceremony in the orgies of Bacchus, when those who partook of it, carried serpents in their hands, and frantically exclaimed Eva! Eva! The learned Mr. Bryant, it is true, gives it as his opinion, that Eva was the same with

(2) Curcellæi Opera, p. 127. (3) Mede's Works, third edit. p. 41. p. 231. (4) See Shuckford, on the Creation, p. 237, &c. (5) Justin. Martyr. Apolog. 1. Sect. 36.

Eph, Epha, Opha, or the Greek *Οφίς*, a serpent (6). But many others highly celebrated for their attainments in ancient literature, have considered it as expressive of the name of Eve and of her seduction by the serpent (7); and, indeed, Mr. Bryant himself, elsewhere allows that this ceremony must have related to some history of a serpent (8). Whence came it to pass, that temples were erected to serpents, and festivals held in honour of them in various parts of the East, where they were regarded as "the supreme of all gods, and the superintendants of the whole world?" (9) What reason, then, shall we be able to assign for all those rites and ceremonies of serpent worship, unless upon the supposition, that some traditionary account of the fall was still current, in which the influence of the serpent over the woman, was supposed to form the most prominent feature. And when it is considered that these ceremonies and this symbolick worship had its first rise in Chaldaea amongst the Magi, who were the descendants of Chus the grandson of Noah, we may be certain that some confused and imperfect memorial yet remained of what had happened in the garden of Eden; from which we may be allowed to infer, that the Devil in order to complete his seeming triumph over a fallen race, had caused himself to be worshipped in almost all parts of the world, under that very form in which he had deceived the mother of mankind.

But the testimony which is decisive on this question is only to be had from the scriptures. In the Bible the leading circumstances of the Fall have been recognised as facts in language the most unequivocal, and which cannot possibly be perverted by any art or sophistry of those impugnors of the Divine Word, who wish to banish Christianity out of the world. The Apostle Paul, in particular, speaks of the serpent not as a *mythological* one, but as having had a real and actual existence. Addressing the Corinthians, he says, "But I fear lest by any means as the SERPENT BEGUILED EVE THROUGH HIS SUBTILTY, so your minds should be corrupted from the simplicity that is in Christ." (10) And in another place he admonishes them to be upon their guard as they were "not ignorant of the devices of Satan." (11) Above all, he is said by our Lord himself to have been a "MURDERER FROM THE BEGINNING, A LIAR AND THE FATHER OF IT" (12). Here then is a plain and undoubted reference, and that from the highest authority, to the account given by Moses of the serpent, who, *in the beginning*, or soon after the creation, deceived our first parents by lies, and by enticing them to sin, brought death upon them and their posterity. He represents this, moreover, as a matter that was well known and understood by the Jews; for the author of the Book of Wisdom had already told them, that "through envy of the Devil, Death came into the world." (13) Satan is likewise represented by St. John as the DRAGON, THE OLD SERPENT *which deceiveth the whole world* (14). Yet, notwithstanding we have abundant reason to lament the universality of his sway over the minds and manners of men, in that he has, in every age, seduced them into error, idolatry and wickedness; we are, nevertheless, assured for our consolation, that

(6) Bryant's Mythology, Vol. I. p. 474.---Jenkins, on the Christian Religion, Vol. II. p. 251. (7) Grotii opera Vol. iii. edit. London, p. 17.---Nichol's

Conference, Vol. I. p. 109. (8) Bryant's Mythology, Vol. I. p. 464.

(9) Ibid. p. 478. (10) 2 Cor. xi. 3. (11) 2 Cor. ii. 11. (12) John

viii. 44. (13) Cap. ii. 24. (14) Revelat. xii. 9.

when the PROMISED SEED WAS COME, THE SON OF GOD MADE OF A WOMAN, *he should be BRUISED UNDER FOOT, and his works destroyed.* (15)

To the above texts many others might be added, especially those which make mention of the "TREE OF LIFE;" but those which have been already quoted, whether considered by themselves, or in connexion with the foregoing observations, do incontrovertibly establish the *literal interpretation* of the Fall. And thus the infidel, deprived of his allegory, is driven from his strong hold, and the Mosaick account vindicated from the charge of inconsistency and error.

(To be continued.)

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

I BEG leave to offer to the public consideration, a few remarks on a late event, the death of the Duke of Bedford, and the notice which it has excited. I do not so much allude to the panegyric on him by his great political friend, pronounced in the House of Commons, but to the funeral sermon preached on that occasion. Every opportunity should be taken to improve solemn warnings; to shew the slight dependance that can be placed on health, strength, rank, or fortune; but we must be careful to make the praises of men always subordinate to the commandments, and the praise of God: If they do not agree together, the one is empty, suspicious, and deceitful. Men are often loudest in their praises where they are least deserved. An easy good temper; a compliant disposition; an union of political, or other measures; a friendly munificence, shall be extolled beyond all bounds, while the weightier matter of the law, the solemn duties due unto God, are passed by with marked indifference, if not *systematic neglect*. Praise adorns a subject with false lights: Its excellencies are magnified: its defects are concealed. The force of example, or the warning of caution, are both lost.

Can there be a greater inconsistency than for a Christian preacher to stand up in a Christian assembly, and to pronounce a high eulogium on that man who regularly absented himself from every place of divine worship? Might not any one of the congregation argue thus with himself:—"Surely the Christian preacher would never pronounce so warm an eulogium on any one but whom he believes to be a sincere Christian: In this light he must esteem his late Grace of Bedford; but the Duke never went to church, and why need I? If I absent myself, whether to follow my farm, my oxen, or my pleasure, whether from business, indifference, or infidelity, it matters not, for if I were rich and great, some preacher would stand up, and pronounce an eulogium to the honour of my memory, and the praise of my good actions." Rank or riches do not alter the nature of good or evil. They are founded on immutable principles; and I maintain, that public worship is a duty due from every creature to his great Creator. The higher his rank, the greater his wealth, the more he has to express his obligations for; the more extensive will be the influence of his example.

(15) Gal. 3, 19.—4, 4.—Rom. 16, 20.—1 John 3, 2.—See also Leland's Answer, vol. ii. 418.

If his Grace of Bedford had never attended his duty in parliament, I do not see with what confidence Mr. Fox could have pronounced his eulogium there. This will apply more strongly to the Christian preacher. Allowing the Duke of Bedford to be better than the generality of young men are; supposing that he was accused of vices of which he was not guilty, yet his total neglect of all public worship, this species of practical, if not speculative infidelity, should have suppressed all such encomiums. The pulpit is sacred to truth. The office of the Christian preacher is perverted; the time, at least, of the audience is lost, while he deviates from this. Praise, if it does not do good, must do harm. Woe be unto you, when all men shall speak well of you. The world will love its own, and what they love they will naturally praise.

VERAX.

Ashton-under-lyne, April 11; 1802.

THE EXISTENCE OF A GOD SEEN IN THE WORKS OF NATURE.

Jovis omnia plena.

VIRGIL.

THE heavens, the earth and its inhabitants are the grandest subjects that can attract the attention of mankind. A contemplation of the sun, the planets, the stars, and of that expansive and beautiful canopy with which they are invested, fills the mind with an awful veneration for the Deity. Every celestial object which we view with the naked eye, or explore with the telescope, beams with wonder. When we contemplate the Sun—dispensing his favours, light and life to the earth—to Mercury, Venus, Mars, Jupiter, Saturn and Herschel—bodies of astonishing magnitude—different in their sizes, different in their distances from him, and all revolving round him, in their respective orbits, with an amazing velocity,—We are filled with admiration,—and the language of the heart is the language of the first pair—when they pronounced, or sung, the praises of their Creator——

These are thy glorious Works, Parent of Good,
Almighty, thine this universal frame,
Thus wondrous fair, thyself how wondrous then !——

MILTON.

A contemplation of the earth, its animals, vegetables, minerals, and other productions, however neglected by some parts of the community, is certainly an entertaining disport and an useful study. The earth, this magazine of wealth, which supplies man, and every animal, and vegetable, with sustenance, is now moving in its orbit round the sun,—and we, without the least perception of this motion, are carried fifty-eight thousand miles in an hour !

—— A knowledge of the earth,—of geography in particular,—has served to extend our commerce, to accumulate our greatness, and to civilize savage nations. Barbarians have received, and are now receiving, from Britons, the useful arts, and a religion and a morality which the philosophers of Greece and Rome could never discover; a religion and a morality far superior to theirs, or to any systems which the united efforts of genius and learning can form. The Devil, in his first visit to the earth, is represented by Milton as almost sensible of its beauty. The fiend confessed

feffed the beauty of Adam and Eve ; and he has on a day, when he wished to work a mischief—the direft, perhaps, that could befall the human race—testified a fenfe of the beauty of this planet. He fhewed the Redeemer of man, from a mountain—to which he had conducted, or hurried, him—all the kingdoms of the world, and their glory—the glory of thefe kingdoms is their mountains, their woods and groves and palaces, their feas and lakes and rivers, their verdant landscape and animals—and faid, all thefe will I give thee, if thou wilt confefs me thy fovereign.—Should a painter, who defpifes the aids of magic, be enabled, by a divine aid, to take in at one view the compafs of the globe; he would eagerly feize his pallet and his pencil, and finifh the grandeft picture that man ever beheld. The artift would be honoured by kings. His picture would be the fublime and beautiful. The liveliest pleafure would be excited in the fpectators, and every foul would be filled with a fenfe of, and a reverence for, that Almighty Being,—‘ Let the waters of the heavens be gathered unto one place, and let the dry land appear: and it was fo.’”

The firft of animated nature is man, fuperior to every animal in point of beauty; endued with an immortal fpirit; an image of God, and the Lord of the Univerfe. His beauty, his ftrength and reafon, his docility, and his capability for art and fciences, elevate him above every terreftrial creature. When we reflect upon his attributes, his mechanism, his dominion over all nature, and the immortality of his fpirit, we are impreffed as the divine author of the Night-Thoughts was, when he contemplated the fame fubject———how awful,

How complicate, how wonderful is Man !

How paffing wonder HE who made him fuch !—

The vegetable race offers to the contemplative mind a fource of beauty, wonder, and devotion. The traveller, that has cultivated this branch of fciences, frequently, in the moft arid, or uliginous wild, has found an inftitutive and an entertaining companion. If he anatomizes a few vegetables—for the philofopher is not fatisfied with a glance, or a fimple infpection—he finds they are richly furnifhed with a variety of veffels, with nerves and brain, and with the organs of generation,—and concludes, though, in this analyfis, he fees not the locomotive mufcles, nor the digeftive organs, that they are in reality an inferior order of animals. On the generative organs of ‘vegetables, Linneus, an ingenious Swede, conftituted a fyftem, by which his name is immortalized, and demonftrated that there is a congruence of thefe organs—in fome inftances a part carried from the one to the other—and that the feeds of a germ, correponding with the eggs of an animal, are, by the influence of the mafculine pollen, fuccesfully impregnated, and fimilar vegetables reproduced. If the traveller examines in thefe wilds, or in his fields and gardens, every part of a flower, the corolla, in particular, of fome large, coloured and beautified, vegetable,—or the corolla of the humble viola tricolor, hearts-eafe, or paffies, heightened by cultivation, he fees—very happily with a glafs—an inexpressible foftnefs and beauty, and exclaims, in rapture, “ that Solomon in all his glory was not arrayed like one of thefe.”

(To be concluded in our next.)

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

I WAS greatly concerned and astonished in looking over the *Gentleman's Magazine* for last month, to find a letter from such a personage as SATAN vindicating the character of the late Dr. GEDDES. I am not allowed to unlock the mysteries of the prison-house, nor will I insinuate that this apostate doctor, after denying the existence of a devil while he was upon earth, has found it expedient to employ him as an advocate now he is departed. Peace to his manes. My business at present is with this same crafty deceiver SATAN who has so unaccountably imposed upon my venerable old friend Sylvanus Urban, as to get his lying apology into that excellent work the *Gentleman's Magazine*. *Sed Homerus aliquando dormitat*—and Sylvanus at the advanced age of seventy-one must have his unguarded moments. In one of these SATAN, who is never idle or unobservant, contrived to pop into my friend's letter-box and from thence into the magazine. Be it my business, gentlemen, with your assistance, to unmask the hypocrite, and to disprove every assertion which he has had the effrontery to advance in behalf of his guardian friend.

SATAN, slyly enough expresses his astonishment that any persons should have maintained that he and Dr. GEDDES were once very intimate cronies, and very seriously declares that he never had the honour of that gentleman's acquaintance at all, but, on the contrary, that no man was ever a greater enemy to him and his service, than this very renegade priest.

We have the highest authority for advancing, that "the devil was a liar from the beginning;" nay more, that "he is the father of lies;" now it is well known that falsehood is his very nature, and that a word of truth has never escaped him since he was driven from the presence of God. All, therefore, that he utters must be taken in the direct opposite sense, from that which he intends; and when he is so earnest in attempting to make men believe that he and Dr. Geddes were never associates, it is evident that he has a design to accomplish in so doing, and therefore, is not to be credited. Now, it is no difficult matter to shew, what Satan's design is in this curious manœuvre. Every body knows that Dr. Geddes has burlesqued and blasphemed the Bible, under a pretence of giving a correct translation of it; and every body who has seen this abominable production, cannot but perceive, that the translator has done all that he could, to render the Scriptures of no authority. The miracles he sets at nought—inspiration is denied—and the materials which compose the Mosaic History, are, according to Geddes, nothing better than traditionary songs, like Chevy-chace, and legendary tales, like Geoffrey of Monmouth. This was doing SATAN's business with a witness; and by a priest too. O! how did the arch-deceiver enjoy this precious work of infidelity, and with what diligence did he suggest to the reverend translator, new doubts, new quibbles, new hypotheses, and new objections to the truth of the Scriptures he was translating! SATAN knows, and he may deny, but he is not to be credited, that Dr. Geddes's study was his favourite residence, during the whole of the time that this delightful work of his was manufacturing; and he knows also that whenever he was roving about for prey, he never forgot this new translation of the Bible, on the success of which he built the fondest expectations.

The doctor, with all his ingenuity and boldness, would never have
conceived

conceived half the impious notions which he has broached in his ponderous work—without the suggestions of this subtle “enemy of all righteousness.” Time was, when he would have trembled, at starting the least of his numerous heterodoxies, but after a little familiarity with his apologist, he grew strong in infidelity, and was determined to undermine the whole of revealed religion, under the pretence of doing it service.

This was SATAN’s work, and it was done exactly in SATAN’s own way; and now this deceiver has the effrontery to declare, that he had no hand in it. Why he should be so anxious to get rid of his *just honours*, might appear extraordinary—did we not know that it is for his interest the world should believe there was no correspondence between him and Dr. Geddes. Were it generally known, that the translation and the notes of this Bible have been all revised by one who is the deadly enemy of Scripture—no person would read it—and then little mischief would be done. Here then is the *cloven-foot*, this is the reason why SATAN has had recourse to this cunning trick; but though he has imposed upon my worthy friend SYLVANUS URBAN, I trust that by this timely discovery of his character and devices, no one will believe the declaration of him “who has been a liar from the beginning of the world.”

I am, your’s, &c.

ITHURIEL.

May 12, 1802.

ORIGINAL LETTERS in MS. containing a Narrative of the late Proceedings of the BRITISH ARMY in EGYPT; which, by permission of the ingenious writer of them, we here present to our Readers.

LETTER I. IN CONTINUATION.

Egypt, 1801.

HAVING already completed my narrative to the time of my arrival in Egypt, I shall take it up from the period when I proceeded to Rosetta on the 13th of June, for the purpose of joining the army under Lord H. An opportunity offering itself on that day of going round in a ship’s launch, I eagerly embraced it, and arrived there safely in the evening, after having passed the very dangerous bar at the mouth of the Nile. This river, where it falls into the sea, is about a quarter of a mile (perhaps something more) in breadth. Its passage is defended at about three miles from where it joins the sea, by fort Julien, an old square work, deriving more consequence from its holding out some days against our troops, than its real merit. Previous to arriving at Rosetta, we passed a village on the left, which, as giving a pretty accurate idea of all those I shall hereafter have to mention, I shall describe: it consisted of a number of clay huts, without uniformity, huddled together without order, and surrounded by date trees; in short, resembling as nearly as possible the descriptions you have read of Hottentot kraals. Indeed, I shall hereafter have to notice the very striking resemblance that exists between the inhabitants of Lower Egypt and the people above named.

Rosetta (which holds the rank of third in Egypt,) is a large town, situated on the western side of the Nile, about eight miles from its mouth. It is not fortified, and must therefore share the fate of fort Julien. The houses are of brick baked in the sun, built with great irregularity, and in a wretched taste. There are, however, ideas of comfort in them not to be met with in the villages. (It is to be understood that when I mention the word comfort, it is only as a degree of comparison.) This spot is (I think unjustly)

unjustly) esteemed the most healthy in Egypt: but it is certainly very cheap, from the facility of supplies from the Delta. At the time I was there, the prices were as follow: ten fowls for a dollar; six geese for ditto; 555 eggs for ditto; and so on in proportion.

On my arrival I called on the Commandant, who informed me I might have a passage up to the army the next day. I here found my friend O, so ill, as to make me fear for his life. He allowed me to lay my matras down in his room. I this night suffered severely from the musquitoes.

The 14th of June in the morning, I breakfasted with Major General M. (not yet recovered from his wound): he was remarkably polite and attentive, and insisted on putting two bottles of wine in the boat with me. The value of this present I was yet to become acquainted with.

Having taken leave of my kind friends at about twelve o'clock at noon, I quitted Rosetta in an Arab gherm: this is a long boat, sharp at each end, and with two latine sails. They sail fast, but are liable to overfet. Some have a sort of covered cabin, but this had none. A vast many of these boats were in the service of our army. We brought up this night a little above Rahmanie: after having passed numerous villages on each side, not having sufficient rhetorick to prevail on the Arabs to proceed at night; I therefore spread my cloak on the bread bags, (with which we were loaded) and slept as well as the musquitoes and fleas would allow me. The 15th we did not get under weigh till after noon, there being no wind; and when we did, were frequently run a-ground by the unskilfulness of the Arabs. On these occasions they instantly throw off their scanty vestments, and plunge into the water, where they remain, till by dint of main strength they have shoved the gherm into deep water.

The country on each side of the river is susceptible of the richest vegetation; but its possessors are so ignorant of husbandry, that they are more indebted to the bounty of nature for her productions, than to art. Every where you see tobacco, rice, corn, and water melons, growing almost spontaneously in the greatest luxuriance, the natives doing little more than scatter the seed after the retiring of the Nile, and attending to keep the rice under water. Their method of irrigation is by means of ~~the~~ or buffaloes, who turn a cog wheel, which gives motion to another; ~~around~~ the circumference of which are slung a number of earthen jars; these, as they descend, fill with water; and in completing the revolution, discharge their contents into a reservoir, whence, by channels made in the ground, it is conveyed where required. Many thousand beasts are employed in this way to great disadvantage, owing to the clumsiness of their machinery.

This night was passed as the former one, not without great annoyance from the fleas.

The 16th. By dint of threats, we obliged the Arabs to get under weigh about ten o'clock, and soon had a fine breeze. This, however, towards noon, changed to a chamfin or sirocco wind: It was indecribably hot, and suffocating, and brought with it clouds of sand, which darkened the air. The wild fowl (which abound here, and are what we should call *tame* in Europe,) were seen gasping for breath, and appearing to suffer the greatest oppression from the storm. Though we furled our sails, we were driven rapidly on, and momentarily expected the bark to upset. However, after running ashore, the storm subsided in an hour or two, and enabled us to proceed on our route. From the sensations I experienced at that time, I am well convinced that were the wind to continue with equal violence

violence for any length of time, nature could not support the shock. But the same power which for unknown purposes causes it to blow, has at the same time so regulated it, that it never prevails long together, and only at one particular season of the year. To attempt to enumerate the different villages we passed, would be tedious and unnecessary, as they are very numerous, and differ little from each other.

The 17th in the morning, by threatening our mariners with *military execution*, we induced them to set sail at day-break with a fair breeze. The natives, as we advance into the country, go nearly in a state of nature; children of both sexes to the age of nine years almost invariably so. They are in general well grown, and the men I think have some of the most picturesque countenances I ever saw. The style of dress is nearly that seen in scripture paintings, consisting of a loose robe, like a shirt, girded round the loins, and a sort of cloak thrown over the shoulder, and tied on one side like the Highland plaid; a turban on the head, and a pair of slippers finish the dress, which is that of a Sheik el Bellad, or chief magistrate of a village, and not of a common Arab; their dress seldom consisting of more than the loose robe and turban. Their favourite colours are blue and saffron. During the whole of this day the river serpentine'd very much. In the evening arrived at the British camp near Cairo.

The 18th in the morning, I waited on Lieutenant Colonel A. the Quarter-Master General. In the evening I rode to Embaba, a village on the side of the river opposite to Boulac. The enemy appeared to have been constructing a new battery on the island. Our army was at this time employed in constructing a bridge of communication between us and the Turks on the opposite side of the river. The 19th an order was issued for the movement of the army the next morning, and part of the artillery were in consequence moved over the bridge this evening, when the former order was suddenly countermanded. (For the *best of reasons* in my opinion, as it would otherwise have given the enemy an opportunity of making their retreat to Alexandria, without risking an action.)

On the 20th I went with Major B. to reconnoitre a road for the heavy army to march to the village of Zenain. At day-break on the 21st the army moved forward, and took up a position with their right to the village of Zenain, beyond which were the Mamalukes; and the left to the village of Dockee, on the bank of the river, and which was occupied by the Corsican Rangers. By this disposition, the Tete de Pont of Giza was completely masked, except to the Desert. A similar movement at the same time took place on the opposite bank of the river, enclosing the French from the river to the heights of Mokattam. Thus they were reduced to the necessity of retiring into Upper Egypt, defending the works of Cairo, or (which I think they ought to have done,) cutting their way through our army, and effecting a junction with Menou at Alexandria. In the advance this day, some skirmishing took place between the Mamalukes and the enemy's out-posts. The Q. M. General and myself took advantage of it to get to Sackit Micklé, a village within 700 yards of the works of Giza, for the purpose of reconnoitering, when this was the point agreed on for the construction of batteries. The 22d reconnoitred a road to Sackit Micklé for the battering train. The French General B. having sent a flag of truce, requesting a conference, Brigadier General H. was appointed for that purpose. At ten o'clock at night, I was sent to conduct the Captain Pacha's heavy guns to El Coneis, which detained me till two
P. M.

P. M. of the 23d, from the wheels repeatedly breaking down. However, the Captain Pacha himself remained animating his people by his example a great part of the time. On my return to the camp, I found an armistice for forty-eight hours was already agreed to between the armies. On the 24th I visited the Pyramids and Sphynx, in company with two other officers. The description of them I must defer to my next. The conferences continuing, I was variously employed till the 28th, when Cairo capitulated on terms already published. I shall finish my letter with this event, which ultimately put the whole of Egypt in our possession. Adieu!

LETTER II.

IN my last I promised to give you an account of my visit to the Pyramids, which have been a source of wonder to so many ages, and an honor to none. On the 24th of June, 1801, an armistice having been concluded with the French army of Cairo, I was enabled to visit these stupendous monuments of antiquity, in the vicinity of which I had already been encamped for a week, without having been able to satisfy my curiosity. The moment being at length arrived, I set out at day-break with Major W. of Hompesch's, and Lieutenant S. of the navy. (I am thus particular in mentioning my companions, as the French never dare venture thither without a strong escort.) In about two hours we found ourselves at the foot of the great pyramid, which presents nothing to gratify the senses, and merely excites astonishment at its immense bulk. Savary supposes it to have been formerly coated with marble, which seems more than probable, from the circumstances of one of the three principal ones still having some remains of it towards the summit, and the ground around their base being covered with small fragments of it. There are three principal pyramids, and a cluster of small ones near them, which seems to render it probable that they were the sepulchres of some great people, whose estimation with their countrymen was probably in the gradation of their pyramid. What seems to give weight to this idea, is, that in the great pyramid, which has been forcibly entered, there still exists a Seraphagus, which probably contained the remains of him to whose memory it was erected. But not to indulge in these surmises, which are at best vague and uncertain, how astonishing it appears to us, that such an immensity of labour and expence should have been devoted to these useless piles, erected in a desert, when, if applied to the improvement and bettering of the country, Egypt might in the present day be as famed for its productions, as we are led to believe it was formerly. I shall not attempt to enter into the dimensions and particular description of these buildings; they have been already given by abler persons, who had more time and more virtù than myself. At a short distance from the great pyramid, is the sphynx, of which so much has been said. It is a large colossal statue of that supposititious animal, but I am inclined to think not of one stone. The sand has been dug from around it, so as to shew the shoulders and back, and, in fact, ascertain what it was; for the face is so much disfigured, as not to make it otherwise certain. On the whole, this day's visit was calculated to satisfy my curiosity without gratifying my expectations.

To resume the thread of my journal:

On the 30th of June, detachments of our army took possession of the
forts

forts agreed on, and I was occupied in drawing the country for the general plan, as indeed every day, not otherwise specified.

On the 6th of July, the Grand Vizir, in great state, paid General Lord H. a visit, and afterwards passed the army in review.

On the 7th of July the army changed their position, the right to Metrockbee, and the left to Imbaba, the Corsican Rangers still occupying the village of Dockee in front of our left. This change took place merely for the sake of fresh ground.

In the night between the 9th and 10th, the French delivered up Cairo into possession of the British troops, and retired to the Island and Giza, preparatory to their march for Rosetta. I had nearly forgotten to mention a circumstance which redounds to the honor and generosity of the British nation: this was the establishment of a mart between the advanced posts of the two armies, where they might repair, in order to dispose of such property as it was inconvenient for the enemy to move out of the country.

Some jealousy appearing on the part of the Turks at our having taken possession of Cairo in the night without their knowledge, (a necessary measure of precaution, to prevent pillage and massacre by the Turks,) I was dispatched in a great hurry to the officer commanding in Cairo, to prevent the English colours being displayed till after the entrée of the Captain Pacha, when the British and Ottoman standards were both hoisted at the same time, under a royal salute. Being chiefly occupied in the numerous arrangements for occupying the town, I had not much leisure this day to make any remarks on it.

On the 11th of July I reconnoitred a route for the march of the armies to Elcouratine.

On the 12th I again went into Cairo to procure some of the very few comforts it produced. Having done this, I had time to examine what was remarkable, and view the town. This last is pretty extensive; but the streets are so narrow as not to admit of more than two horses abreast, and the houses ill built. The square, or rather Place d'Esbequier, is large, and contains some houses belonging to the Beys, which are very superior to the rest of the town. A large portion of the houses in this place are a heap of ruins, having been destroyed by the French in the battle which took place here between them and the Turks in the time of Kleber. The things worthy of remark, are, Joseph's Well, in the Citadel, of an immense depth, and the water from which is raised by three sets of oxen, at different stations, and which descend by a passage winding round the well. The grand mosque, which is superior to the generality of buildings in this country; and the Mekias, or Nilometer, of which Savary gives a complete description. There are a vast number of shops in Cairo, some of them neatly arranged, but containing in general but one article; as all coffee, all sugar, &c. Their shops, in fact, are only recesses in the street, the floor of which is raised about four feet from its level, and on this the master sits smoking, perhaps, cross legged, according to the custom of the country. They, as well as the *Italians*, ask much more than they mean to take, for the articles they sell.

On the 13th I made the tour of the French works, which are too extensive to be strong: they consist generally of a parapet and ditch, partially palisadoed, and flanked by small square block houses at irregular distances, and which are in part again flanked by an interior line of small forts of irregular form. A part of this enceinte consists only of the old wall,

wall, flanked by square jettées. The line extends from the Nile, round Boulac and Cairo to the Citadel; and from Giza to an old burial ground, where there is nothing but a simple wall towards the desert. The citadel, which is in ruins, commands the town, and all the works near it, but is itself commanded so decidedly by the heights of Mokattam, that could cannon be conveyed up there, they would soon become untenable. Many people gave it as their opinion, that it would be impracticable to get cannon up there. Had there been occasion to have tried it, I should have been of a different opinion. As it was, the French saved us the trouble, by surrendering without firing a shot.

I shall defer the march of the armies to my next letter. Believe me, &c. &c. &c.

N. B. The military remarks can scarcely be intelligible without a plan of reference: this will probably be hereafter published, the original being given in to the Commander in Chief.

BISHOP HORNE'S LETTERS ON INFIDELITY.

(Continued from Page 149.)

LETTER IV.

I AM truly concerned, Dear Sir, to hear that your old constitutional complaint, a depression of spirits, has of late been more than usually troublesome, and with I may succeed in the medicine I am going to administer, if not for the removal, at least for a temporary alleviation of it.

The famous Dr. Radcliffe was once called in to a person almost suffocated by an imposthumated swelling in the throat. The case required immediate relief, and the doctor sent his servant into the kitchen, to order and bring up a large hasty-pudding. Upon its arrival, falling into a violent passion because it was not made to his mind, he flung an handful of it in the fellow's face, who returned the compliment, and an engagement ensued between them, till the ammunition was all spent. The sick man, who had been raised in his bed to see the battle, was forced into a violent fit of laughter; the imposthume broke and the patient recovered.

In the present case, the philosophy contained in Mr. H—'s posthumous work, styled *Dialogues on Natural Religion*, shall be our hasty-pudding; and I will introduce a couple of gentlemen of my acquaintance to taste a little of it backwards and forwards, for your entertainment—May the effects prove equally salutary!

A DIALOGUE BETWEEN THOMAS AND TIMOTHY, ON PHILOSOPHICAL SCEPTICISM.

TIM. Whither away so fast, man? Where art going this morning?

TOM. I am going to be made a Christian.

TIM. The very last thing I should have dreamed of. But pray, who is to make you one?

TOM. David Hume.

TIM. David Hume! Why, I thought he was an Atheist.

TOM. The world never was more mistaken about any one man, than about David Hume. He was deemed a sworn foe to Christianity, whereas his whole life was spent in its service. His works compose altogether a complete

complete *Præparatio Evangelica*. They lead men gently, and gradually, as it were, to the Gospel.

TIM. As how, Tom? Be pleased to take me along with you.

TOM. Why look you, here is chapter and verse for you. *Dialogues concerning Natural Religion*, P. 268, "To be a philosophical sceptic, is, in a man of letters, the first and most essential step towards being a *sound believing Christian*."

TIM. When David was at Paris, I have heard, the wits there should say, he was a very worthy gentleman, but had his religious prejudices, like other people. As folks are quick scented in that country, perhaps they smelled a rat. Indeed, in a *Supplement to the Life of Mr. H.* we are told, that a brother of his used to say of him, "My brother Davie is a good enough sort of a man, but *rather narrow minded*."—Well, I cannot tell what to say to it; there are abundance of pretty fancies stirring. I suppose there may be different ways of becoming a Christian. A man of letters enters, belike, at the back door, and so goes round the house to come at it; a compass which we plain folk do not think it necessary to take. One thing is certain, that if scepticism be the road to Christianity, Mr. H. is a very proper person to keep the turnpike gate upon it. But what progress must one make, if one had a mind to try the experiment, in this same *philosophical scepticism*, before one could become a good *sound believing Christian*? Must one doubt of every thing?

TOM. Of every thing, in this world, and that which is to come, as I do myself at this present speaking. It is the most agreeable process in life; a charming delightful suspense of judgement. I doubt whether there be any such thing as matter; I doubt likewise whether there be any such thing as spirit; that is, I doubt whether there be creature or Creator; and whether I myself am anything more than a bundle of perceptions, without either body or soul. We modern philosophers, you must know, consider matter and spirit as so much lumber, which should be cleared out of the way. There would then be a noble field for speculation, and we might all set out afresh—I doubt, whether the world (supposing, for a moment, that there is one) did not exist from eternity, or whether it did not make itself; whether it be not a huge animal, somewhat like an ostrich, which lays now and then an egg, to be hatched into a young world; or whether it be not an overgrown vegetable, run to seed. "As a tree sheds its seed into the neighbouring fields, and produces other trees; so the great vegetable the world, or this planetary system, produces, perhaps, within itself certain seeds, which being scattered into the surrounding chaos, vegetate into new worlds. A comet, for instance, is the seed of a world; and after it has been fully ripened, by passing from sun to sun, and star to star, it is at last tossed into the unformed elements which every where surround this universe, and immediately sprouts up into a new system."

TIM. Vastly ingenious! and really, upon the whole, not improbable!—But pry thee Tom, if you are not in too great a hurry to be made a Christian, do stop for half an hour, and instruct me a little farther in this *New Week's Preparation* of Mr. H. For the specimen you have given me is so exquisite, that it perfectly makes my mouth to water for more. What is the plan of these famous *Dialogues concerning Natural Religion*?

TOM. You shall have it in a few words—Once upon a time, then, there was a promising young man, whose name was Pamphilus. He was *Vol. II. Churchm. Mag. May, 1802.* N n brought

brought up by a philosopher called Cleanthes. Philo, a brother philosopher, came to spend some days with Cleanthes. The Dialogues are supposed to contain the substance of a conversation which passed between these personages, by way, among other things, of preparing young Pamphilus, in a proper manner, for the reception of the Gospel, by first making him a thorough sceptic. Pamphilus, who, as a hearer only, was to learn and be wise, relates this conversation, in a letter to his friend Hermippus. There is a third speaker in the Dialogues, styled Demea, one of your old fashioned orthodox gentry, who both firmly believes the existence of a Deity, and is rather disposed to speak well than ill of his Maker. But the two philosophers so astonish and discompose him, draw him into so many ambuscades, and raise so thick a metaphysical dust around him, that at the close of the xith Dialogue, the old gentleman is glad to take a French leave, and vanishes so very suddenly, that whether he went out at the door, or the window, or up the chimney, nobody knows, to this hour. It would do your heart good to see the fun they make with him.

TIM. Before you go any farther, let me just ask you one question. Pray do you act upon this principle of philosophical scepticism in common life?

TOM. O, by no means. If we did, we should walk into a horsepond, or run our heads against a wall, and the boys would laugh at us. No, no, "to whatever length any one may push his speculative principles of scepticism, he must act, and live, and converse, like other men; and for this conduct he is not obliged to give any other reason, than the absolute necessity he lies under of so doing."

TIM. I think it would be hard upon him if he were obliged to give any other reason; for *absolute necessity* is an exceeding good one. But what then, is it you are all about, spending your pains in constructing a system, which you are necessitated to contradict and protest against, every time you go down a ladder, or get over a stile. Surely you ought to be set in a corner, with fools-caps upon your heads, like the misses at a boarding-school. In the name of common sense, what can you mean?

TOM.—It is an amusement—"If a person carries his speculation farther than this necessity constrains him, and philosophizes either on natural or moral subjects, he is allured by a certain pleasure and satisfaction which he finds in employing himself after that manner."

TIM. Suppose he were to play at push-pin, or span-farthing, would it not be more to the purpose? And then he would not disturb his neighbours. But that man's heart must be as wrong as his head, who can "find a certain pleasure and satisfaction" in endeavouring to persuade his fellow rationals, that they are without God in the world. However, if amusement be the word, let us believers have some too. If philosophers will amuse themselves with talking nonsense, they must give us leave to amuse ourselves by laughing at it. On our side of the question it is possible to be *merry and wise*, as well as to do some little service to the world, by shewing it what stuff these dreams are made of. Come, TOM, you shall represent the genius of philosophical scepticism. And now let us hear some of those strong reasons which induce you to deny the existence of a deity.

TOM. Bless us! you shock me! I do not mean to deny the being, but only to philosophize a little concerning the nature of God.

TIM. Well, then, be it so. Philosophize away.

TOM.

TOM. Our reason, TIM, is very weak—very weak, indeed—we are poor, finite, frail, blind creatures. Our knowledge of the things around us is extremely limited and imperfect—we ought to humble ourselves—

TIM. There is always mischief in the wind, when a philosopher *falleth down and humbleth himself*. But what is your inference from all these lowly considerations?

TOM. That it is presumption in such worms of the dust to argue about the nature and attributes of God.

TIM. But you will allow poor reason to exercise herself in her own province, and when she is furnished with premises, to draw a conclusion.

TOM. Ay, Ay, there is no harm in that.

TIM. When we see a house calculated to answer various purposes of beauty and convenience, and having in it all the marks of wisdom and design, we know it could not build itself. The senseless materials could never have prepared and arranged themselves in such order. The timber could not dance, cut and squared, out of the forest, nor the marble meet it, hewn and polished, from the quarry. The house therefore must have had a builder. We apply the same argument *a fortiori*, to the case of the world, and its Maker, God; and Tully, if I remember right, makes no scruple to assert, that he who denies his assent to it does not deserve the name of a *man*. This is the argument called *a posteriori*, and lies open to the common sense of all mankind. Now, then, let us try the sincerity of that declaration of yours, that “the question is not concerning the being, but the nature of God.” For if you controvert this argument, you certainly mean to shake our belief in the *existence* of a Deity. You must of course attempt to shew, that the world might have been as it is, without one; and if that be the case, you will next defy us to prove that there is one.

TOM. *Fiat justitia, ruat cælum*. I must stick to truth, let what will come of it. I am not bound to answer for consequences. I must own I look upon the argument to be inconclusive.

TIM. All very well; but why could not you say so at first? What occasion to be mealy mouthed, in an age like this? Now matters are in a train, and we can proceed regularly. What is your objection to the argument? Wherein does it fail?

TOM. It will fail, d’ye see, if there be not an exact similarity in the cases. You will not say, that there is an exact similitude between the universe and a house, or between God and man.

TIM. Why really, TOM, I never imagined the world had a door and a chimney, like a house; or that God had hands and feet, like a man. Nor is it at all necessary that it should be so, for the strength and validity of the argument, which is plainly and simply this—If stones and trees have not thought and design to form themselves into a house, there must have been some one, who had thought and design, to do it for them; and so, as I said before, *a fortiori*, with respect to the universe, where the thought and design appear infinitely superior to those required in building a house. We have no occasion to suppose a resemblance of the universe to a house, or of God to man, in every particular.

TOM. “But why select so minute, so weak, so bounded a principle, as the reason and design of animals is found to be upon this planet? What peculiar privilege has this little agitation of the brain which we call *thought*, that we must thus make it the model of the whole universe? Our

partiality in our own favour does indeed present it upon all occasions; but sound philosophy ought carefully to guard against so natural an illusion."

TIM. It is not "our partiality in our own favour that presents it to us upon all occasions," but the necessity of the case. There is no other way of speaking upon the subject, so as to be understood. Knowledge in God and man, however different in degree, or attained in a different manner, is the same in kind, and produces the same effects, so far as relates to our present purpose. The knowledge of God is intuitive and perfect; that of man is by deduction, and is therefore imperfect, either when his premises are false, or when passion and prejudice enter into his conclusion. But wisdom, which consists in fixing upon proper ends, and fitly proportioning means to those ends, is wisdom, in whatsoever object, mode, or degree it may exist; and there is therefore no *illusion*, in saying, "every house is builded by some man, but he that built all things is God." You speak of *thought*, *reason*, or *design*, as "a little agitation of the brain;" as if you imagined, that *Paradise lost* or the *Advancement of Learning*, might at any time be produced, by smothering a man's brain over the fire. Certainly an author cannot compose without brains, heart, liver, and lungs; but I am of opinion something more than all four must have gone to the composition even of the *Dialogues concerning Natural Religion*. "Minute, weak, and bounded, as this principle of reason and design is found to be in the inhabitants of this planet," it can form and frustrate mighty schemes; it can raise and subvert empires; it can invent and bring to perfection a variety of arts and sciences; and in the hands of some very worthy gentlemen of my acquaintance, it can set itself up against all that is called God, and revile the works of the Almighty through 864 pages together.

TOM. I cannot but still think, there is something of *partiality* and self love in the business. "Suppose there were a planet wholly inhabited by spiders (which is very possible;) they would probably assert, with the Bramins, that the world arose from an infinite spider, who spun this whole complicated mass from his bowels, and annihilates afterwards the whole, or any part of it, by absorbing it again, and resolving it into his own essence. This inference would there appear as natural and irrefragable as that which in our planet ascribes the origin of all things to design and intelligence. To us indeed it appears ridiculous, because a spider is a little contemptible animal, whose operations we are never likely to take for a model of the whole universe."

TIM. Possibly not; but I should take that "little contemptible animal" for an exact model of a sceptical philosopher—

*It spins a flimsy web, it's slender store;
And labours till it clouds itself all o'er.*

And were there a planet wholly inhabited by these same philosophers, I doubt not of their spinning a cosmogony worthy an academy of spiders.—And so, TOM, the *voluntary humility* which discovered itself at your setting out, ends at last in degrading man to a spider; and reason is either exalted to the stars, or depressed to the earth, as best serves the cause of infidelity. In this particular, however, you are at least as bad as the parsons.—But let us proceed. What have you more to say against the argument of the house?

TOM.

TOM. I say, that arguments concerning facts are founded on *experience*. I have seen one house planned and erected by an architect, and therefore I conclude the same with regard to others. But "will any man tell me, with a serious countenance, that an orderly universe must arise from some thought and art like the human, because we have experience of it? To ascertain this reasoning, it were requisite, that we had experience of the origin of worlds."

TIM. Truly I know not how that can well be; for worlds are not made every day. I have heard of the production of none since our own, and man could not see that made, because he himself was made after it; and he could not exist, before he was made. The contrary supposition was indeed once ventured on, by the master of a Dutch puppet-show—Whether he were a metaphysician, I never heard. In the beginning of this ingenious drama, MR. PUNCH posting over the stage in a very large pair of jack-boots, and being asked, whither he was going at so early an hour, replies *I am going to be created*. His evidence, if you can procure it, is very much at the service of scepticism, and may go near to determine the matter. In the mean time, I shall presume my argument to be still good, that if a house must be built by thought and design, a world cannot have been built without; though I have seen the one, and never was so fortunate as to see the other. Let me add farther, that if in the general contrivance and construction of the world there be evident demonstration of consummate wisdom, that demonstration cannot be set aside by seeming or real inconveniences in some parts, which, for good reasons, were either originally designed, or may have been since introduced, for the trial or punishment of its inhabitants, or for other purposes, unknown to us—This is the plain conclusion formed by common sense, and surely ten times more rational than to talk of *eggs*, and *seeds*, and *spiders*, and the necessity of seeing the world made, in order to know that it had a maker.

REVIEW OF NEW PUBLICATIONS.

St. Paul no Arian, or the end of the Mediatorial Kingdom: a Sermon preached on Sunday the 25th of April, 1802, in the Church of the United Parishes of St. Benet Gracechurch, and St. Leonard, Eastcheap, by the Rev. JOHN WHITE MIDDLETON, A. M. 8vo. 18 pages.

UPON the whole this is an ingenious discourse on 1 Cor. xv. v. 24—28. Mr. Middleton rightly explains the passage as alluding to the mediatorial kingdom which the Son of God shall ultimately deliver up to his Father. Indeed most, if not all, commentators are of the same judgment. There is an objectionable phrase however at page 8. "His [i. e. Christ's] dominion will then be universal with the exception indeed of that *Great Being* who originally *invested* him with his powers." This is rather awkwardly expressed, and might seem to favour somewhat of semi-Arianism.

The Messiah voluntarily covenanted for man's redemption, and *assumed* our nature for the purpose of accomplishing that great work. There was nothing of investiture in the case, for this would be to make the Son the dependant of that *Great Being* who *invested* him. The point is very mysterious, and it should have been more cautiously and scripturally expressed.

The Duties and Qualifications of the Christian Minister, a Sermon Preached at the Cathedral Church, at Chester, on Occasion of a General Ordination, on Sunday, September 20, 1801. By the Rev. T. PARKINSON, D. D. Archdeacon of Huntingdon, and Rector of Kegworth, Leicestershire. 4to. pages 27.

THIS is a very judicious discourse upon that appropriate text 1 Tim. chap. 4, ver. 16 "take heed unto thyself and unto the doctrine." "The qualifications and duties implied in the due execution of your ministry (says the archdeacon) may be comprised in I. A firm belief of the truth of Christianity. II. A familiar acquaintance with the Scriptures. III. An exemplary life, conformable to them. IV. A zealous discharge of your professional duties." On each of these topics he offers some excellent observations and advice which, if acted upon, must render the persons for whose instruction they were delivered a blessing to the church. In a note at the end of a sermon is an anecdote of Dr. Manton which might as well have been omitted, especially as the said Manton was chaplain to Oliver Cromwell and a notorious fanatic.

The sermon is published for the benefit of the Chester infirmary and we are glad to see it graced by a numerous list of subscribers.

A Letter addressed to the Hon. CHARLES JAMES FOX in Consequence of a Publication entitled "A Sketch of the Character of the Most Noble FRANCIS DUKE OF BEDFORD." Bath printed, 28 pages.

THIS is a smart letter, and evidently the production of no common writer. We, however, should not have taken any notice of it in our review, were it not for the strong and just animadversions it contains upon this popular orator for his failing to notice the duke's sentiments on religion. Some of his noble ancestors, it is well known, were eminently pious as well as great, and it would have been more gratifying to have been informed that the duke was a Christian upon conviction than uniform in his political attachments. The letter writer, in remarking upon the latter feature of his character, sarcastically notices his patronage of Paine, Hardy and Thelwall. Certainly this circumstance, if true, can reflect no credit upon the noble deceased, to whose many accomplishments we are happy to bear our testimony. It is, however, melancholy to observe that in the catalogue of virtues recorded of such men as the duke of Bedford by their surviving friends, religion is totally omitted. This is a dark void, and bodes to have a fatal influence upon the best interests of our country. The letter closes with an extract from Bp. Horne's Letter to Adam Smith containing an appropriate account of the death of the pious and judicious Hooker.

Village Dialogues, between Farmer Littleworth and Thomas Newman, Rev. Messrs. Lovegood, Dolittle and others. By ROWLAND HILL, A. M. 2 vols. 12mo.

TO the name and character of Rowland Hill none of our readers can be a stranger. It may seem to some of them perhaps a matter of surprise that we should so far disgrace our miscellany as to take any notice of the man or his productions. He has already passed under our castigating hand, and in his present performance he has done us the honour of abusing us in his usual very elegant language. We certainly should not feel a disposition to review such wretched trash as the Village Dialogues, were it not that

that they are calculated to do much mischief throughout the kingdom, by alienating the minds of the people from the regular clergy. The main design of these tracts, which are published at a low price and circulated with uncommon avidity, is to render the great body of the clergy contemptible. If a stranger were to form a judgment of the national church from such publications as this, he would conclude that a viler set of men never existed than the persons who are now engaged in her services, whether archbishops, bishops, rectors, vicars or curates. That venerable and exemplary champion of the Christian Religion, the Bishop of Rochester is caricatured in these dialogues by the malicious, but slovenly hand of Rowland Hill. Yet this schismatic pretends to be a dutiful son of the Church of England, and at the very moment that he is doing every thing he can to accomplish her destruction he has the impudence to trumpet her praises. But she wants none of his compliments or hypocritical adulation, for she disowns him as an apostate. With what face does Rowland quote her liturgy, when he is too proud to read it himself in his conventicle, but employs an illiterate mechanick to mangle it (according to his master's phrase) as he pleaseth?

The activity of Rowland Hill and his associates to propagate schism throughout the united kingdom reminds us of the zeal of their proto-types the Pharisees, "who (we are told) compassed sea and land to make proselytes" and very precious proselytes they made. If the obtruding themselves into other men's labours, and drawing the people away from their lawful and conscientious pastors, be an *evangelical* rule of proceeding, these men are perfect. But the Christian who reads the New Testament to learn how he is to *act* as well as what he is to *believe*, will perceive that such a conduct is diametrically opposite to the precepts of Jesus Christ and the practice of the Apostles.

The Puritans in the seventeenth century, took exactly the same steps as the Methodists are now pursuing, to overthrow the Ecclesiastical Establishment of this kingdom, and they not only succeeded in their attempt, but with it they brought down monarchy under a pretence of making Charles the First a GLORIOUS KING." Our modern fanatics can also cant the praises of the church, and pretend great affection to the king, but if they were sincere, we should see them obedient to the laws of their country which they now set at open defiance. The act of toleration has its limits, and we are friends to that act, but we also wish to see the boundaries respected and the violation of them properly resented. Conventicles are rising every day, and are elbowing the church on every side, while itinerant Enthusiasts of all descriptions are prowling over the country seeking for followers. Such is the state of things at present, and to the considerate mind it is by no means a pleasant state. We call upon all the *true* sons of the Church of England (for alas! she has but too many false ones) to lay these things to heart, and to set themselves with unremitted vigilance in counter-acting the mischievous zeal of these insidious violaters of Christian order; and perverters of gospel truth.

LIST OF BOOKS IN DIVINITY.

LECTURES on the Gospel of St. Matthew, delivered in the Parish Church of St. James, Westminster, in the years 1798, 1799, 1800, 1801, by the Right Rev. Beilby Bishop of London, in one volume 8vo.

Elements of General Knowledge, introductory to useful Books in the principal branches of Literature and Science, with Lists of the most approved Authors, designed chiefly for the Junior Students in the Universities, and the higher

higher Classes in Schools. By Henry Kett, B. D. Fellow and Tutor of Trinity College, Oxon; in two volumes.

Two Sermons preached at Dominico, in April 1800, and officially noticed by his Majesty's Privy Council in that Island. By the Rev. C. Peters, A. M.

Methodism Unmasked; or the Progress of Puritanism from the Sixteenth to the Nineteenth Century: intended as an Explanatory Supplement to Hints to Heads of Families. By the Rev. T. E. Owen, 8vo.

Anguis in Herba; a Sketch of the True Character of the Church of England and her Clergy, as a Caveat against the misconstructions of artful and the misconception of weak men, on the subject of a Bill about to be brought into Parliament, for the revival of certain Ecclesiastical Statutes concerning non-residence. 8vo.

Proposals for a new Arrangement of the Revenue and Residence of the Clergy. By Edmund Poulter, A. M. 8vo.

Remarks on the Design and Formation of the Articles of the Church of England, intended to illustrate their true meaning, a Sermon, preached before the University of Oxford, Feb. 14, 1802. By the Bishop of Bangor.

Sermons. By the Rev. Thomas Gisborne, A. M. 8vo. pp. 483.

Unity the Bond of Peace and the Friend of Virtue; or the Consequences of Schism, Morally and Politically considered; tracing its progress, and pointing out the means to check it. 8vo. pp. 271.

The Guilt of Democratic Scheming fully proved against the Dissenters. 8vo. pp. 94.

Adelphi.—A Sketch of the Character and an Account of the Life of the late Rev. John Cowper, Fellow of Bene't College, Cambridge, who finished his course with joy, May 10, 1770. Written by his Brother, the late William Cowper, Esq. Author of the *Talk*, &c. Transcribed from his original MS. By John Newton, Rector of St. Mary, Woolnoth, and St. Mary, Woolchurch. 12mo. pp. 38.

The genius of Mr. William Cowper was very great, and his piety, we have no doubt, was truly sincere. His poems will live and be admired as long as any taste for elegant poetry shall remain. But we are sorry to observe the

pains taken by his friends to expose his weak side, by publishing his scattered fragments of enthusiasm. One of them has given us our Bard's versions of some of the flights of Madam Guion, the celebrated visionary; and now Mr. Newton presents us with an account of the successful effort made by William to convert his brother John to methodism. The character and disposition of the latter appear in this little memoir to great advantage. He was an elegant scholar, a truly virtuous man, and of a most gentle turn of mind. Though he could not admire the sombrous sentiments of his brother, he was too meek to contend with him. But William was resolved to bring him over, if possible, to his way of thinking; and when nature was exhausted by sickness, he prevailed.—This is a delicate subject; but as it is of importance, we trust that a few remarks upon it will be acceptable to our readers. From this conduct we clearly perceive, that the narrow and uncharitable creed of the Methodists will scarcely allow the possibility of Salvation to any who have not the exact notions, feelings, and experiences with themselves. Hence it is that they are so busy about the beds of sick persons; and it is not to be wondered at that in such awful seasons they gain great influence on their minds. We have met with some very affecting instances, where the shocking descriptions given by these intruders, have frightened really pious Christians into the most desperate apprehensions. The writer of this article remembers with indignation, some impertinent attempts of this sort, made by meddling hypocrites upon the mind of his own parent in her last moments. She was a woman who truly may be said to have "walked with God" all the days of her life. Yet as she was firm to the Church and its ordinance, nor would ever countenance the methodists, some of her relations who were of that cast, pretended to be much concerned about the state of her soul in her last sickness. Their visits were in consequence frequent, and the result was, that for some time the state of her mind was distressing in the extreme. But at length her own good sense got the better of her unfounded fears, and she died in the same faith and hope in which she had lived.

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HISTORICAL REGISTER OF FOREIGN AND DOMESTIC AFFAIRS.

FRANCE,

SINCE our last, has become more the focus of attention than ever. The restoration of the Catholic Religion by Bonaparte, a mere piece of state policy, so far from giving general satisfaction, seems to have excited a number of new enemies, particularly among the military. A regiment of his guards, we are informed, refused to admit of the Popish ceremony of the consecration of their colours, for which they received orders to quit Paris. The same fate has awaited General Dalmas, Massena, and some others. The former being asked by Bonaparte, what he thought of the ceremony of Easter Sunday? answered, That it was a bare-faced piece of hypocrisy; and afterwards refusing to retract the reflections he had cast on the present Government, he was ordered away. Gen. Moreau, whom it is thought the enemies of Bonaparte wish to set up in his room, is, from motives of prudence, ordered to Berlin, to be present at the Prussian review. In some of the departments also, the Pope and the Concordat have been treated with very little ceremony by the people. That very few members of the Tribunal, or the Legislative Corps, dare to speak out, is undeniable—otherwise, it is most probable, that the late proposals of the First Consul, to hold the consulate first for an additional ten years, then for life, and to have the power of nominating his successor, must have excited considerable opposition. But still, with all these inclinations for the promotion of superstition and ceremonies at home, the First Consul affects to deplore the dissemination of a similar spirit abroad! A recent *Moniteur* quotes another Paris Journal, as follows:

“ In Tuscany civilization has made a retrograde movement of several ages: its King has put himself under the guardianship of the Priests. An unlimited spiritual dominion—a pecuniary dominion—a dominion of property, which renders the effects of the clergy unalienable—a dominion over the mind, by submitting it to the rod of the bishops. Every thing is surrendered to the church; and the Pope, like his predecessors, may, at pleasure, depose the new Louis, should he dare to depart from the obedience he has vowed to the Holy See. France has, with the most sage precau-

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tions, admitted the church into the bosom of the state; but Tuscany has surrendered the state to the church; and those fine countries which were the cradle of the arts in Europe, will not fail to become their tomb, unless the founder of that state should prevent it. What a contrast between the Concordat of France, which has almost realized the pleasing dreams of philosophy, and the law of the king of Etruria, which recalls intolerance and ignorance into his states! Yet as some balance in favour of Bonaparte, compared with the conduct of the king of Etruria, it is certain, that the heads of some of the Protestant churches in Paris have been very favourably received by him. Even Mr. Russell, late of Birmingham; we are told, having returned from America to France, has fitted up a place of worship, near Paris, for Protestants, which is well attended by about 300 hearers, and a worthy rational minister. The joy of the people at Mentz has also been very warmly expressed, in consequence of the late opening of a Protestant church in that city.

Napper Tandy; who was lately permitted to go from Ireland to France, we hear, has not been able to obtain leave to approach the capital; nor would it be by any means surprising, in the present state of the French government, if this restriction should be extended to all persons who have been violent abettors of Jacobinism, or revolutionary principles. Here, by the way, it would appear, that the state of society in England and Ireland, during the war, has been better known in France than to some persons at home, who would persuade others that Jacobinism here was only a chimera of the alarmists. In the sermon of the Archbishop of Paris, at Notre Dame, on Easter Sunday, there is a passage in which that prelate, speaking of the ravages of the French revolution, has positively pronounced a very strong panegyric upon the British constitution—“ Into what region,” said he, “ into what land, however remote; into what climate, however barbarous and rude, have not the troubles, by which this country has been agitated, deeply penetrated? No; it was not the extraordinary courage evinced in battle by the warriors of this nation; it was not the impetuosity of its armies, ably led on by the most

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experienced Generals; it was not that warlike glory, suddenly flying from the Drave and the Po, to the Banks of the Nile, which shook the earth to its centre; but it was when principles, subversive of all decorum, were making their inroads into every state, and menacing every government with destruction; when it was found that no form of power, no authority upon earth, was secure from the assaults of rebellion; when we saw that power, which is the best established on its venerable and solid Constitution, and rendered still more mighty, by the happy moderation of its usages, and the equally fortunate ascendance of its national morals; it was when we saw that respectable power, I repeat it, tremble in all its parts, and start at the idea of the general dissolution of order, with infurrection rearing her unnatural standard in a neighbouring, a sister island—with a mutiny in its fleets—rebellion hatching in the corresponding societies, and with difficulty put down by the wisdom of the National Councils; it was then that every regular government felt what it had to apprehend from the convulsion of only one people, from the revolutionary mania of only one Empire!"

But to return to the civil state of France, nothing seems to have given so much umbrage to the Legislative Body, as the establishment of a *Legion of Honour*, which being proposed by the First Consul, they look upon as tantamount to an *Order of Nobility*—Of the privileges of this new body, our readers will be the best judges from the plan itself.

In the sitting of the Legislative Body, on the 15th instant, three Counsellors of State presented the plan of erecting a Legion of Honour, the outlines of which are as follow—

ART. I. In virtue of the 87th article of the Constitution, a Legion of Honour shall be formed.

II. This Legion shall be divided into 15 cohorts, each of which is to have its peculiar station.

III. National property, to the amount of 150,000 francs, annually, shall be allotted to each cohort.

IV. Each cohort shall consist of seven great officers, twenty commandants, thirty subaltern officers, and 350 privates.

V. The pay to be as follows:

To each great officer 5,000 francs per annum, and during life.

To each commandant, 2,000 ditto.

To each subaltern, 1,000 ditto.

To each private, 250 ditto.—All *durante vita*.

VI. Every individual, on his being admitted into the Legion, shall swear, on his conscience and his honour, that he means to devote his existence to the welfare of the Republic, to the reservation of its territory (in its integrity), to the defence of its Government, its laws, and the property, which it has rendered sacred; to oppose, by all means, which justice, reason, and the laws authorize, every undertaking, which may tend to the restoration of feudal system, of titles and immunities attached to them; in fine, to exert his best and most strenuous efforts for the maintenance of Liberty and Equality.

VII. A Grand Council shall be formed, consisting of the First Consul, the two Consuls, and four Counsellors, one of whom is to be chosen from among the Senators, by the Senators themselves; the Legislative Body is to select another, the Tribunate is to send out one of its Members, and Council of State chuses the fourth.

VIII. The First Consul is *de jure*, the Chief of the Legion and President of the Great Council of Administration.

IX. At each station there shall be established an asylum, properly endowed, for the Members of the Legion, whom old age or wounds received during the war of liberty, shall incapacitate from continuing in the service.

CONDITIONS REQUIRED FOR BEING ADMITTED.

"To have received arms of honour from the hands, or by order of the First Consul; to have rendered essential service in the War of Liberty, either in the field, or in the cabinet. In time of peace, a candidate must prove that he has served 25 years. Each year, in time of war, tells for two; each campaign of the republican war, tells for four years."

On the same day, Sahue, a military officer, presented the report of the committee, to whom it was referred to consider of the plan for recruiting the army by conscription. Notwithstanding, he said, the benefits of peace were universally felt, and that the moderation and justice of the present Government might be expected to extinguish all those passions, which gave birth to the violence of parties, still many causes might bring discord among the nations; the ambition of individuals of weight, a change of Administration in a certain Cabinet, may again cloud the political horizon. The fight

Sight of that prosperity which we are advancing to, and which the national industry, the richness of our soil, and the nature of our Government, secure us, may again excite the jealousy of a rival nation, who lately raised the whole earth in arms against us. He spoke at length in favour of the plan of recruiting, and observed, that an annual conscription of thirty thousand (the eighth part only of the class liable to conscription) would, after five years, give to the nation one hundred and fifty thousand effective recruits, which would be sufficient to meet any exigency that could be foreseen; and that it was to this mode of recruiting the armies, and to the conscription, that France must owe her consideration abroad, her peace and security at home; it was the foundation stone, or rather the main pillar of the state.

The amnesty granted by Bonaparte to the Emigrants is as complete as perhaps could have been expected, after so entire and sweeping a revolution. It extends to all the emigrants, except those of the following description:—1. The individuals who have been chiefs of armed assemblages against the Republic. 2. Those who have had commissions in the enemies' armies. 3. Those who, since the foundation of the Republic, have preserved places in the establishment of the *ci-devant* French Princes. 4. Those who are known to have been, or to be at present, instigators or agents of civil or foreign war. 5. Commandants, by sea or land, as well as representatives of the people, who have rendered themselves guilty of treason to the Republic. 6. The Archbishops and Bishops, who, disavowing legitimate authority, have refused to give in their resignation.--- Thus the exceptions in this amnesty are comparatively but few; but those Emigrants who do not return by September next, cannot be benefited by it. Since its promulgation in this country, the emigrant clergy have been disposed to return sooner than it was possible for the Government to accommodate them with passports, &c.

Some of the public prints have been strangely misled, in the belief, that an order of council had been issued to prohibit the landing of goods from French vessels. It is, however, a fact, that neither France nor her allies are permitted to take English commodities, as before the war, perhaps not so much from an hostile as from a selfish principle.—It is notwithstanding reported, that, in

consequence of the wise and temperate remonstrances of our Government, Preliminaries for negotiating a Commercial Tariff between the two countries, are certainly commenced, with a prospect of reciprocal advantages to both nations.—But in a demi-official paper, alluded to by Lord Grenville, in a late debate, it is certain, that the French have boasted, that neither France nor their allies will fall into the snare of a new treaty of commerce, and they may one day have their act of navigation. From this language, we may conclude, that France will make every possible exertion to secure her whole foreign and colonial trade to her own shipping, and thus create a marine nearly annihilated by the English.

Both the Berlin and Parisian papers have long announced an intended meeting to take place on the 10th of June, at Memel, between the Emperor of Russia and the King of Prussia; the former accompanied by the Grand Duke Constantine, and the latter by Prince Henry of Prussia. Something of a political nature is argued from this conjunction of august personages—but respecting the proposed dismemberment of Turkey, the reports, of late, have entirely subsided.

GERMANY.

A letter from Ratibon, April 26, says, "The prayer for the French Government, appointed by the Concordat, was on Easter Sunday read in the chapel of the French Legation here. It is as follows—

"O Lord, bless the Republic! bless the Consuls! and hear us when we call upon thee. Glory be to the Father, to the Son, and to the Holy Ghost. We pray thee Almighty God, that thy servant, our First Consul, Napoleon, who, through thy mercy, has taken upon him the Government of the Republic, may increase in every virtue, and, adorned with them, avoid all vice, and thus come to thee, who art the way, the truth and the life, through Jesus Christ our Lord. Amen."

Private letters from Vienna, of the 12th ult. represent the state of health of the Queen of Naples, to be so desperate, that all hopes of her Majesty's recovery was relinquished. The Empress had, for the two preceding days, scarcely, for a single moment, left her bedside. With the last courier sent from Vienna to Sicily, the Empress sent a letter to the King of Naples, at Palermo, informing him of the extremity to which his august Consort is reduced. A very few hours

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before the last post left Vienna, her Sicilian Majesty received the sacrament.

The Duke of Württemberg is now the only Prince among those who have made peace with the French Republic, that has not yet concluded a formal treaty with Bonaparte. The Court of Russia most zealously espouses his cause—a circumstance which accounts for the forbearance of the Chief Consul towards such a petty prince.

Berlin, May 10. A few weeks ago, Prince Charles, younger son of the King of Prussia, was inoculated with the vaccine matter by Dr. Brown, first physician to his Majesty.—The Prince has gone through the disorder in the most happy manner, and it is not doubted but that this unequivocal proof of royal approbation; of an invention which promises to be so beneficial to mankind, will cause the vaccine inoculation to be universally adopted throughout the Prussian dominions.

The Court of Vienna have also adopted the vaccine inoculation, for the benefit of their subjects at large. With the approbation of the Emperor, the Regency of Lower Austria, caused a public experiment respecting it, to be made in the hospital here;—twenty-six children, who had not yet had the natural small-pox were, under the direction of the court counsellor, Franck, the vice-president of the Provincial Government, Count Cuffstein, several physicians, &c. inoculated with the cow-pock. During the whole process, not one child was so ill as to be obliged to be an hour in bed; most of them eat, drank, and played as usual. To prove whether the cow-pock be a certain means of preventing the natural pock, fifteen of the children were inoculated with the latter. Except one child, who had had an ague for some days, not one was seized with a fever—on none of those inoculated was any trace of the breaking out of the pock observed.

Hanover, May 8. His Majesty the King of Great Britain, has determined upon the erection of a new observatory at Göttingen, and as the patron of the sciences, intends to defray the expences from his own private purse.

RUSSIA.

A very strange ukase is said to have been published by the Emperor Alexander, the latter end of last month. It establishes pecuniary punishments, both for judges, who deliver unjust sentences, and for private persons, who bring unjust actions. The judges and secretaries will be required to pay for each decision that

shall be annulled by a superior tribunal, five per cent upon the whole sum in dispute.

The Pope has issued a bull, authorizing the canonical existence of Jesuits in the Russian Empire, and not elsewhere. The bull is dated, March 7, 1801.

THE LOW COUNTRIES.

Antwerp, May 10. Twelve of the principal commercial houses at Brussels, are forming the arrangements necessary for establishing houses in our city. Several American families from the United States have lately arrived here, also with an intention of settling. We learn, on the other hand, that one of the first merchants in London will send hither one of his sons, to form a house of correspondence, between England and the North of Germany, in particular. The city of Antwerp becomes, therefore, every day more flourishing. The houses have already risen triple in value. The Scheldt is covered with merchant vessels of different nations, which daily arrive with rich cargoes. In the course of this year, workmen will begin to clear the port, and to remove the bar, which confines the course of the river.

The First Consul, with a large retinue, is expected at Brussels very soon, to meet the deputies from these departments, and those of the four new ones from the left shore of the Rhine.—He will also inspect the port of Antwerp.

SPAIN.

Monday, the 7th of April, the bull-fights of Madrid opened for the season, and attracted, as usual, immense multitudes in the Arena, constructed for that purpose. The inclination of the people for the sanguinary part of this spectacle may be judged of from the receipts of the morning and afternoon performances, as mentioned in a private letter.—“In the morning, only six bulls were to be run, and the produce of the seats amounted altogether to 45,950 rials.—In the afternoon, when ten bulls were slaughtered, the money taken was 72,019 rials. Nineteen horses were killed during the attacks, by the impetuous goarings of the maddened animals, the skins of which, with that of the sixteen bulls, and a contribution of the people admitted to sell water to the spectators, amounted all together to 126,528 rials for the day's exertion; in justification of which, humanity seems to exclaim, that no other argument can possibly be adduced, than that the profit is applied to the support of the hospitals of Madrid.”

REPUB.

REPUBLIC OF THE SEVEN ISLANDS.

Corfu, March 16. The Sublime Porte, as might have been expected, has declared its disapprobation of the Democratic Constitution of the Seven Isles; and has in a firman, denounced the innovators as *heresiarchs*.

The Sultan there commands, that things be immediately re-established on the same footing as they were before the 21st of October, 1801. The order was complied with, as it was enforced by 3000 men, disembarked a few days ago from an English squadron from Malta. The English have put a garrison in the fortress, and occupy the gates of the city. The same announces the speedy arrival of some Russian battalions from Naples to secure public tranquillity. It is certain enough, that the Porte, England, and Russia, are efficaciously inclined to establish tranquillity here:—the question is, if they will be always so inclined. It is said, in this firman, that *France herself would not approve, but be satisfied with the illegal innovations of the 24th of October.* We wait the issue of all these things.

SWITZERLAND.

Berne, May 18. Extract of a letter.—

“An account of the divisions between the Senate and the Lesser Council, and the adherents to each party would exceed the bounds of any ordinary letter—but as they have had recourse to arms, this will no doubt furnish the French with reasons for regulating the next constitution they give us by the bayonet.

“M. Neckar declined a sitting in the New Constitutional Assembly, on very frivolous pretences—but he is not the only one of the 47 who has pursued the same line of conduct; five others bear him company—their places, however, have been immediately filled by others.

The Journals will have informed you, that the Valais has been declared in a sort of mock independence, as the passage is to be open to the French troops, whenever they want to pass into Italy. It is supposed, that the conditions of Piedmont, will be precisely similar; and that it will be retained as another *détaché* into the Italian Republic. Besides, the

French official paper has declared, Switzerland is a prey to factions—and the neighbouring nations will find it necessary (says France) to interfere, in order to prevent any injury being done to their own security.

Postscript, May 27. It is now very confidently expected, that a Commissioner of Trade will shortly arrive from France, and there is even a talk of overtures for settling a Commercial Treaty with Great Britain.

The Paris Papers, just arrived, contain very important intelligence from the West Indies.—Toussaint, instead of being subdued, makes the campaign a war of posts. The French General, Le Clerc, promises himself no success, “*all they can once occupy cantonments in every part of that vast colony.*” The inhabitants, who had declared for the French, it seems, join Toussaint's party in the absence of the former. The Black General has, lately, in a number of instances, acted on the offensive—One sort, *La Cécile a Pierrat*, was fortified and defended with so much skill and valour, that it cost the French 500 men killed and wounded, with four Generals, only to dislodge them. Le Clerc himself was struck by a spent ball, and four of his *aide-de-camp* were wounded. The French seem to give no quarter, the war being conducted by a kind of indiscriminate massacre on both sides.

Since the above was written, the war seems, at present, virtually to be at an end; and Le Clerc has withdrawn his *arrete* which states Toussaint to be a *Rebel*.

Arrests of persons suspected of conspiracies against the First Consul, still continue at Paris; and there is a great tardiness in signing of the registers of the votes for Bonaparte's possession of the Consulship for life, &c. In one of the most populous districts, only nine names have been entered. The alarm also of the First Consul, for his own safety, seems evident, from the orders given by the Military Commandant of Paris, recommending vigilance to the troops against the disaffected.

SUMMARY OF PARLIAMENTARY PROCEEDINGS.

HOUSE OF COMMONS.

TUESDAY, April 6.—The Chancellor of the Exchequer moved the thanks of the House “to the Officers of the Army, Navy, and Marines, for the meritorious and eminent services they had rendered to their King and Country, during the course of the war.”—Carried *nem. con.*

“That the House doth approve, and acknowledge the services of the petty and non-commissioned officers and men employed in his Majesty’s navy, army, and marines, and that the same be communicated to them by the respective commanders, &c. who are desired to thank them for their excellent conduct, &c.”—Carried *nem. con.*

“That Mr. Speaker do communicate the said resolutions to the Lord High Admiral of England, and commander in chief of his Majesty’s land forces, &c.”—Ordered.

“Thanks to the Militia of Ireland, and acknowledgement of the service of the men, to be thanked by their commanders in like manner.—*Nem. con.*”

“Thanks to the several officers of the Yeomanry, Volunteer Corps, Cavalry, &c.”

“Acknowledgement of the service of the men, to be thanked in like manner, &c.”—*Nem. con.*

“That Mr. Speaker do communicate the said resolutions to the Lords Lieutenants of the Counties, &c.”—Ordered.

The Report of the Committee of Ways and Means was read; the Resolutions, after a short conversation, agreed to, and bills were ordered to be brought in thereon.

THURSDAY, April 8.—The Coroners’ Bill was read a second time.

Leave was given to bring in a Bill to amend and render more effectual the statute of Henry 8, concerning the non-residence of the clergy.

The Report of the Election Treating Bill was taken into further consideration, read, and agreed to, and the Bill ordered to be read a third time on Tuesday.

The annual accounts of the London Company for the manufacture of Flour, Meal, and Bread, were presented, and ordered to lie on the table.

FRIDAY, April 9.—The House being in a committee, the resolutions respecting the Window Lights and House Tax Bill, were read and agreed to.

The Chancellor of the Exchequer moved to bring in a bill, to continue the existing restrictions on the issue of cash by

the Bank, for a limited time, which was agreed to.

Several resolutions were put and agreed to, respecting the duty to be laid upon particular articles of import and export, instead of levying the tax *ad valorem*. The object of the last resolution was to put a duty of 3s. upon all tonnage to India; of 2s. 6d. to the Cape of Good Hope; 2s. for every other part of the world; and 6d. coastways.

In a committee on Irish Affairs, several sums were voted for particular services, and then adjourned.

SATURDAY, April 10.—Sir John Anderson brought in two bills; one for raising a sum of money for improving the port of London; and the other, for raising a sum of money for the improvement of Temple-Bar and Snow-Hill. Read a first time.

Mr. Alexander brought up the report of the committee on the Loan Bill; also, for granting certain additional duties on houses, &c. which were agreed to, and ordered to be read a third time on Monday.—Adjourned.

MONDAY, April 10.—Mr. Speaker informed the House he had received a letter, dated the 7th instant, from his Royal Highness the Duke of York, in answer to a letter of the 6th, inclosing the vote of thanks of the House to the Army, Navy, and Marines, for their gallant conduct in the course of the late War. His Royal Highness assured the House, that it was a circumstance of singular satisfaction to him to have had the duty imposed upon him of communicating to the Army, Navy, and Marines, the thanks of the House for the meritorious services rendered by them to his Majesty and the Nation.

The 25,000,000l. Loan Bill, was read a third time and passed.—The Assessed Taxes Augmentation Bill was read a third time.—The Income Duty Repeal Bill was read a second time, and committed for to-morrow.—The Bank Restriction Bill was read a first, and ordered to be read a second time to-morrow. And Sir Francis Burdett’s motion for the impeachment of the Ex-minister, was negatived by a majority of 207 against 39 voices. Then the Chancellor of the Exchequer moved the orders of the day, and Mr. Sheridan moved that the House should adjourn.—Agreed to.

TUESDAY, April 13.—Petitions were presented from Woolverhampton and Walsop against Bull-baiting. Also, Petitions

tions from the merchants; &c. of Leeds and Wakefield, against the Paper and Pasteboard Duty.

REGULATION OF THE MILITIA.

The Secretary at War brought forward his plan, the outline of which is to augment the Militia of England to 60,000; that of Scotland to 12,000 men. His Majesty is to be authorised to call out any proportion of this number, whenever it may be deemed expedient.

They are to be exercised twenty-one days in each year, and the annual expence is not to exceed 240,000l.

They are to be enrolled in four distinct classes. First, young, unmarried men. Secondly, married men, without children. Thirdly, married men, who have only one child. And, Fourthly, elderly and married men, who have more than one child.

They are to be divided thus, in order that the Lieutenants of Counties may have a better opportunity of selection, whenever the public emergency may not require the whole of the militia to be embodied.

WEDNESDAY, April 14.—The Parish Apprentice Bill was read a third time and passed.

The Militia Regulation Bill, and the Bill for granting a duty on Exports and Imports to his Majesty, were read a second time.

The Chancellor of the Exchequer moved, for a Committee, to take into consideration certain acts relative to the reduction of the National Debt; which being agreed to,

The Chancellor said, his first object was to consolidate the National Debt; secondly, To propose a plan to accelerate its extinction. The amount of the existing taxes, he said, was little short of 30,000,000l. the capital of the debt incurred was 483,000,000l. In the year 1786, an act was passed for applying a million annually to redeem the existing debt; and in the year 1792, another act was passed for establishing a fund to discharge the future debt that might be incurred. When the amount in the hands of the commissioners was 4,000,000l. the interest arising therefrom was to be left to the disposal of Parliament. He now proved, that it should proceed with compound interest, together with other funds as agreed upon in 1792. Thus the sum raised for extinguishing one per cent. of the successive loan, was to form an aggregate with the other sum, for extinguishing the whole of the old debt. From the present plan, the whole of the debt would

be extinguished in the course of 45 years. This measure had also the additional recommendation of precluding the necessity of raising 900,000l. additional taxes the present year. After entering into calculations on this subject, he moved his resolutions, consisting of four. The chairman then reported progress, and obtained leave to sit again on Monday se'nnight.

The bill for granting a duty to his Majesty on Servants, &c. and the bill for granting a duty on Beer and Malt, were brought up, agreed to, and ordered to be read a third time to-morrow. Adjourned till Thursday, April 22.

THURSDAY, April 15. The Speaker was summoned to the Lords—on his return, he acquainted the House, that the Royal assent had been given by commission to the Loan Bill, the Window and House Duty Bill, the Irish Revenue Collection Bill, the Irish Corn Trade Bill, and to several private Acts.

Mr. Vansittart moved, that the House, at its rising, should adjourn to Wednesday next.

Mr. Elliott declared he could not possibly allow an adjournment to take place before he enquired of his Majesty's Ministers when the Ratification of the Definitive Treaty was expected to arrive.

Mr. Addington observed, he felt desirous to give every information upon the points stated by the Hon. Gentleman, which he possibly could. With regard to the first, he had every reason to suppose, that the arrival of the Ratification of the Definitive Treaty was not very distant, but that did not depend upon his Majesty's Ministers. Respecting the time allowed after laying the treaty before the House and its consideration, that did not so much depend upon Ministers as upon the Hon. Gentleman and his friends. The comments of the Hon. Gentleman he must, however, remark, were improper, as the document upon which they were founded was not before Parliament. Ministers would justify their conduct respecting the treaty, but they would not do so until it had been laid before the House, and then they would do it upon the day fixed for its consideration.

Mr. Elliot explained, and Mr. Vansittart's motion was put and carried.

The Malt, Beer, and Hops Duty Bill, and the Assessed Taxes Bill, were severally read a third time and passed.

The Militia Regulation Bill went through the committee. The report was received, and ordered to be taken into con-

consideration this day fortnight, and in the mean time to be printed.

Adjourned to Wednesday next.

WEDNESDAY, April 21. Mr. Percival, now his Majesty's Attorney General, took the oath and his seat for Northampton.

A new writ was ordered for Cambridgeshire, in the room of the late General Adeane.

In a committee of supply, it was agreed to grant certain allowances to subaltern officers of Militia, and to make provision for the payment of the Militia in Great Britain, during the current year.

The House in a Committee on the Bill for continuing the restrictions on the cash payments on the Bank,

The Chancellor of the Exchequer went over the principle arguments he had used on a former evening, to shew the expediency of preventing the exportation of specie or bullion at a time when the course of exchange was greatly against us; and concluded with moving to fill up the first blank in the bill with words purporting that it should remain in force till the first of March, 1803.

Mr. Tierney, Mr. M. A. Taylor, the Attorney General, Mr. Jones, Mr. Dent, Mr. Simcoe, and Mr. Vansittart, repeated several of the observations that had been introduced in the preceding stages of this business; after which the resolutions were agreed to.

Mr. Vansittart obtained leave to bring in a bill, empowering the Lords of the Treasury to issue Exchequer Bills on the credit of any supplies granted or to be granted for the year 1802.

In reply to a question from Mr. Thornton, Mr. Vansittart said it was not intended to extend the issue of Exchequer Bills beyond the five millions mentioned by the Chancellor of the Exchequer when the loan was contracted for.

Read the first time a bill for regulating the sale of certain articles of manure.—Adjourned.

THURSDAY, April 22. A petition was presented from the debtors in the gaol of Eisherton, in Northamptonshire, praying relief.

Mr. Alexander brought up the report of the committee of supply, which was agreed to.

A bill was ordered to be brought in, to regulate the importation of French wines in bottles and flasks.

Lord Hawkesbury presented a petition from the proprietors of the West India Docks. His Lordship said, the Docks for the import trade were so far com-

pleted, that they would be ready for opening by the middle of July, and the object of the petition was to obtain a modification of the Act of Parliament, so that ships from the West India Dock should be permitted to go into the Imperial Dock, as the same shall be completed, and proper notice given. The petition was referred to a committee.

Mr. Dent moved for leave to bring in a bill, to extend the provisions of the Act relative to the oaths to be taken by Members to serve in Parliament.

Upon the report of the Bank Restriction Bill being brought up,

Mr. Jones proposed a clause, to restrain the Governor and Company of the Bank from issuing notes to an amount which, with their debts, would exceed their capital of 11,000,000*l.* and their actual amount of gold and silver.

The Chancellor of the Exchequer and Mr. Dent spoke a few words in opposition to the clause, which was rejected, and the report was agreed to.

Mr. Corry obtained leave to bring in a bill for restraining the payment of specie by the Bank of Ireland, for a time to be limited.—Adjourned.

FRIDAY, April 23. Sir Richard Hill presented a petition from the town of Wallingford and the borough of Newark, against the practice of bull-baiting.

The report of the Committee on the petition of the West-India Dock Company was agreed to, and a Bill pursuant thereto ordered to be brought in.

A petition from the Coal-meters of Westminster, praying for leave to bring in a Bill to regulate their profession, was referred to a Committee.

Read the first time a Bill to continue the restraint upon the payment of specie by the bank of Ireland; and also a Bill to amend the laws relative to the warehousing of coffee, rum, and sugar imported, and regulating the drawback on sugar exported.

The Bank Restriction Bill was read a third time, and passed.

In a Committee of Ways and Means it was resolved, that the pay and cloathing of the Militia for 1802, and the allowances to subaltern officers during peace, should be provided for out of the Land Tax for 1802.

Mr. Alexander brought up the Report of the Bill for repealing the Income Tax, when a clause was added for compelling the

The payment of all arrears due thereon, and for compelling Commissioners to do their duty; and, in cases where they neglected the same, to appoint new Commissioners; which being agreed to, it was ordered for a third reading on Monday.—Adjourned.

A motion made by Mr. Vanstittart, that the House should on Monday resolve itself into a Committee on the Provisional Cavalry Act, was agreed to.—Adjourned.

LONDON NEWS.

AT the last meeting which took place in Downing-street, to settle the terms of the lottery, the Chancellor of the Exchequer informed the gentlemen of his proposal, which was, that there should be three lotteries in the year, amounting in the whole to 900,000l.—The deposit to be 1l. 10s.—The number of tickets to be 90,000, or not to exceed 100,000, or be fewer than 80,000.—Discount on prompt payment, 4l. per cent.—The drawings to begin on the 2d of August, 29th of November, and 2d of April, 1803.—No Irish lottery.—No prize to exceed 30,000l. or be under 17l.—Each new office to pay 50l. licence, and every subordinate one in the country, 10l.—Each office to take 50 tickets.—Stamp Office receipts not to be transferable.—The drawings to take place only two days in the week; and no drawing to exceed eight days for each lottery.—Hours of drawing between six in the morning and eight in the evening.—The first payment to be made on the 28th of May.

After a long close, St. Margaret's Church, Westminster, was opened on Sunday last, and the occasion collected a very numerous congregation, which included a great number of Architectural Artists and Musical Cognoscenti. The Church has undergone a complete repair, ornamental and substantial; the tasteful execution of which does very great credit to the abilities of Mr. Cockrell, the surveyor, under whose direction it was conducted, and proves him to be thoroughly acquainted with the merits and beauties of gothic architecture. A very superb and melodious organ has been built, which was opened on this occasion by Mr. Wesley, the son of the late Rev. Mr. Wesley, who discovered considerable science and felicity of execution: indeed, the powerful and commanding tones of this organ are

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so captivating as to fix the attention irresistibly of the audience, and to fascinate them with the concord of sweet sounds. The swell is particularly distinguished by the *crescendo & diminuendo*, which it displays in the greatest perfection. The trumpet stop possesses a sweetness of sound, which, with the other superior qualities of this charming instrument, produces a most majestic and sublime effect. The sacred structure of St. Margaret's Church may be considered as the National Sanctuary; the expence of beautifying and improving of which, has been defrayed by the munificence of Parliament, whose liberality has been equal to their exalted character.

By the parochial returns of the clergy, of the number of acres under tillage, which, however, are far from correct, it appears that there were nearly seven millions of acres of corn grown in England in the year 1801, and of those about 1,400,000 acres of wheat.

On Wednesday the 19th of May was celebrated the Anniversary of the Asylum. The Lord Bishop of Oxford preached a most excellent sermon on the occasion, which we sincerely lament that many of the friends of the charity were prevented from hearing by the extreme wetness of the morning. In the afternoon a very numerous meeting of guardians and friends dined together at the London Tavern; the Marquis Cornwallis, the president, after an absence of some years on most important services, again took the chair, supported by the Lord Chief Baron, the Bishop of Oxford, and Sir William Dolben. The warmest approbation was expressed when Mr. Aiderman Cadell, who has been eight years treasurer, stated the very flourishing state of the charity. At chapel, and after dinner, the sum of 200l. was collected. Several gentlemen came forward as perpetual and annual guardians. The

P p

evening

evening was spent with much cheerfulness, and enlivened with several excellent songs.

On Thursday the 6th of May, the annual Music Meeting, for the benefit of the Sons of the Clergy, took place in St. Paul's Cathedral, when Handel's best works were performed, in a grand style, before a long list of Bishops, many of the nobility, and a very full and splendid audience; a sermon was preached. The company afterwards dined at Merchant Taylors Hall. The collection made was as follows: at the rehearsal 521.; at the cathedral, 1381.; after dinner, 5351.

The bill now before Parliament, for amending what is commonly called the Lords' Act, contains a clause respecting Members of Parliament who may be sued for debt, by which it is proposed to be enacted, "That it shall be lawful for any creditor of any person having privilege of parliament (having obtained judgment in any court of record) to sue out a summons against such privileged person; and if such privileged person shall not, within one year after personal service of such summons, satisfy such creditor his debt and costs, such privileged person shall be compellable to discover, deliver up, and assign, all his property, real and personal, for the benefit of his creditor or creditors, in the same manner as if he had been charged in execution for and during the space of one year, and shall for that purpose be subject and liable to all the provisions of the Act herein recited, and of this Act."

By some relics of antiquity which have lately been brought to light in the parish of St. Martin in the Fields, it appears that malefactors were formerly executed in that district, before the fatal ceremony took place at Tyburn. It appears also, that the hero of Lillo's celebrated tragedy, George Barnwell, was the last victim of offended justice who suffered upon that ancient site of capital punishments.

SIR R. FEELE'S APPRENTICE BILL.

The bill now before Parliament, for the "preservation of the health and morals of apprentices employed in cotton and other manufactories," contains a variety of very salutary regulations. No apprentice is, in common cases, to be compelled to work more than twelve

hours in each day, exclusive of the time employed at different meals. In cases where, on account of holidays, a stoppage of work takes place, masters are authorised to employ their apprentices for two hours longer, till the time thus lost has been made up; but the labour is never to be protracted beyond fourteen hours in one day. In some part of every working day, apprentices are to be instructed in reading, writing, and arithmetic, in a manner proportioned to their age and abilities, by teachers properly qualified. Once in every week they are to be instructed and examined in the principles of the Christian religion; and in case these apprentices shall be of the Church of England, they shall, at least once a year, be examined by the rector, vicar, or curate, of the respective parishes where the factories are situated; and, on attaining the age of eighteen, they are to receive confirmation. The justices of the peace are to appoint visitors for inspecting the state of the different factories, and see that the various regulations of the act are properly observed. One of these visitors is to be a justice of the peace, and the other a clergyman of the church of England. The regulations of the act are enforced by severe penalties. From this short abstract it will be seen, that the evils which are at present so justly the subject of complaint, will be in a great measure removed, and that the situation of a very numerous part of the labouring young people of this country will be very materially ameliorated.

Eighty-eight thousand seamen being voted for one month only, a consequent reduction of 42,000 men in that department has also taken place.

A remarkable instance of the transposition of fortune lately occurred in Worcester. A private in the 5th dragoons was immured in prison for desertion, and in daily expectation of exemplary punishment; when a gentleman arrived from Ireland with an account of the death of a relation, who had left him 4000l. per annum!

A third new Planet.—By the excellence of modern glasses, and the diligence of modern astronomers, another discovery has now been made, to be added to those of the Herschell and Piazzi Planets; Dr. Olbers, at Bremen, on the

28th of March, found a third, which by a magnifying power of 100 times appears of a sensible magnitude, but of a feeble, pale red light.

The petition of right respecting the Prince of Wales's claims, as Duke of Cornwall, which was recommended after the late debate in parliament on that subject for the opinion of the Lord Chancellor, has been sent in by his Lordship to the Secretary of State for the Home Department, to be by him delivered to his Majesty, which will take place at the next levee. The Lord Chancellor having strongly enforced his Royal Highness's claim, it will be a matter of course that his Majesty will return it to the Chancellor, who will then fix in which of the Law Courts the question shall be tried.

The peace establishment of the army is at length settled. The outline of it is as follows :

1. All third battalions are to be disbanded.

2. All second battalions are also to be disbanded, except the 2d battalion of the 4th, or King's own regiment, and the 2d of the 9th, which are to be kept up for one twelvemonth longer.

3. The seven battalions of the 60th regiment, commanded by the Duke of York, consisting chiefly of foreigners, and always serving abroad, are all to be retained.

4. The regiments of the line to be kept up to the 94th inclusive.

5. No reduction to be made in the number of dragoon regiments; the

whole 23 regiments to be kept up (the 29th in India being disbanded) but the effective force of each regiment to be reduced.

6. Of the twelve West India or Black regiments, the six junior corps to be disbanded.

7. His Royal Highness's Staff is to be kept up to

Two Lieut. Generals	} for England,
Five Major Generals	
One Lieut. General	} for Scotland.
One Major General	

8. From 25,000 to 30,000 men, with an appropriate staff, is to be the establishment for Ireland.

9. The second field officers throughout the army are to be *enseconded* on their own respective corps.

10. The brevet promotion, which has appeared in the Gazette, comes down to Baron Hompesch. This takes in Colonel Cartwright, aid-du-camp to his Majesty. The new aid-du-camp is be Deputy adjutant general Wynyard.

The following curiosities were lately landed at the dock yard, Portsmouth, from a brig lately returned from Egypt. They were sent home by Lord Elgin, who, it is said, intends presenting them to the King :

Cleopatra's Coffin; Head of the Theban Ram, which is supposed to be 4000 years old; two Pyramids from Grand Cairo; a Statue of Marcus Aurelius, and one of Scipio in white marble; Hand of a Figure which is said to be 80 feet high, and a great variety of Egyptian Deities.

PROVINCIAL INTELLIGENCE.

ESSEX.

Chelmsford, May 7. The encouragement given by the Agricultural Society of this county to ploughmen, cannot fail to improve this necessary part of agriculture. The prizes lately given by this society has occasioned a competition which must be very beneficial to the interests of agriculturists. On Tuesday last an agricultural competition took place in the neighbourhood of Harlow, under the direction of Mr. Thomas Chaplin and Mr. William Woodward, two respectable farmers, who gave uni-

versal satisfaction to a very numerous meeting. Prizes were given to the first, second, and third best ploughmen, and the determination was made in the most impartial manner. Ten excellent ploughmen started, and each ploughed a four-furrow ridge and a stick. After seeing these honest and useful men supplied with refreshments, a large body of yeomanry dined in a booth, and drank to "a long continuance of that peace, which permits the Plough to move with safety, and crowns its labour with Plenty and Content."

At the Quarter Sessions, which ended on Friday last, an order was made upon a poor man's father, who is a farmer, and was proved to be of sufficient ability to contribute a certain sum weekly, toward's his son's maintenance, he being unable to work.

William Bristow, who kept a toll gate in this county, being convicted of a flagrant misdemeanor, in receiving hay from a farmer's servant, knowing it to be stolen, and excusing the man his toll; and it appearing on the trial that he had offered money to make the matter up, was fined one shilling, and committed to the common gaol for a year.

Richard Goodman was committed to hard labour for a month, being convicted on an indictment, for exposing himself naked, in the day-time, on the King's highway, near Brentwood.

Chelmsford, May 21. Monday se'n-night arrived from Italy, Lady Maynard, (after an absence of 12 years,) at his Lordship's house at Easton, near Dunmow. Her Ladyship was greeted on her arrival by the acclamations of the surrounding tenantry.

A general and numerous meeting of the principal proprietors and occupiers of land, within the hundred of Dengie, was holden at Maldon on Saturday last, when a plan was agreed to for incorporating all the parishes within that hundred, in order to erect a general house of industry for lessening the pressure of parochial assessments, and bettering the condition of the poor.

CAMBRIDGE, April 30.

The following awful circumstance happened at Witletsford in this county, a short time since:—A middle aged woman, much given to passion and to making use of bad words, quarrelled with another person; and in the course of the quarrel made use of some very shocking expressions. On her mother's remonstrating with her, she uttered a dreadful imprecation, said her tongue was her own, and she would make use of it. She was immediately struck speechless, being taken with a kind of paralytic stroke. Medical aid was called in, but she never spoke afterwards. It was on a Sunday she was taken, she died on the Thursday, and was buried the Sunday following.

Shrewsbury, May 14. We are happy in announcing the complete success of the Capel Cerrig, and Bangor Road Bill, which, after great opposition, has at length been carried through both Houses of Parliament, and on Friday last received the Royal Assent. We understand it is the intention of the promoters of this new line of road to proceed in the execution of their plan with the greatest possible dispatch; and it is expected that in the course of about three months the whole extent will be sufficiently opened for travelling with all sorts of carriages. The distance between this town and Holyhead will then be shortened at least nine miles, avoiding the dangerous Ferry at Conway, an advantage which, with others already possessed by the Shrewsbury Road, must at all times ensure a decided preference in its favour with all persons travelling from Ireland to London, Bath, Bristol, and the intermediate places.

KENT.

Considerable progress has already been made in the canal which is to form a junction between the Thames and the Medway. A short distance below Gravesend it communicates with the river, and is to proceed nearly in a straight line till it opens into the Medway near Upnor, on the side near Rochester. It is intended to make a subterraneous cut through that part of Gadhill which runs across the line of the canal—a business of great difficulty. But when the work is completed, the distance from Gravesend to Rochester round by the Nore, which is about forty miles, will be about eight or nine.

Chichester, May 15. We are sorry to state another melancholy instance of the fatal effects produced by indulging the taste with herbs and plants, which grow spontaneously in the fields. A fine girl about 14 years old, daughter of Mr. White, Barrack-master, at Silver-Hill, as she was amusing herself in the neighbouring fields, gathered and ate a portion of hemlock, whose narcotic and poisonous qualities soon operated, and with a degree of obstinacy that baffled all medical skill, though the unfortunate girl survived several days before death put a period to her sufferings.

MONTHLY OBITUARY.

DIED, at Bath, in the 80th year of his age, the Rev. Edmund Nelson, A. M. (father of the Right Hon. Lord Viscount Nelson, Duke of Bronte) rector of Burnham Thorpe, to which he was presented in the year 1755, by the late Lord Walpole, of Wolterton.—His death will be long and sincerely lamented, not only by his relatives and friends, but by all his parishioners, to whom he was a zealous and faithful pastor, till his age and infirmities compelled him to relinquish his ministerial duties.

In his 88th year, the Rev. Thomas Baldwin, vicar of Leyland, Lancashire; who for half a century had constantly done the duty of that populous parish, in an exemplary manner; and, except for the last few years, without any assistant curate. He had been near 30 years an active magistrate for the county.

At Newcastle-upon-Tyne, in the 51st year of his age, Mr. Robert Beatty, late of Carlisle, much respected for his integrity and literary attainments. He had traversed the greatest part of Russia, chiefly on foot, and was preparing for the press an account of his travels over that immense empire.

At Sawtry-Lodge, Huntingdonshire, in the 75th year of his age, George Walton Furness, Esq. Medical Student of the university of Glasgow, and adopted son of the late Dr. Walton, of Upton, in the said county, who died in the year 1782, leaving him an handsome fortune, and a Professor's chair in the above university, had he lived to take his Doctor's degree.

In the 100th year of her age, the widow Pilmer, of Stamford Baron. Her brother and sister died this year, the former 75, and the latter 87 years; the brothers died last year, the one 95, and the other 77 years old. The father attained the age of 103.

Aged 85, T. Warren, Esq. of Warminster, who had in his house 10,000l. in cash at his death.

On Tuesday last, at Bousstead Hill, in Cumberland, John Liddell, Esq. aged

38. His remains were interred on Friday, at the parish church of Burgh-by-Sands, attended by a very great concourse of people. According to the custom of the country, (*a custom, probably, which would be more honoured in the breach than the observance*) previous to the interment there was a cold collation (or dinner) at the house of the deceased, of which *one hundred and ninety-eight* persons partook, at what is termed, "the genteel table." How many others shared in the repast is not exactly known.

At Margate, Francis Cobb, Esq. in the 75th year of his age, deeply lamented by his afflicted family. He may truly be called, "The Friend of Margate." As a magistrate and a man, he lived generally beloved; his death will, therefore, be justly and sincerely regretted by those who knew him.

At Leicester, Thomas Chapman, Gent. He was lineally descended from the late Sir Isaac Newton's own sister, she being his grandmother.

Mrs. Kellet, of Bracondale, aged 69, relict of Robert Cowan Kellet, Esq. and daughter of the late William Churchman, Esq. of Mangreen Hall: It is necessary to remark but little concerning a character of whom more is known than can possibly be expressed.

At Pembridge, in Herefordshire, aged 84, the Rev. Mr. John Huish, many years rector of that parish, and formerly Fellow of Corpus Christi College.

At South Scarle, near Newark, aged 37, the Rev. Edward Ward, vicar of Langford and North Collingham, in Nottinghamshire, and formerly of Christ's college; B. A. 1787; M. A. 1790.

The Rev. J. Russell, B. D. rector of Helmedon, Northamptonshire, and Ilmington, in Warwickshire, and formerly Fellow of Corpus Christi college, Oxford.

At Durham, the Rev. John Robson, vicar of Stockburn, and curate of St. Nicholas and St. Giles, in Durham.

CHURCH PREFERMENTS, GRADUATIONS, &c.

OXFORD.

May 1.] **T**HE Reader in Experimental Philosophy proposed to begin his Course of Lectures at

the Museum on Monday next the 3d of May, at one o'clock.

The Savilian Professor of Geometry intends to begin two Courses of Lectures on

on the tenth of this month, viz. a Course in the Elements of Euclid at twelve o'clock, and at one o'clock a Course in the Elements and Application of Algebra.

On Sunday the 9th day of May instant, a Charity Sermon will be preached in the parish Church of All Saints in this city, by the Rev. Dr. Landon, Provost of Worcester college, for the benefit of poor girls educated and clothed by the subscription of ladies and gentlemen in and near Oxford. Service will begin at eleven.

On Wednesday the first day of Easter Term, the Rev. Tufton Charles Scott, of Exeter college, and Mr. Henry Ellis, of St. John's college, Students in Civil Law, were admitted Bachelors in Civil Law.—The Rev. John Barnabas Maude, of Queen's college, George Jenkins, of Jesus college, James Watts, Thomas Pigott, John Dryden Pigott, and Mr. Edward Dudley, of Christ Church; and the Rev. Thomas H. Whorwood, of Worcester college, Bachelors of Arts, were admitted Masters of Arts.—Mess. Jeremiah Watton of St. Mary Hall; John Boughton Beauchamp, of St. Edmund Hall; Charles Batson Cox, and Henry Scott Trimmer, of Merton college; John Seager of Pembroke college; William Cowland, and Charles Barter Sweet, of Balliol college; William Davidson, of Lincoln college; Charles Edward Collins, and Thomas Power Hardwicke, of Worcester college; and Thomas Clare, of St. John's college, were admitted Bachelors of Arts.

In the afternoon of the same day, the Rev. Edward Rodd, of Exeter college, and Henry Wetherell, of University college, Masters of Arts, were admitted Professors; and the Rev. Thomas Bewley, of Queen's college, John Brown, of Corpus Christi college; James Griffith, and George Shepherd, of University college, Masters of Arts, Pro-Fessors.

Thursday the Rev. Tufton Charles Scott, Bachelor in Civil Law, of Exeter college, was admitted Doctor in Civil Law.—Mr. James Kevill, of Exeter college; Rev. James Peterson Chambers, and John Boucher of Magdalen college; and George Chandler, of Oriel college, Bachelors of Arts, were admitted Masters of Arts.—Messrs. John Drake, of Brasenose college; William

Nourse, of St. Alban Hall; and Ralph Rice, of Oriel college, were admitted Bachelors of Arts.

On Friday last the Rev. Edward Rodd, Fellow of Exeter college, was instituted to the living of Dittisham, in Devonshire, to which he was presented by the Earl of Mount Edgecumbe.

The Rev. Christopher Swainson, A. M. has been instituted to the vicarage of Hawkesbury, in the diocese of Gloucester, on the presentation of the Earl of Liverpool, patron thereof, void by the death of the Rev. Potter Cole.

May 8.] His Royal Highness Prince William of Gloucester has been pleased to appoint the Rev. William Hodgson Cole, M. A. of Windlesham, Surrey, one of his domestic chaplains.

The Rev. Mr. Graves, the venerable rector of Claverton, near Bath, now in his 87th year, is presented to the living of Croscombe in the county of Somerset.

May 15.] Saturday last Mr. Thomas Kenyon, B. A. of Brasenose college, was admitted Master of Arts.

Tuesday the Rev. Benjamin Capel Heming, M. A. of Trinity college, was admitted Bachelor in Divinity.—Mr. Richard Hoare Jenkins, of Jesus college; Rev. John Penrose, of Corpus Christi college; Richard Baller, of Christ Church; Peter Lewis Parfit, and Robert Morehead, of Balliol college, B. A. were admitted Masters of Arts.—Mess. Henry Craven Ord, of Trinity college; Francis Charles Parry, of University college; Welbore Ellis Agar, James Tatterfall, and Charles Abel Moysey, of Christ Church, were admitted Bachelors of Arts.

Thursday Richard Edwards, Master of Arts, and Student in Medicine, of Pembroke college, was admitted Bachelor, and also to practise in medicine; and yesterday was admitted Doctor in Medicine.

Friday Mr. George Holdsworth Lowther Gretton, of Oriel college, was incorporated Bachelor of Arts.

On the same day, Humphrey Senhouse, Esq. Bachelor Commoner of Pembroke Hall was admitted to the degree of Master of Arts.

May 22.] Thursday last the Rev. Noblett Ruddock, of Trinity college; Martin Hogg, of Oriel college; Robert Jones, of Jesus college; Arthur Bold,

and

and the Rev. Robert Moore, of Christ Church; and the Rev. Cecil Daniel Wray, of Brasenose college, Bachelors of Arts, were admitted Masters of Arts.—Messrs. J. Thomas Holloway, of Exeter college, John Litchfield Mayne, of St. Alban's Hall, and John Yeates, of New college, were admitted Bachelors of Arts.

Last week the Rev. William Hurdman Jane, D. D. Fellow of Jesus college, was presented by that society to the rectory of Tredington, in the county and diocese of Worcester.

The Rev. John Newling, of Ford, near Shrewsbury, B. D. has been presented by Sir Richard Hill, to the valuable rectory of Dittingham, Norfolk, vacant by the death of the Rev. Mr. Massey, of Chester.

CAMBRIDGE.

April 30.] On Wednesday, being the first day of Midsummer Term, the following noblemen and gentlemen were admitted to the degrees undermentioned.

The Right Hon. Lord Althorp, of Trinity college, eldest son of Earl Spencer—and the Hon. Frederick Robinson, of St. John's college, brother of Lord Grantham—to the honorary degree of Master of Arts.

J. C. Wright, Esq. Fellow of King's college, to the degree of Master of Arts.

The Rev. John Buller, of Bene't college, to the degree of Bachelor of Civil Law.

Mr. Edward Edwards and Mr. Philip Saltmarsh, of Clare hall, and Mr. Thomas Yeoman, of Pembroke hall, to the degree of Bachelor of Arts.

The Rev. Robert A. Ingram, B. D. Fellow of Queen's college, is presented, by the Master and Fellows of that society, to the valuable rectory of Seagrave in Leicestershire, vacated by the death of the Rev. Thomas Thwaites.

The Rev. Martin Hogg, B. A. of Oriel college, Oxford, is instituted to the living of Little Shelford in this county, on the presentation of William Finch Finch, Esq.

Mr. Nathaniel Morgan, of King's college, was on Monday last admitted a Fellow of that society.

May 8.] The Right Hon. the Earl of Tyrconnel has been pleased to appoint the Rev. Anthony Lister, A. B. of

Hornby, near Lancaster, his domestic chaplain.

The Rev. John Ion is presented by Thomas St. Quintin, Esq. to the perpetual curacies of Roston and Lowthorp, in the east riding of the county of York.

On Saturday last the Rev. George Desmeth Kelly, A. M. was installed to the prebend of Ampleford, vacant by the death of the Rev. A. P. T. Newman.

May 14.] Henry Gardiner, Esq. Fellow-commoner of Peter house—Mr. John Bird Sumner, and Mr. Henry Pratt Beauchamp, Fellows of King's college—were on Tuesday admitted Bachelors of Arts.

The Rev. Joshua Ruddock, M. A. Fellow of Trinity college, is presented, by the Master and Fellows of that society, to the vicarage of Aisgarth in Yorkshire, vacated by the death of the Rev. Mr. Ellis.

The Rev. Charles Fowler, M. A. late Fellow of St. John's college, chaplain to the Marquis of Stafford, has been empowered by a dispensation, to hold the vicarage of Rolleston, together with the vicarage of Easton, both in Nottinghamshire.

The Rev. Charles Robert Marshall, B. D. has been instituted by the Lord Bishop of Lincoln to the rectory of Hanworth, Lincolnshire, on the presentation of John Cracroft, Esq. of Hackthorn.

The Rev. Thomas Kidd, M. A. of Trinity college, and second master of Merchant Taylor's school, has been lately collated by the Bishop of London to the rectory of St. James, Garlick Hithe.

The Rev. Mr. Dodd is instituted by the Lord Bishop of Chichester to the Prebend of Highley, in the cathedral of Chichester, on the nomination of the Dean and Chapter of the said cathedral.

The Rev. D. Everard, M. A. is instituted to the rectory of Burnham Thorp in Norfolk, on the presentation of the Right Hon. Lord Walpole, of Wolterton, and vacated by the death of the Rev. Edmund Nelson.

On Thursday se'nnight, the Rev. James Foster, B. D. curate of Dodding-ton, &c. was appointed a surrogate within the diocese of Ely, in the room of the Rev. Abraham Jobson, of March, lately preferred to the vicarage of Wilbech.

May 21.] Mr. Páley, B. A. of Pembroke Hall, is elected into one of Worts's travelling scholarships. At a congregation of this university, held in the senate-house, on Monday last, a loyal and dutiful address to his Majesty, on the happy return of peace, was read and agreed to, and will be presented as soon as his Majesty signifies the day on which he will receive, and which his Majesty was since pleased to order to be presented on the 27th.

ADDRESS TO CORRESPONDENTS.

THE editors feel the deepest gratitude to the friends of this work for their liberal and numerous communications; and it is with regret they are under the necessity of postponing the insertion of several articles of material interest. An early attention, however, shall be paid to them all, and at present we can only briefly notice a few. The letter signed DEVONENSIS, will most certainly appear in our next number, as well on account of its intrinsic excellence, as the peculiar nature of the subject. Our minds were attentive to the circumstance and character which it notices, at the very moment that this seasonable exposure came to our hands. The Sectaries feel our influence more and more every month, and this gives us the greatest satisfaction; for it is a proof that our endeavours to guard the people against their devices have not been in vain. This will stimulate us to a still more vigorous watchfulness of them and their proceedings.

For the packet from *Bradford* we are thankful, and should have taken notice of the pamphlet it contained this month; but as it is merely supplementary to another, and we are possessed of some new facts on the subject of it, we wish to defer it till we can give a full view of the controversy. Our worthy correspondent will avail himself of this hint, by furnishing us with the proper particulars.

MISOPSEUDES and IOTA have likewise our thanks, and their favours will soon be attended to.

Our friend the SUFFOLK VICAR, on the debate at Bartlett's Buildings, is perfectly right in most of his observations; but we conceive it would be indecorous in us to introduce into our Miscellany any remarks on the proceedings of the best charitable institution perhaps in the Christian world. The account of that debate, on which his paper is entirely formed, is a sad misrepresentation in many important particulars, and that with respect to some most highly and ever to be revered personages.

We thank our friend in Scotland for his ready compliance with our request.—To the account which he has already given of the Episcopal Church in Scotland, some further particulars respecting its present state, such as the number of the churches in the respective dioceses, of the communicants in each church, and of the aggregate, as nearly as can be estimated, of the whole body of Episcopalians in North Britain, would be highly acceptable.

The Editors respectfully solicit the names of those of their friends who may choose to honour the CHURCHMAN'S MEMORIAL with their patronage: through the medium of their booksellers this can be done; and the Publisher and Editors will be able to ascertain from it the probability of success that will attend the work. Not that they wholly depend upon it, as a motive that will either accelerate or retard the publication of the work, that is already determined upon; but to be informed that the design is received with approbation, and likely to meet with immediate encouragement, will afford them great satisfaction. It is a work that necessarily involves in the execution of it, not only great labour and industry, much research and correct information, but also considerable expence and a certain degree of risk. These circumstances are mentioned with a view to assure our friends, that in this "work and labour of love," private gain is sacrificed to the public good.

ERRATA in No. IV.—Page 194, for *Gerama* read *Gemara*.—P. 195, for *Behcal* read *Bechai*.—P. 196, for *soils* read *sorts*.—P. 197, for *rights* read *rites*.

THE
ORTHODOX
CHURCHMAN'S MAGAZINE,
For JUNE, 1802.

Holding the MYSTERY of the FAITH in a PURE CONSCIENCE.

St. PAUL.

LIFE OF BISHOP WARBURTON.

(Continued from Page 235.)

AFTER this complete triumph over the great chieftain of his party, it would be scarce worth while to celebrate his successes against inferior adventurers, if one of them had not published his own shame; and if what is due to Dr. Warburton's memory did not require a trifling circumstance to be explained.

Mr. Hume had given an early specimen of his free-thinking philosophy in some subtle lucubrations of the metaphysical kind; which however did no great mischief to religion; and, what chagrined him almost as much, contributed but little to his own fame, being too sublime, or too dark, for the apprehension of his reader. For so good a purpose as that of assisting in the common cause of impiety, he thought fit to come out of the clouds, and to attempt a popular vein of writing as the most likely to get himself read and talked of in the world. In 1749 he therefore gave the public a taste of his stale notions, served up in the taking form and name of *Essays*, and with a stronger, at least a more undisguised, mixture of Atheism than before. Dr. Warburton, who was then sending his *JULIAN* to press, saw these *Essays*, and had thoughts of closing that work with some strictures upon them. But dropped the idea, and suffered the author of them to escape for this time.

Hume's next effort was to discredit religion by what he calls, its *natural history*. This book came out early in 1757, and falling into Dr. Warburton's hands, provoked him, by its uncommon licentiousness, to enter on the margin, as he went along, such remarks as occurred to him. And when that was too narrow to contain them all, he put down the rest on loose scraps of papers, which he stuck between the leaves.

These remarks were transcribed by a friend of the doctor, who, though urged by him to reduce them to some form for the benefit of the public, still seemed disposed not to take much trouble about the matter. That friend, therefore, wrote a short introduction and conclusion to the remarks, merely to colour the proposed fiction; and in this state, sent them to the press. The disguise, thin as it was, answered its purpose, in keeping the real author out of sight. Hume fell into the trap. He was much hurt, and no

wonder, by so lively an attack upon him, and he could not help confessing it in what he calls his *own life*.

Dr. Warburton had now for some time been preparing, and in 1758, he printed, a correct and improved edition of the *DIVINE LEGATION*. The notes to which are numerous and large; some of them are answers to objections made to him by *Archbishop Secker*.

Towards the end of the year 1755, Dr. Warburton had been promoted to the deanry of *Bristol*. And in the beginning of the year 1760 by Mr. Allen's interest with the minister, *Mr. Pitt*, he was advanced to the bishopric of *Gloucester*. But in retirement it was that *THE ALLIANCE* and *DIVINE LEGATION* were written: and here, too, was composed the immortal work of *ECCLESIASTICAL POLITY*, which in the end, proved so fatal to our *English Dissinarians*, now rising again in the shape of *levellers* and *Socinians*; but to fall again by the strong hand of our learned clergy, going forth against them, in the spirit of order and orthodoxy, from the cool invigorating shade of private life.*

On the 30th of January, 1760, ten days after his consecration, he preached the customary sermon before the lords. And his sermon on this occasion is one of the best that he ever wrote, and without question, must be numbered among the best that have been preached on that day. In 1761, Bishop Warburton reprinted an elaborate tract on the *Lord's Supper*: a subject, which had been so embroiled by two eminent writers of opposite principles, that it became necessary to take it out of their hands, and to guard the public from being bewildered and misled, either by a popish or a socinian comment. This subject has since been taken up by the Rev. Dr. Knorr, and handled in a way that does him great credit, and it is to be hoped it will do the church much service. His book deserves a wide circulation, and we are happy to find it entered among the number of those recommended, and distributed by the Society for the Promotion of Christian Knowledge. A society that has done infinite good to the cause of religion, and continues to disseminate the pure principles of Christianity.

But the good bishop was always meditating something for the benefit of religion. What is called Methodism, had spread among the people. It is now a species of *Puritanism*, or rather the *old one* revived under a new name. To correct the wild opinions spread abroad by the two great apostles of this sect, *Wesley* and *Whitfield*, the latter a weak, the former unquestionably a shrewd man, respecting the influence of the Holy Spirit, he moulded a sermon upon the subject into a regular treatise, which he published in 1762, under the title of *The Doctrine of Grace*: or the Office and Operation of the *Holy Spirit vindicated from the Insults of Infidelity, and the Abuses of Fanaticism*, in two small volumes 12mo.

In 1765, he published a new edition of the *second* part of the *Divine Legation* in three volumes: and as it had now received his last hand, he pre-

* See Dr. Horsley's *Charge to the Clergy of the Archbishopric of St. Alban*, and his unanswerable letters in vindication of it. This profound scholar, and able divine was deservedly advanced to the See of *St. David's* in 1788, translated to that of *Rockingham* in 1793, and is now become bishop of *St. Asaph*. The compiler of this article has in common with many of his brethren, felt the influence of that generous friendship which glows in his lordship's bosom. *Nam quam cunctis virtutibus abundet, tum hic generosior, quod habet maximum in amicitia constantiam.* Few are acquainted with bishop Horsley's real character; but those who do know His Lordship *intra se in cute*, have indeed great reason to esteem and value him.

presented it to his great friend *Lord Mansfield*; as he had done the former part, when finished to his mind, to *Lord Hardwick*. This edition, besides many other improvements, with which it was enriched, is further distinguished by a remarkable discourse, printed at the close of the last volume, and intitled, *An Appendix concerning the Book of Job*.

In the next year, 1766, he gave a new and much improved edition of *The Alliance*; and with a third volume of Sermons, already alluded to, and printed in 1767, he closed his literary course; except that he made an effort towards publishing the 9th and last book of the *Divine Legation*.

This 9th book, under all the disadvantages with which it appears, is the noblest effort that has hitherto been made to give a *rationale* of Christianity. How far it may satisfy those, who have so long and so loudly called for it, will be never seen; without doubt, no farther, than as it may agree (if in any respects, it should agree) with their reason. In the mean time, the investigation is made with the best design:

“To justify the ways of God to man.”

While the bishop was thus exerting his last strength, in the cause of religion, he projected a method by which he hoped to render it effectual service after his death. This was by the institution of a lecture on *PROPHECY*; a subject, which he conceived had not been considered with the care it ought; and from a thorough discussion of which he assured himself, much additional force would arise to the proof of the Christian Religion.

Upon this persuasion, in 1768, he gave 500*l.* in trust to *Lord Mansfield*, *Sir Eardly Wilmot*, and *Mr. Charles Yorke*, for the purpose of founding a lecture at *Lincolns' Inn*, in the form of a sermon, “To prove the truth of Revealed Religion in general, and of the Christian in particular, from the completion of the prophecies in the Old and New Testament, which relate to the Christian Church, especially to the apostacy of papal Rome.”

It was afterwards in the bishop's contemplation to double the original endowment. But he was diverted from his purpose, by those who represented to him, that the sum given was sufficient to answer his purpose of engaging men of ability to read his lecture, if they were influenced by such motives as become them; a regard for their own honour and a zeal for the service of religion.

The last years of the bishop's life was clouded with misfortunes, as well as indisposition. He had for some time been so sensible of his declining health, that he read little, and wrote less. But in the course of the year 1776, the loss of a favourite son and only child, who died of a consumption in his 18th year, when every hope was springing up in the breast of a fond parent, to make amends as it were for his want of actual employment. This sudden affliction oppressed him to that degree, so as to put an end to his literary labours, and even amusements, at once. From that disastrous moment, he lived, indeed for two or three years; but, when he had settled his affairs, as was proper, upon this great change in his family, he took no concern in the ordinary occurrences of life, and grew so indifferent to every thing, that even his book, and writings seemed, thenceforth, to be utterly disregarded by him.

In this melancholy state, he languished till the summer following, when he expired at the Palace in Gloucester, on the 7th of June, 1779, and was buried in his cathedral, at no great distance from the west door, and near

to the grave of Bishop Benson, one of his predecessors. A neat mural monument has been put up there to his memory, with the following inscription :

To the Memory of
WILLIAM WARBURTON, D. D.
For more than Nineteen Years Bishop of this See ;
A PRELATE,
Of the most sublime Genius, and exquisite Learning ;
Both which talents
He employed through a long life
In the support
Of what he firmly believed,
THE CHRISTIAN RELIGION ;
And
Of what he esteemed the best establishment of it,
THE CHURCH OF ENGLAND.

Bishop Warburton possessed those virtues which are so important in society ; truth, probity, and honour, in the highest degree, with a frankness of temper, very uncommon, and a friendliness to those he loved and esteemed, which knew no bounds ; not suspicious, or captious, in the least ; quick indeed, in his resentment of real manifest injuries ; but then again, as is natural to such tempers, of the utmost placability.

He had an ardent love of virtue, and the most sincere zeal for religion, and that the freest from all bigotry and all fanaticism. He venerated the civil constitution of his country, and was warmly attached to the Church of England. Yet he was no party man, and was the sincerest advocate for toleration. It was not his manner to court the good opinion of our dissenters ; but he had nothing of prejudice or ill-will towards them ; he conversed familiarly with such of them as came in his way, and had even a friendship with some of their more noted ministers,* who did not then glory in *Socinian impieties*, nor indulge themselves in rancorous invectives against the ESTABLISHED CHURCH.

If we consider him as a writer and a divine, it is not easy to find terms that will do justice to his merit. His reading was various and extensive, and his discernment exquisite. He saw and seized what was just and useful in every science which he cultivated, and in every book he read. The lumber and the refuse, he shook off, and left to others. To say all, in a word, he possessed, in an eminent degree, these two qualities of a great writer, *SAPERE ET FARI* ; i. e. superior sense, and the power of deriving justice to it, by a sound and manly eloquence.

From his first entrance on theological studies, he had applied himself with care to the reading of our best writers in controversy, such as *Hooke*, *Chillingworth*, and *Locke* ; of whom he was so fond, that he had their works bound up in small detached pieces, for the convenience of carrying them with him in his hand or pocket, when he travelled or walked abroad by himself.

Thus disciplined, he came to the use of his arms, when he found himself obliged, as he soon was, to take them up. Use and habit did the rest.

* See a *Collection of Letters to and from Dr. Doddridge, of Northampton*, published by T. Stedman, M. A. vicar of St. Shads, Shrewsbury, 1790.

So that he became consummate in this mode of writing, and at the same time original. For to the authority of *Hooker*, the acuteness of *Chillingworth*, and the perspicuity of *Locke*, he added more than all their learning; together with a force of style, and poignancy of wit, of which we had hitherto seen no example in theological controversy.

Next to *Infidels Professed*, there was no set of writers he treated with less ceremony than the *Socinian*; in whom he saw an immoderate presumption, and suspected not a little ill-faith. For, professing to believe the divine authority of the Scriptures, they take a licence in explaining them, which could hardly, he thought, consist with that belief. To these free interpreters of the word, he was ready to say, as *St. Austin* did to their Precursors, the Manichæans—*Apertè dicite non vos credere Christi Evangelio nam qui in Evangelio quod vultis creditis, quod vultis, non creditis, vobis potius quam Evangelio creditis**. Tell us plainly, that ye do not at all believe the Gospel of Christ; for ye, who believe what ye will in the Gospel, and disbelieve what ye will, assuredly believe not the Gospel itself, but yourselves only.

As a Divine, he filled and adorned that character with the highest ability. Strength of reason, exquisite learning, a critical knowledge of antiquity, an enlarged view of the scheme of revelation, a wonderful sagacity in discovering the sense of Scripture, and in opening the probable grounds of its clearly revealed doctrines, with the profoundest submission of his understanding to them, whether those grounds of reason were apparent to him or not.—These rare and admirable qualifications shone out in him with greater lustre than in any other ornament of our church; *Stillington*, and *Barrow*, and *Taylor* himself, not excepted. To which must be added, that first and noblest quality of all, a perfect honesty of mind, and sincere love of truth, which governed his pen in all his religious inquiries.

He had his foibles, but such as we readily excuse, or overlook, in a great character. With more reserve in his writings and conversation, he had passed through the world with fewer enemies; and with a temper less irritable, he would have secured a more perfect enjoyment of himself; but these were the imperfections of his nature, or rather the excellences of his ruling virtues, an uncommon frankness of mind, and sensibility of heart.

How differently soever men might think of him in his life-time, all are, or will be, agreed in their opinions of him now he is dead. For, as a Divine of his own size, and one after his own heart, said exceedingly well—"When great Prelates are living, their authority is depressed by their personal defeillances, and the contrary interests of their contemporaries, which disband when they are dead, and leave their credit entirely upon the reputation of those excellent books, and monuments of learning, and piety, which are left behind them.†

* *Contr. Faust*, L. 17. C. 3.

† *Bishop Taylor*, L. P. p. 210, 8vo. London, 1705.

THE TARGUMIM OR CHALDEE PARAPHRASES,
Of ONKELOS, of JONATHAN BEN UZZIEL, (*falsely so called*) and of
JERUSALEM,

ON THE LAW OF MOSES.

Genesis, Chap. 2, v. 1.

Onkelos. **T**HUS the heavens and the earth were completed, and all the host of them.

Pseudo-Jonathan. Thus were completed the creations of the heavens and earth, and all their hosts.

2.

O. And the Lord finished on the seventh day his work which he had made, and rested on the seventh day from all his work which he had made.

P. J. And the Lord completed on the seventh day his work which he had made, and the *ten works which he had created between the suns, and he rested on the seventh day from all his work which he had made.

3.

O. And the Lord blessed the seventh day and sanctified it, because that in it he had rested from all his work, which the Lord had created by making.

P. J. And the Lord blessed the seventh day above all the days of the week, and sanctified it, because that in it he had rested from all his work, which the Lord had created and was about to make.

4.

O. These *are* the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens.

P. J. These *are* the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens.

5.

O. And all the trees of the field ere they yet were in the earth, and every tender herb of the field ere it had yet sprung up: for the Lord God had not sent down rain upon the earth, and man was not yet to till the ground.

P. J. And all the trees of the field hitherto were not on the earth, and all the herbs of the field hitherto had not sprouted forth; because the Lord God had not caused it to rain upon the earth, and there was no man to till the ground.

6.

O. But there was a cloud which ascended from the earth, and watered the whole face of the ground.

P. J. But a cloud of glory descended from under the throne of glory, and was filled with water from the ocean, and again ascended from the earth, and sent down rain, and watered the whole face of the ground.

7.

O. And the Lord God created the man of the dust of the earth, and breathed into his nostrils the breath of life, and it became in the man a speaking spirit.

P. J. And the Lord God created man with two inclinations, and he took dust from the place of the house of the sanctuary, and from the four quarters of the world, and mixed it with all the waters of the world, and

* Vide Aveth C. 5. § 7.

† wind.

created

created him red, black, and white, and breathed into his nostrils the breath of life, and this breath was in the body of man a talking spirit, for the enlightening his eyes and for the causing his ears to hear.

Jerusalem. And man became a foul of life.

8.

O. And the Lord God had planted a garden in Eden from the beginning, and he placed there the man whom he had created.

P. J. And there had been planted by the word of the Lord God a garden out of Eden for the just before the creation of the world, and he established there the man when he had made him.

9.

O. And the Lord God caused to spring up from the earth every tree that was desirable to be seen, or good for food, and the tree of life in the midst of the garden, and the tree of whose fruit they who eat *are wise in discerning* between good and evil.

P. J. And the Lord God multiplied out of the earth every tree that was desirable to be seen, and good for food, and the tree of life in the midst of the garden, whose height *was* a journey of five hundred years; and the tree of whose fruit they who eat ** distinguish* between good and evil.

J. And the tree of knowledge, *so that* every one who eateth of it discerneth between good and evil.

10.

O. And a river went forth from Eden to water the garden, and from thence it was divided and became four heads of rivers.

P. J. And a river went forth from Eden to water the garden, and from thence was divided, and became four heads of rivers.

11.

O. The name of the one *is* Pishon: that *it is* which furroundeth the whole land of Havilah, where there *is* gold.

P. J. The name of one *is* Pishon: that *it is* which encircleth the whole land of India, where there *is* gold.

12.

O. And the gold of that land *is* good: there *is* bdellium and the berylstone.

P. J. And the gold of that land *is* choice: there *is* bdellium and the precious stones of the beryl.

13.

O. And the name of the second river *is* Gihon: that *it is* which encompasseth the whole land of Cush.

P. J. And the name of the second river *is* Gihon: that *it is* which encircleth the whole land of Cush.

14.

O. And the name of the third river *is* Diglath: that *is it* which † floweth towards the east of Assyria: and the fourth river, that *is* Euphrates.

P. J. And the name of the third river *is* Diglath: that *it is* which runneth to the east of Assyria: and the fourth river, that *is* Euphrates.

15.

O. And the Lord God took the man and placed him in the garden of Eden to cultivate it and to keep it.

* know.

† goeth.

P. J.

P. J. And the Lord God took the man from the mount of service, the place from whence he had been created, and fixed him in the garden of Eden, to be a servant of the law and to observe its precepts.

J. And the Lord God took the man, and established him in the garden of Eden, and placed him *there* that he should be a cultivator of the law, and should keep it.

16.

O. And the Lord God laid an injunction upon the man, saying, of every tree of the garden * freely thou mayest eat:

P. J. And the Lord God laid an injunction upon the man, saying, From every tree of the garden freely thou mayest eat:

17.

O. But of the tree of whose fruit they who eat *are* wise in discerning between good and evil, thou shalt not eat of it, for in the day that thou shalt eat of it, thou shalt die † the death.

P. J. But of the tree, of whose fruit they who eat *are* wise to know between good and evil, thou shalt not eat of it, for in the day that thou eatest, thou shalt be obnoxious to death.

18.

O. And the Lord God said: It is not fit that man should be by himself, I will make for him a support, *to be*, as it were, his counterpart.

P. J. And the Lord God said: It is not fit that man should sleep by himself: I will make for him a woman, who shall be a support *to him*, as his counterpart.

J. I will make for him a consort proceeding forth as it were from him.

19.

O. And when the Lord God had created out of the earth every beast of the field, and also every fowl of the ‡ air, he caused *each* to come towards Adam, to see how he would call it, and whatsoever Adam called every living thing that was its name.

P. J. And when the Lord God had created out of the ground every beast of the field, and every fowl of the air, he brought them to Adam to see what he would call its name, and whatsoever Adam called every living creature that was its name.

20.

O. And Adam gave names to all cattle and fowl of the air, and to every beast of the field: but for man he did not find a support *who was*, as it were, his counterpart.

P. J. And Adam gave names to all cattle and to every fowl of the air, and to every beast of the field, but for man, he did not, at that time, find a support as his counterpart.

J. But for the man he did not find a consort proceeding, as it were from him.

21.

O. And the Lord God cast a deep sleep upon Adam, and he slept: and he took one of his ribs and filled up its place with flesh.

P. J. And the Lord God cast a deep sleep upon Adam, and he slept: and he took one of his ribs, that is the thirteenth rib of the right side and closed up the flesh.

* eating.

† dying.

‡ heaven.

22.

O. And the Lord God builded up the rib which he had taken out of Adam, into a woman: and caused her to come to Adam.

P. J. And the Lord God builded up the rib which he had taken out of the man into a woman, and brought her unto Adam,

23.

O. Then said Adam, This time *here is* bone out of my bone, and flesh out of my flesh: she shall be called woman, for out of her husband was she verily taken.

P. J. And Adam said: This once: and not again shall a woman be created out of a man, in the same manner as this is created out of me: bone of my bones, and flesh of my flesh: she is worthy to be called woman, because from a man was she taken.

24.

O. For this cause a man shall leave the *bed-chamber of his father and of his mother, and shall adhere to his wife, and they shall be as one flesh.

P. J. On this account a man shall abandon and shall be separated from the bed-chamber of his father and of his mother, and shall be joined unto his wife, and they two shall be as one flesh.

J. For this reason a man shall leave the bed-chamber of his father and of his mother,

25.

O. And both of them were naked, Adam and his wife: and they were not ashamed.

P. J. And they were both of them wife, the man and his wife: but they did not tarry in their glory.

J. And they did not know what that *thing* shame was.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

FROM the satisfaction which I have received in the perusal of your much-wanted and well-timed publication, I should think myself very deficient in my duty, were I not to contribute my utmost exertions in so important a cause. I am a subscriber to your valuable Magazine, and have, I hope, successfully recommended it to others. It is with the deepest concern I have to inform you of the evils which have arisen within my own knowledge, from schismatical errors, and the deluded followers of strange doctrines; for, however few they may be in number, compared with the population of this place, they are too many to be passed by unnoticed, and the mischiefs arising from their activity and confidence are too serious to be treated with contempt, or silence; especially where such a conduct is manifested at a moment when the passions are inflamed by political irritation, and the feelings of too many are set on edge by the pressure of the times. I am sorry to acquaint you, that, in the list of very respectable characters, with which I am surrounded, two or three of my Reverend Brethren are falling victims, I fear, to misconceived opinions, and a misguided zeal. With the most upright intentions, with the best hearts, and very regular lives, they are indefatigably employed in the perversion of others from the *true*, that is, a *lively* faith in Christ, accompanied with good works, as *conditionally* necessary to salvation. One of these unhappily mistaken brethren declares, from a pulpit of the Establishment,

* House of lying down.

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ment

ment (I have it from undoubted authority), that prayers offered up to God in a conventicle or meeting, will be as favourably received, and as effectually attended to, by God, as from our churches. Another writes, (persuaded, no doubt, of his spotless perfection; as he must be to write so) that, at the day of judgment, he will appear, *as a witness*, against those then, who will not listen to his doctrine now. A third, makes no scruple (I would, if possible, have avoided the word) *presumptuously* to proclaim, his own goodness, his *confident* assurance of his own salvation; and strenuously insists upon the absolute necessity of others feeling as he does himself. How likely such sentiments; when urged with vehemence, and an apparent solicitude for the good of others, may be to affect the ignorant, the unguarded, but, above all, the timid, yet otherwise well-disposed, I leave to unprejudiced reason and common sense to decide, without referring it to the authority of that judgment derived from Christ and his Apostles, as preserved in our church. When I reflect upon the apostle's caution, Rom. 11. 20. "Thou standest by faith—Be not *high-minded*, but *fear*." I think myself justified in comparing such flights of enthusiasm to the effects of a disordered imagination in other cases; and as we have heard of the poor *Hypochondriac*, who could suppose himself to be a *mouse*; a *glass bottle*, or almost any thing equally absurd, may we not suspect, that similar effects may be produced from similar causes also in *spiritual* concerns, and that the *melancholy Seeder* from the harmless, perhaps necessary enjoyment, afforded us in this world, may, from an overstrained attention, and overburdened faculties, have his judgment equally distorted in his fond conceit of holiness and perfection? But what must become of those who are under such direction! Admitting, then, the good intention of the teacher, that no vain glory, no spiritual pride, attaches to his character, no wish to be called *Rabbi*, nor to be thought the head of a sect of a numerous congregation; but that the humble Christian, the meek and faithful copyer of the blessed Jesus is open to conviction, is ready to retract his errors, and seeks not the praise of men more than the praise of God, we may venture to recommend to such a one a serious examination of St. Luke 18 ch.

We will readily admit with him, that every one ought *always* to be in a proper disposition to offer up his prayers (though not incessantly upon his knees), and that he ought never to be weary in petitioning for what is lawful and right. But we as steadily contend, that the elect are there most fully described, as *fearful* of their salvation, and as *doing good works*: Elect as those, who, in the foreknowledge of God, shall have performed, to the best of their power, the conditions required of them, and are therefore elect in Christ upon those terms. But to proceed—

"God, I thank thee, that I am not as other men are," sounds very like to—"I am assured of my own salvation—I feel that I can no more sin." "Good master—Why callest thou me *good*, there is none *good*, but one, that is God." Who, then, can pretend to be perfect!—What shall I do to inherit eternal life?—Thou knowest the commandments." Are not good works necessary, then, to eternal life and salvation? "All these have I kept from my youth up," What! still persist in the vain conceit of being perfect! Hast thou not yet had sufficient instruction and rebuke! Hear, then, the last, and from the mouth of our Great Master himself. Hear, and may the issue be different! May the jaundiced eye see clearly! May'st thou find out, in time, thy deficiency, concealed at present from thyself!

thyself! Read, and proceed in good works, in order to be a true disciple of the Son of God. Beware, lest by neglecting to do, or by breaking the commandments, thou dishonourest God. Beware, lest while thou affectest to be a teacher of others, thy head conceiveth falsehood, and by thy errors thou be thyself a cast away. If the professed, the allowed ministers of the Church of England, as by law established, as by present usage acknowledged, be wrong, why assumest thou their garb, their name, and function, to draw away their congregations? Why not *plainly, manfully, openly, only, and religiously* oppose them? This was our Saviour's practice. Truth needs no artifice to support it. The Gospel did not make its way by *secret, undermining* artifices. If the glory of God alone be thy object, what need of borrowed ornaments, of sounding titles, to captivate attention? Whether thou choolest to be called *Rabbi*, or *Evangelical Preacher*, who gave thee an authority to take such names upon thee! If from thyself alone it is derived, thou bearest witness of thyself—thy witness therefore is not true.

I shall beg leave to add a circumstance or two, among the many which have occurred within my own allotted sphere of action. Some years back, at the administration of the blessed sacrament of the Lord's Supper, in my own parish church, my feelings were considerably interested, by the behaviour of a very respectable well-dressed woman, whose face was bedewed with tears, and her deep-fetched sighs denoted the strongest agitation of her mind. After the service was over, I requested a few moments conversation with her at my house.—She readily attended, and it was no difficult task to find out, what she confessed, that she had frequented a congregation of Methodists, but not experiencing the sensations she was taught to expect, *she had despaired of her salvation*, and had taken the resolution to receive the sacrament, for the last time, and to drown herself in the river, upon her return towards home that day. She was persuaded to come to me upon the following Sunday, and, in the mean time, to reflect upon the conversation which had now passed between us, and promised not to speak within that time to any of these deluded people. She kept her word. The grace of God prevailed, *while she co-operated with his assistance*, not supernaturally, but sufficiently given. She returned not to the conventicle again, was afterwards happily married, and lived many years in comfort.

Very lately, a poor distressed object called upon me to find, if possible, some relief to his distressed mind. He was not conscious of any material offence towards God or man—he had failed in the world, but had injured no one. His family had the necessaries of life, and some of its conveniences, but not all the comforts he had hoped for in his former situation. He also had been a follower of these unhappy doctrines. He found himself for the present somewhat easier, and was very thankful, but I fear was too far gone to struggle effectually with the oppression of his mind, as I have never seen him since, though earnestly persuaded to repeat his visit to me.

One of these self-sufficient teachers, who acted in the double capacity of physician to the soul and body, was sent for to a woman dangerously ill. His *first* enquiry was, what religion she professed? and, being told that she was a member of the Church of England, and who was her Clergyman, he made no scruple to tell her, *even in her extreme weakness of body*, that she was certainly d-m-n-d, if she continued in that persuasion; but

that he having been suddenly converted, as he was walking in his garden, her soul would be safe, if she listened to his advice. The poor affrighted woman sent, to request that I would call upon her, as she had something very particular to tell me. I called; and she almost verbatim related the above. The alarmist was of course dismissed.

At another time, another woman, under some weakness of body, called upon the same person, who accosted her in his usual manner; told her, that he must first wash her soul, and he would then cure her disorder. And to induce her to do this, he inveighed against the Clergy of the Establishment, with the most shameful, groundless, and indiscriminate abuse; but he happened to entertain a very different opinion of her own Parish Priest, from his experienced conduct and exertions, which she supported against his abominable calumny; and went no more for assistance to the reviler. I will not trouble you with any more anecdotes, but shall occasionally communicate my sentiments to you, on other subjects, if the above is sufficiently interesting to merit a place in your excellent Repository.

L.

THE EXISTENCE OF A GOD SEEN IN THE WORKS OF NATURE.

(Continued from page 265.)

HERE we must observe,—pardon the digression,—that Solomon—an exalted personage, loaded with the government of an empire, engaged in a variety of pursuits, a wiser man than Ethan, wiser than Heman and Calcal and Dardal,—in short, the wisest of the Jews, the author of three thousand proverbs, and a large collection of odes and songs—devoted some hours to the study of nature. He gave his countrymen a history of quadrupeds—we lament that his scientific labours have not come down to posterity—and of birds, insects and fishes, and of vegetables, from the cedar of Lebanon to the the hyssop, a cryptogamous plant, that grows upon the walls of Jerusalem*. His merit in science, if we may judge from the testimonies that are given us, must have been pre-eminent. Josephus, a Jewish historian, who, no doubt, saw the Natural History of Solomon, says that he described the objects of nature like a philosopher, and demonstrated an exquisite knowledge of their properties. An eminent character of our own time, the president of a learned society of naturalists, informs us in a tour of his—but we now quote from memory—that, if he had not possessed a knowledge of the vegetable regio, he could not, when on the summit of Mount Cenis, have enjoyed one of the greatest pleasures that can arise from a travel in that country.

Shielded by these authorities from the ridicule of the ignorant, and from the scorn of the votaries of lower and grosser pleasures, we may venture to assert, if nature was studied in our public and private seminaries, that neither the condition, nor the mind of man, could be deteriorated. A preceptor of some celebrity, in a treatise on practical education, has recommended, and inculcated with sheer gravity, plans for the attainment of wit. We wish to observe, but with deference to this author, that wit, and the graces, to which an eminent nobleman of the last century was, perhaps, too partial, cannot be imparted: they are the gifts of heaven. The

* Dr. Hasselquist, a famous naturalist, observed a moss, the *Bryum truncatum*, growing in great abundance upon the walls of Jerusalem, and concluded that it was the Hyssop of Scripture.

man who has not, before he sees the light of the sun, been blessed with these, must for ever be without them. That facetiousness which distinguished Mark Antony, and recommended him to the highest and the lowest of his fellow-citizens, could not, in the opinion of Cicero, be acquired by art (*in eo Faciæ erant, quæ nulla Arte tradi possunt*). And a modern, not a less competent judge than this ancient, is still more decisive. "Could we," says he, in a discourse to the members of the Royal Academy, "teach taste or genius by rules, they would be no longer taste and genius.* We should have been grateful if this author had, in the place of wit, and in the place of many puerilities which disgrace his volume, recommended and inculcated plans for the attainment of natural history. Information of this kind must benefit the public. The study of nature is of the last importance; and should, when certain peculiar exertations, the study of wit, and the study of magic; take the lead, and exclude studies of greater dignity and utility, be particularly cultivated. To substantiate this position, and to give force and importance to our subject, we shall introduce a passage from the writings of John James Rousseau, the celebrated philosopher of Geneva. "The study of nature abates a taste for frivolous amusements, prevents the tumult of the passions, and provides the mind with a nourishment which is salutary, by filling it with an object worthy of its contemplations."

It would be a labour, and this article would swell into volumes, were we to enumerate and expatiate upon every instance in which the hand of a Deity is conspicuous; the minutest as well as the largest objects,—the Mouse and the Elephant, the Humming-Bird and the Ostrich, the Aphis and the Libellula, the Stickleback and the Whale—proclaim that there is a God who made and governs every part of nature's wide and wonderful domain.

B. D.

REFLECTIONS ON THE PEACE.

PEACE, though highly desirable, and generally a blessing, may yet prove the very reverse. It may degrade the national character—it may produce a stagnation of trade, and loss of commerce. It may relax our vigilance, and destroy our wisdom.

We have reason to rejoice, that the calamities of war are at an end; that the pressure of scarcity, and the heavy burthen of taxation, are lessened, and will be diminished. We have reason to rejoice, that the conditions of our peace are so good; that an ambitious and violent foe did not invade our shores, and disturb our domestic quiet, and, in the madness of insolent ambition, and blood-thirsty revenge, refuse to grant the peace we requested of him.

But yet we must rejoice with TREMBLING, when we consider, that the storm may not be passed over, but only a little delayed; when we consider, that not one of those vile principles, which, for ten years, have deluged Europe with blood, and shaken the thrones of kings, has ever been disavowed or retracted.

The monster of Jacobinism, which we have to contend with, is just the same; whether it excites terror in war, or whether it addresses us in the complimentary language of peace. In war we are prepared, but in peace we may be deceived; lulled into a fatal security—dreaming of permanency and delight—while a sudden destruction is preparing for us.

* Sir Joshua Reynolds.

Our security must depend on the most constant watchfulness, and the purest morals. If we relax, we may be shortly ruined. Invasions from abroad, or seditions at home, nured with the delusive prospect of foreign assistance, may prove more destructive than the most ruinous war abroad.

War had its terrors and burdens, but peace has its snares and delusions. If we are not on our guard against these, we shall be easily deceived, and as easily corrupted. Our enemies will prove themselves more formidable by the blandishments of peace, the sophistry of vice, and the gay refinement of sensuality, than they were by the force of their arms.

Hitherto our national character—our regard for revealed religion—our veneration for the sacred scripture—our respect for ancient establishments—our obedience to approved laws, have, under Divine Providence, been our protection and defence. Should we ever deviate from these, our ruin is near at hand: Should we invade the rights of property—should we substitute infidelity, or scepticism, for real religion—should we sneer at the institution of antiquity, and degrade the marriage vow, to a mere civil contract, to be dissolved by caprice, or to gratify the restless desires of unrestrained concupiscence. It will not require the voice of a prophet, to declare, that our destruction cometh suddenly.

We have been engaged in a long, an expensive, and necessary war, and now we have concluded a necessary peace. The war was contrary to our wishes—the peace may not answer our expectations. A war of necessity has been concluded by a peace of equal necessity. If the resources of the kingdom were equal to the continuance of the war, (as I believe they were) yet the spirit, the energy, the persevering resolution to call them forth was wanting. The length of this extraordinary contest, the uncommon successes of our foe, the heavy pressure of taxes, the late enormous prices of all the necessaries of life, which reduced several, from paying taxes, to receiving parochial assistance; the hopeless prospect of continuing the contest without any effective ally,* ought to be taken into the consideration, and may well account for a brave people earnestly longing for peace.

It is very easy, in the hour of triumph, to make high demands—to talk of obtaining *indemnity for the past, and security for the future*. But considering the calamities of war, the lives which have been lost, the miseries endured, what *indemnity* for the past can be given? What price equal to the blood of the slain?—"Security for the future" is equally unattainable, if it were only from the common fluctuation of human affairs, and the little insight into futurity which man has. Add to all this, the vast accession of power of our ancient enemy; the immense extent of their coasts, the variety of their resources, with the reduction of the other powers in Europe; and he must be bold indeed, who can promise himself a long continuance of peace, and thus expect "security for the future." Man continueth not in one stay: All that belongs to man is subject to like change. We may expect a bright morn to usher in a long summer's day; but we may find the morning soon overclouded, and the day agitated with tempests.

In such a peace, confidence and security might prove our greatest danger: the direful foe, which alarmed us in war, and put us on our guard,

* The Ottoman Porte cannot be brought as an objection to this, for the Turks were slowly engaged, merely to recover their own Province. Portugal and Naples were so reduced, as scarcely to have any political existence.

might

might become a subtle poison in peace, equally formidable, but more fatal, because more concealed; working in that darkness, and using such deceptions which an honest mind would not suspect.

Beware of the EXAMPLES of our late enemy. There is the more reason for this caution, because a great barrier is now removed, and a familiar intercourse must be preserved. Beware of this, lest an affected liberality, a supposed generosity of sentiments, can overlook all that is vast, and easily rush into imminent danger, to gratify a childish curiosity, or to display a hardihood of vice, which obstinately rejects all caution and restraint.

If we have always had cause to lament the consequences of our youth travelling into foreign climes, how much more cause shall we have to dread it now, when they go into a country, which is exulting in its crimes and its successes: where the sacred rights of property have been invaded; where the ancient throne of many kings, trampled on by the vulgar; where every principle of humanity has been insulted; every restraint on the passion loosened; every institution, friendly to virtue, violated; every rite of religion profaned: They go into a country, in which, can they learn obedience to ancient laws, respect for venerable institutions, or regard for obligation, and sanctity of the marriage vow. *The plague is gone forth*—a plague worse than all the plagues of Egypt, and shall we heedlessly rush into the infected atmosphere; shall we cherish a beautiful spotted snake in our bosoms, because it promises, that now it will not sting us? In vain have we condemned the *principles* of our enemies, if we are seduced by their *examples*, and partakers of their *crimes*. Are we not liable to be easily deceived, to mistake an imposing politeness for sincere friendship—a levity of manners for rational joy—an effeminacy of manners for delicacy of sentiments—a hardihood of consciousness for superiority of mind? Beware, then, of the principles of our ancient foe; and more especially, when those principles are supported by such great accession of power.

Most sincerely is it to be hoped, that some legal and strong barrier will be raised against a too familiar intercourse with France. It is wise to prevent evils, rather than to correct them, when confirmed and strengthened. If such salutary cautions are not adopted, have we not cause to fear, that France will, from this, be the assylum of the seditious; the nursery of future revolutions—the protector of the turbulent—the vortex of dissipation.

(To be concluded in the Supplement.)

SCOTTISH EPISCOPAL CHURCH.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

I BEG leave to return my thanks to the "SCOTCH EPISCOPALIAN," for the interesting letter which appears in your last Magazine; and I join you in the request which you make to that gentleman for the communication of some further particulars.

I have a copy of "*the BOOK of COMMON PRAYER, and ADMINISTRATION of the SACRAMENTS, and other parts of DIVINE SERVICE for the use of the Church of SCOTLAND; printed at Edinburgh 1637*" If you think it would be agreeable to your readers, I will readily make a transcript of the *Communion-Office*; in order to facilitate a comparison between it and that of our Church.

The

The Scottish Liturgy, as I read it in my copy, differs in *several* points from the English. Your *Scotch* correspondent says, however, that his "church uses, in the exercise of public worship, the liturgy of the Church of England in every thing except in the Communion-Office."—Of course this is *one* particular concerning which, I hope, that gentleman will favour us with some additional information.

Another is this;—he enumerates but *seven* bishoprics in Scotland,

- | | | |
|-----------------------|-------------|--------------|
| 1. Edinburgh. | 3. Dunkeld. | 5. Aberdeen. |
| 2. Dumblane and Fife. | 4. Brechin. | 6. Moray. |
| | 7. Ross. | |

Archbishop Spotswood records the succession of Scottish bishops in the various sees "to the end of the reign of Ja. VI. (i. e. of England I.) who died Mar. 27, 1625. Now beside the sees mentioned by your correspondent, the archbishop gives us St. Andrews and Glasgow, both archiepiscopal sees, and the bishoprics of Caithness, Galloway, and Argyle; exclusive of Orkney and the Isles.—So that here are at least five sees more than the *Scotch* Episcopalian reckons; and at the same time it is to be noted, that he counts Edinburgh for a bishopric, which does not occur in Spotswood.

No man holds the venerable Episcopal Church of Scotland in higher esteem than I do. I particularly revere her for the firmness which she manifested, and the promptitude with which she exercised her *Divine Right* in consecrating the first Protestant bishop which America received. I am, gentlemen, yours truly.

June 7, 1802.

AN ENGLISH EPISCOPALIAN.

PROPER PRESBYTERIANS.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

I CANNOT decide upon the motive which impelled "*A North Briton*" to compose the letter I read in your last Number, p. p. 256—7. Was it a design to fix the Church of England with all the frightful extremes of calvinistic doctrine? to insinuate that Dr. Mayo was not found in the principles of the church? or to have it believed that I myself have a leaning towards Calvinism, and think slightly of Episcopacy?

It might be a sufficient answer to his letter were I to say, that in drawing Dr. Mayo's character I have truly expressed what I have more than once heard him assert.—I endeavoured, in that sentence which the *North Briton* terms *obnoxious*, to rebut what was said in a newspaper, respecting "his liberality towards Dissenters of all denominations." I shewed that he knew how to make *just distinctions* between the different species of Dissenters.—But since an explanation is asked for, I am not a man to leave my deceased friend's sentiments to shift for themselves; nor yet to shrink from expressing my own on the matter in question.

My opinion of Episcopacy might have been easily ascertained, by any one who wished to know it, from my letter on the "*Missionary Voyage* in the ship *Duff*," p. p. 26—7—8, of the same Number of your excellent work in which you were so obliging as to print my character of the rector of St. George's; but, "none are so blind as those who"—"the proverb's something musty."—I deem Episcopacy a *sine quid non* in any church. Neither Bishop Horne, nor his venerable biographer, neither Leslie now in heaven, (where assuredly an hierarchy subsists,) nor Daubeney who yet adorns

adorns our earth, as we may gather their opinion from their writings, esteem Episcopacy more certainly of divine institution than I do ; or more necessary in a rightly constituted church. Yet God forbid, and truth forbid, and the spirit of Christian charity forbid, that I should blend and confuse in one mass " Dissenters of all denominations." Of some I must needs have compassion, making (as the brother of James counsels) a difference. The *common herd* of Dissenters, who have no church-government beyond what caprice and " a voluntary humility" afford ; who acknowledge no authority upon earth which may check their vain imaginations ; who cannot give an account of their own tenets ; who indeed seem influenced by hardly any other distinguishable principle but an hatred of the church ; (which hatred is almost the only symbol acknowledged by them all, the only sentiment which binds them together,) are in a wretched state of ignorance, the mere victims of organized anarchy. Their zeal, undirected by knowledge, impels them continually to abuse the Church of England, continually to " speak evil of such things as they know not." Miserable men ! even *you* have my prayers. Always shall I seek to requite good for your evil. My Saviour has taught me how to deal with my enemies.

But the *proper* Presbyterians are not like these blind, or dazzled, enthusiasts. Their principles are set forth authoritatively in the confession of faith,—the two catechisms of the assembly of divines,—the sum of saving knowledge, the covenants, as they are called,—the acknowledgment of sins, and engagement to duties,—the directories,—and the form of church government ;—all these are publicly set forth by the Kirk of Scotland, and are recognized, as containing a declaration of their theological principles, by all the *proper* Presbyterians, who are now but few in number, in England.—With such men I can argue. I know their strength in some points, and I perceive their lamentable weakness in others. I acknowledge their orthodoxy respecting the nature of God, and the doctrine of atonement ; and whilst I am sorry to see they have not the successors to the apostolic power in church government amongst them, it gives me some consolation to witness that they have a government of a certain kind ;—and, particularly, a kind of church government allowed by the constitution of my country. If we have our vestries, our archidiaconal and our episcopal courts, they have their kirk sessions, their provincial synods, and their general assemblies. Here is, as with us, a subordination of authority under authority, and a regular ascending gradation of power, adapted to lighter causes, or to weightier affairs. Now who does not see, that we have each the same provision of ecclesiastical authority, although it be not distributed nor exercised in the same form ;—in other words,—that the difference is but a *difference of discipline* ; their church government is congregational, our's personal ; their's favours of republicanism, our's assimilates better with monarchy. A like *quantum* of power is vested in each church, the administration of that power makes the sole difference. I do not mean here to assert that the power exercised among the Presbyterians has the same authority with that which we Episcopalians acknowledge ; I do not mean to assert that there is no difference between Bishops and Presbyters discoverable either in the New Testament, or in the Fathers. But *this* I aver to be a fact, that the Presbyterians bow to the power of the kirk, with at least as much submission as we do to that of the church ; and it is notorious that the kirk exerts that power with a severity

which the church never exercises.—I am thankful that we have Episcopacy in our church, which gives validity to our sacraments. I cannot communicate with the kirk, and I am sorry for it; admitting so much of church authority acknowledged by the primitive Christians, (I repeat it,) I lament that the kirk does not administer that authority in the apostolical form, and agreeably to primitive models.—The kirk is certainly *calvinistic* in her discipline.

As to her doctrines, the North Briton does that by the kirk, which many, particularly Sir Richard Hill, his wild brother, *et hoc genus omne*, do by the Church of England; they take her doctrines, on the important points specified by the North Briton, without regarding any moderating terms which occur in her articles; and charge her with holding them in the EXTREME SENSE in which they choose to receive, and think proper to represent them.

Concerning Episcopacy, I have fully, and I trust satisfactorily, expressed myself already. I shall now say something concerning predestination and irresistible grace. — — — The articles in the Presbyterian confession of faith are *thirty-three* in number. I think I shall conduce effectually to the settling of this matter, by transcribing the 1st section of the Kirk's 3d article, intitled, "of God's eternal decrees." This section, with respect to all that follows of this class of doctrines, I regard precisely as a lawyer does the preamble of an act of parliament; i. e. it gives the tone to every thing that succeeds;—it gives the intention of the enactor; it affords a criterion by which to rectify the judgment in all difficulties which may occur;—the spirit of the preamble must not be violated, nor contravened; it must neither be exceeded nor come short of. Now the 1st section, or clause, of the 3d article is couched in these terms—"God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass: yet so, AS THEREBY NEITHER IS GOD THE AUTHOR OF SIN, NOR IS VIOLENCE OFFERED TO THE WILL OF THE CREATURES, NOR IS THE LIBERTY OR CONTINGENCY OF SECOND CAUSES TAKEN AWAY, BUT RATHER ESTABLISHED. I affirm that whatever follows is not to be exclusively received in such an insulated way as to oppose this preliminary *dictum*.—The Scripture itself, if individual texts, or portions of texts, be picked out, may be suborned to give evidence on the side of heterodoxy; or tortured, by this mode of excision, so as to utter blasphemy itself. I remember Mr. Jones, in his letter to the common people, subjoined to "the catholic doctrine of the Trinity," gives these instances—"there is no God"—"hang all the law and the prophets." The Arians and Socinians,—Price, Priestly, Belsbam, and their adherents, exclude from their minds every attribute of Deity given to Christ in Scripture, and indeed the Socinians boldly tear out of their Bibles the introductory chapters of St. Matthew and St. Luke;—no wonder therefore that they settle in utter heresy. The Scriptures speak of Christ doubtless in many passages as inferior to the Father, and simply as Man; but they also speak of him as equal with God, and as God; and therefore we must needs conclude, as the explanatory part of one of our creeds expresses it,—that he is God and Man, "equal to the Father as touching his Godhead, and inferior to the Father as touching his Manhood."—The mode of studying the Scriptures, and examining the articles of any particular church on the doctrine of predestination, should be the same. He who looks at Holy Writ, and the articles either of the Church
or

or of the Kirk, with an enlarged view, and not with partial consideration; will find that although God *foreknows*, and therefore must have *predestinated* every thing that happens, yet still *man's will is free*. This is confessedly a great mystery,—to be received as it is **GENERALLY** set forth,—not to be pried into with too curious an eye;—to be received as fraught with comfort to *all*, not as intended to drive *individuals* to desperation.—The article of the Kirk already quoted, ends thus—“ § 8th. The doctrine of this high mystery of predestination is *to be handled with special prudence and care*, that men attending the will of God revealed in his word, and *yielding obedience* thereunto, may, from the certainty of their vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence, and admiration of God; and of humility, *diligence*, and abundant consolation **TO ALL THAT SINCERELY OBEY THE GOSPEL.**”—I cannot but remark how much the admonition here given agrees with the prevailing cast and character of our church's 17th article, which has been often strangely mistaken.

“ Of Predestination and Election.” Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by his spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: *they walk religiously in good works*, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to *godly persons*, and such as feel in themselves the working of the spirit of Christ, *mortifying the works of the flesh, and their earthly members*, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation; to be enjoyed through Christ, as because it doth fervently *kindle their love towards God*: So, for *curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.*

Furthermore, we must receive God's promises in such wise, as they be **GENERALLY** set forth to us in holy Scripture: **AND IN OUR DOINGS, THAT WILL OF GOD IS TO BE FOLLOWED, WHICH WE HAVE EXPRESSLY DECLARED UNTO US IN THE WORD OF GOD.**

I would earnestly recommend to the *North Briton*, and to our methodical people here in England, not to leave out the full meaning of the word **GENERALLY** in this article; and not to impute to the Church of England such an acceptation of the doctrine in question as she does not hold, if the terms she uses be rightly understood, and the restrictions she expresses be allowed their proper force.

With respect to what the *North Briton* writes concerning the impossibility of the elect's falling from a state of salvation;—I will just copy the last clause of the 9th article of the Kirk. “ § V. The will of man is made *perfectly and immutably free to good alone, in the state of glory ONLY.*”

Now let me beg of this gentleman to interpret the rest of her articles so as to quadrate with this axiom; and then the **EXTREME SENSE** to which he carries them will be found an extravagance of which she is not guilty. Whatever the *Hills* and the *Overtons*, and their coadjutors may affirm, the absolute impossibility of falling away after regeneration, is *no* doctrine of the Church of England. In proof, I quote the conclusion of the 15th article of our Church—"all we the rest, *although baptized, and born again in Christ*, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us." I add the conclusion of the 16th. "*After we have received the Holy Ghost, we may depart from grace given, and fall into sin; and by the grace of God we may rise again, and amend our lives; and therefore they are to be condemned which say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.*"—Let Calvin and the Calvinists answer for the terrible and revolting doctrines they have reared upon Scripture *partially construed*;—our Church does not hold men to be such mere machines as to have no freedom of will, no abhorrence of sin, no preference of godliness; so as to be incapable of "refusing the evil or choosing the good." She looks upon her sons as rational creatures;—she admits the influence of God's grace, but she allows that we are free to fall, and also that by God's help we may rise again.

The proper Presbyterians say something of repentance in their 15th article, which by no means tallies with what the *North Briton* would impute to them;—something to which our Methodists will hardly consent. "§ III. Although repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof, which is the act of God's free grace in Christ, yet it is of such **NECESSITY** to all sinners, that none may expect pardon without it. § IV. As there is no sin so small, but it deserves damnation; so there is *no sin so great that it can bring damnation to those who truly repent.*"

They affirm something, too, respecting the moral law which the Methodists never urge upon their hearers; an omission which annuls all the distinction which some would set up between them and the Antinomians. "Art. 19. § V. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it. *Neither doth Christ in the Gospel any way DISSOLVE, but much STRENGTHEN this obligation.*"

I will conclude by giving you the Kirk's "evidences of true faith," set forth in her abstract of "the sum of saving knowledge." "Evidences of true faith. 1. Conviction of the believer's obligation to keep the moral law. 2. That the believer practise the rules of godliness and righteousness. 3. That obedience to the law run in the right channel of faith in Christ. 4. The keeping of strict communion with Christ, the fountain of all grace and good works.—For strengthening the believer in faith and obedience, by these evidences."—Are these such evidences as the *Methodists*, and the common herd of *Dissenters* in England, would require; or such as the *seceders*, and the *free dissent* propagators at home in Scotland would look for? Has the *North Briton* ever seen any *experiences*, as they are called? They are to be had ready written in England, at various prices, from sixpence upward, in the purlieus of most of the schism-shops. These miserable scrolls present very different *evidences of true faith*;—such as the
Hills

Hills and the *Haldanes* might look for; but not such as the Church of England, or the Episcopal Church or the Kirk of Scotland would ask from eir sons.

And now, Gentlemen, I trust, even the *North Briton* begins to think, that the *proper* Presbyterian differs from the Church of England, in matters of discipline *only*. One has a Liturgy and Episcopacy—the other prescribes her prayers, by means of the directories, and has no bishops. I must beg leave here, to explain my use of the word *only*, in the last sentence but one, and in my character of Dr. Mayo. I do not mean by it, that *matters of discipline* are of trifling moment; that is, that the question subsisting between Episcopacy and Presbyterianism, is a question of “inferior consideration and importance;” but simply, that it is the only material difference between the two established churches of this realm. Dr. Mayo respected the proper Presbyterians, as men of orthodox principles, in points of faith and Christian practice; as men, who have set forth their principles explicitly to the world, and who therefore may be convinced, when those principles are proved to be unfounded. But the wretched mass of ecclesiastical Jacobins own to no ostensible principles. You know not how to cope with a Methodist, or a Dissenter, who harmonizes with him: He for ever evades your arguments. You no sooner reduce his notions to inconsistency with Scripture, or to an absurdity, than he denies his tenets, and contemptuously laughs in his sleeve. He is for the church, and against the church; for articles, and against subscription; for an ordained ministry, when he can get one to his mind; and against episcopacy, when he would evade the grasp of power. He will twist and turn like an eel, slip through your fingers, and hide himself in the mud, if he cannot otherwise escape you. Sometimes he will put on a fighting face, and pretend to “strive for the mastery lawfully;” but it is all delusion!

*“Fiet enim subito sus horidus, atraque Tigris,
Squamosusque Draco, et fultâ cervice Leena;
Aut acrem Flammæ sonitum dabit, atque ita Vinculis
Excidet, aut in Aquas tenues dilapsus abibit.”*

It has been said, that the *proper* Presbyterians have been heretofore more tinctured with Calvinism than they are at present. I am glad to learn, that they are grown moderate. If they went the length that the *North Briton* supposes, they went further towards Geneva than their principles gave them licence. I have seen nothing of it myself, and this I know, by experience, that, upon all parochial contests, for lectureships, &c. the proper Presbyterians uniformly range on the side of the Established Church; whilst the Independents, the Seceders, the Baptists, the Methodists, as uniformly oppose it.

June 8, 1802.

I am, Gentleman,

Your's most sincerely,

A LONDON CURATE.

THE DUKE OF BEDFORD.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

NO man detests the be-plastering of the great with unmerited praise more than I do. A great deal too much in the way of panegyrick, has been said of a young nobleman lately deceased. That some parts
of

of his character were good, nobody can deny; but the company which he kept in making the tour of Europe; and the zeal with which he entered into the mysteries of the turf and the business of the gaming-table at home, must ever afford a mortifying set-off against his virtues as an agriculturalist or his merits as a grazier. His political attachments are well known. He was only one of many dupes to the principles of whiggism, and the practices of modern whigs. He, like some other noblemen, could not see that if the new philosophy had not met with a timely check; nobility, and the property of nobility had gone to wreck in Britain as surely as in France. To alter the constitution of any realm is of all experiments the most dangerous. To convert a free monarchy into a suspicious and ungrateful republic (as all republics are, and ever have been, and ever will be) is at once an useless and a most hazardous attempt.

“The cease of majesty
Dies not alone; but like a gulph, doth draw
What's near it with it: it is a massy wheel
Fix'd on the summit of the highest mount,
To whose huge spokes ten thousand lesser things
Are mortis'd and adjoin'd; which when it falls
Each small annexment, petty consequence,
Attends the boist'rous ruin. *Never alone*
Did the king sigh, but with a general groan.

SHAKSPEARE.

However, it is not to the political character of a late nobleman that I wish to draw your attention, but to his religious one. It does not appear that he was in the habit of joining in the public worship of Almighty God. Yet it seems that although he himself did not go to church he was not indifferent about the accommodation of such as chose to go thither. The Rev. Edm. Cartwright in a sermon preached in the Parish Church of Woburn on the Sunday after the interment of the Duke of Bedford states this fact, which I was glad to learn. I “rejoice not in the iniquity” of any man, but am delighted with “the truth,” when the truth is to the advantage of his character. Says Mr. C. “One lesson he has left us, which equally applies to every condition; which speaks the same universal language to the high and to the low. This lesson of severe instruction, teaching us the fragility of life, and the important conclusions to be derived from it, who that can reflect, but for a moment on the circumstances of his untimely death, does not feel impressed upon his heart? And the impression will not be abated by observing that *this place* where we are now assembled, decorated by his munificence, and for the completion of which he was so anxious, and looked forward to with so much pleasure; that this place, I say, on the very day he expected it to have been made use of in its finished state, should be hung round with, and darkened by the emblems of his mortality!”

Thus much I have thought it but fair to state, and to give to Mr. Cartwright's mention of the duke's munificence in decorating a parish church all the publicity which it may derive from an insertion of this part of his sermon in your Magazine.

June 5, 1802.

I am Gentlemen, yours, &c.

A COUNTRY VICAR.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

I AM astonished at the imprudent conduct of the friends of the Duke of Bedford, and at the indecent praises bestowed by some clergymen upon him. I have before me a funeral sermon, preached at Woburn, his Grace's parish church, in the country, but which he never once entered, for the purpose of divine worship; and he had no service at Woburn Abbey.

This preacher says, "The memory of his virtues shall long continue. Whether we contemplate him as a public or a private character, he is equally the object of our admiration and regret." p. 17. Now, I always thought, that religion was the alone foundation of all the virtues; and that, without this, however specious might be the character, it would not prove of solid worth. Public worship is part of a man's religion—it is a duty due to God and to man. Now, I declare, on the information of his parish priest, that his Grace of Bedford never once entered his parish church, for the sake of worship. He might, to give directions to his workmen, and to beautify the church, by a monument, but not out of a regard to God.

But this was not all. His Grace had no more regard for others sanctifying the Sabbath than he himself had. Sunday, in the country, was generally employed, as the day for paying his numerous workmen, labourers, and farming men.

The great pond was once to be emptied, in his Grace's presence, and no day was found so proper for it as Sunday: in which some hundred of hands were employed.

After this, shall we hear of his Grace's virtues from the pulpit? I hope that, in the estimation of a Clergyman, the violation of a plain positive command, is no proof of *Christian* virtue; and I would submit to the writer of that sermon, to read it over again, and to see how little the example of his Grace agrees with the moral or doctrinal part of his discourse.

The Duke of Bedford was a young man, easily flattered and led away: Because Mr. F—— retires from the House of Commons, as the disgusted statesman, disappointed in his love of power, the Duke of Bedford must do the same in the House of Peers, when he commenced his grand agricultural pursuits; but it is not likely that this would have long continued; for, from his speech at the last annual meeting, he seemed to have great doubt whether they had done any good; whether they had not considerably increased the price, without improving the quality of butcher's meat; whether large sums, and great quantity of food, were not expended for little or no good. His Grace deserted his proper post, as a peer in parliament, to appear, where a nobleman will never shine, as a farmer and grazier. He is liable to be duped on every side; and they who wish to impose the most upon him, will persuade him that he is superior to all deceit and flattery.

To return to the writer of the sermon: In pity his name is concealed. He might preach and print it in a moment of surprise, or he might be carried away with the torrent of grief, being on the spot: But I am convinced the place was misapplied, and the Christian Sabbath mispent, in celebrating the praises of that personage, who never frequented that place, who so often violated the Sabbath. If Paine or Thelwall, or Belsham, had

had celebrated his Grace's praises, this would have been in character: they were admitted to Bedford House; they had an end to be answered; but for the Christian Divine, so far to forget his great Master, and his sacred cause, to praise such a character, to hold him forth as an object of admiration and regret, is really astonishing! And if such strong facts did not stare us in the face, would not be credible: But here, we hope, that the *press* will be purer than the *pulpit*; if the sermon escape censure from the *pulpit*, it will not from the *press*. We hope never to see the day arrive, when the *press* can issue gross adulation—can call good evil, and evil good—can confound the eternal distinctions of right and wrong. Are there such charms in a name; are the expectations of preferment to be received, or the gratitude for past favours so great, as to overcome every better consideration? A.

DEAN HICKES'S LETTER.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

AS you have honoured me by inserting in your valuable miscellany the copy which I some time since transmitted to you of Dr. GEE's letter, p. p. 207—209, of your Magazine for April, 1802, I now take the liberty of sending you a copy of as much of Dean HICKES's letter as relates to the reading of JAMES II. "*§ Declaration of Indulgence*;" which your correspondent the LONDON CURATE had particularly desired I would do; at p. 141 of your Magazine for March, 1802.—Without meaning in the most distant manner to hint that any of your numerous readers are unacquainted with the transactions concerning religion in the reign of James II. King of England, (since no one that has any regard for the Protestant religion, so greatly oppressed during that king's reign, can feel themselves uninterested in the arbitrary, illegal, and oppressive proceedings which history records concerning it) it may not be improper to give a slight idea of the situation of public affairs, more especially such as had any reference to religion, at the period of the Dean's writing the following letter, for the purpose of better understanding the allusions that letter contains.

During the short and tempestuous reign of JAMES II. his attachment to *arbitrary principles of government* and the *Romish superstition* was very apparent. His partiality for POPERY, the only part of his character with which we are at present concerned, began to manifest itself very soon after the commencement of his reign, and this unhappy propensity continually increased till at last it drove him to such extremities as compelled him, in the year 1688, to ABRICATE THE THRONE. His proceedings, for many years previous to this catastrophe, demonstrated to all the world that it was his full determination at every risk to establish POPERY in the kingdom; though contrary to his CORONATION OATH, to the assurances he had at different times made to his council, and to the genius and temper of the English nation; and this determination lost him his crown. The king had some years after his succession to the throne begun the work he had in view, by suspending all the penal laws against Catholics, and granting a general *liberty of conscience* to all his subjects; by which steps his Popish subjects had power of publicly exercising their religion, and were put in a capacity of enjoying places of trust and confidence under the government. He proceeded to reward all who professed the *Roman Catholic* religion, and to push them forward into public offices; often in the most arbitrary and illegal

illegal manner. His conduct in the affair of Magdalen College is a very remarkable instance of this. The illegal HIGH COMMISSION COURT was expressly instituted for this very purpose. In the year 1697 JAMES issued a declaration of general indulgence in religious matters to all his subjects, a step which most reflecting men of that time considered as preliminary to the subversion of the Protestant religion. In the year 1688, Mr. Hume informs us, "the King published a second declaration of indulgence, almost in the same terms with the former; and he subjoined an order, that, immediately after divine service it should be read by the clergy in all the churches." The following letter contains an account of the conduct of some of the inferior clergy on that trying occasion, which account reflects immortal honour on their memory; and, as the LONDON CURATE observes, "affords a brilliant example to after ages." Doubtless there were many naturally of a timid and weak temper, who, like the great ERASMUS, "possessed not the spirit of a martyr," and therefore through fear might be induced to comply with JAMES's arbitrary and illegal demand; but, for the honour of the Protestant religion, very few it will appear from the following letter were of this disposition in the several dioceses there mentioned.

In the following copy I have thought it right to preserve Dean Hickey's orthography, that you might depend upon the said copy being exact, but I have not, I find, been so particular in the extract I have given in my ancestor's memoirs, p. 263, *et seq.* I am, Gentlemen, your very humble servant,

THOMAS COMBER.

"Dear Sir,

June 9, 1688.

"I have this 9 dayes deferred answering your letter, to see if some difficulties, wch hinder me from meeting you at Nottingham, would, by God's good Providence, be removed. The first was my own weaknesse after a feavour, and a most severe method of physick to pluck up the feavour by the roots (as the doctor phrased it), but this I thank God is well over, and as I am able to take the journey, so I believe it would do me good. The second is the sicknesse of my wife, who hath also had the new feavour, and cannot be well enough in so short a time as to justify my leaving of her (especially in this juncture) to see any other friend. And the third thing that detains me is the obligation that I am particularly under to be assisting to our bishop, if he should be carried up for not distributing the declaration, as it is probable he will be within 14 dayes; and if that should be, I would not be wanting when I should be most serviceable to him: and truly to take such a journey to see a friend upon such an occasion, would I believe give some umbrage of jealousy, as if I had contrived the journey, when I was expected to appear elsewhere, because I had a mind to be out of the way. I pray present my services to Mr. MOMPESON, and thanks for his kind invitation.

"In the neighbouring dioceses of OXFORD, LYTCHEILD, and HEREFORD, where the DECLARATIONS were distributed, I cannot hear of above 4 or 5 ministers in each diocese that read them. Not one was read in OXFORD town or university, but one in HEREFORD town, and the people went all out of the church. I should be glad to hear how the declaration fared in your diocese, and the bishoprick of Durrham, where the newest letters tell us it was zealously recommended. I am extremely troubled I cannot meet you, I think it necessary for every church to have its *Apostolos*

Vol. II. Church. Mag. June, 1802.

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or *Messengers*, in these times, that we may communicate our councils with more conveniency and privacy to one another, for the common good. I hope we shall all do our duty to our religion without transgressing our duty to our Sovereign, it being our common principle to obey him in all things where we can in conscience, and where we cannot, to submit to his royal displeasure patiently and meekly, after the example of the primitive confessors that have gone before us in the faith. I hope the ROMAN CATH. will not be too severe upon us, if they consider how their clergy would have received such a *declaration* in countries where their religion is established, and what they would have done here if they had been commanded to read the xxxix *Articles*, or the "ACT OF UNIFORMITY" to their people. Nay, as to the *declaration*, I am persuaded that neither the Pope, nor any *Popish Council*, nor the *College of Sorbon*, would give it under their hands, that an *unbounded toleration* is agreeable to the doctrine of UNITY in the Gospel, and the writings of the Fathers, or the constitution of the Cath. Church. However, let us bear all with christian meeknesse, and pray day and night unto God for our gracious Sovereign and the Church." *Cet. defunt.*

"Ffor the Reverend Dr. Cumber,
"Precentor of the Cathedral Church in York,
"York."

THE RULE OF INTERPRETING HOLY SCRIPTURE.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

THE judicious "*Observations on the Fall*," by your truly orthodox correspondent CEPHAS LINCOLNIENSIS, p. p. 259—263. of your Magazine for May, 1802, are entitled to much praise. I not only agree with your correspondent that we have great reason to regret "that any friends of revealed religion should so far err in judgment as to consider the Mosaic account of the fall as only an *allegorical* representation of the origin of SIN and DEATH," but likewise coincide in opinion with him that "the advocates of infidelity have been fully aware of the advantages to be derived from this injudicious conduct of commentators, &c."—Do not both the above remarks of your correspondent fully prove the absolute necessity of having some *certain rule of interpreting holy Scripture*, in order to avoid the dangers complained of? In writings composed in so highly figurative a style as are many parts of the sacred Scriptures, and in particular the Old Testament, from the genius of the original languages in which they were composed, we must be liable to numberless mistakes, unless we can obtain some rule to direct our judgment in this very weighty point; it has accordingly been considered as a matter of the first consequence, by all who have attempted to comment on or explain the holy Scriptures, to ascertain, if possible, this RULE. A recent orthodox and pious writer* says on this particular point †, "It is expedient to adjust the RULE by which the holy Scriptures are to be interpreted. Now it has been unanimously admitted, I think, by the best critics, that, in all cases, we must take THE LITERAL SENSE OF SCRIPTURE, except when the meaning of a passage so taken would be manifestly absurd, and repug-

* The Rev. John Graham, Rector of St. Mary, Bishophill, York, in his "*Defence of Scripture doctrines, as understood by the Church of England, &c.*"

† *Defence of Sc. doct.* p. 3.

nant to the analogy of Scripture." The writer proceeds to illustrate his meaning by one or two instances from the sacred writings. "Thus," adds he, "when our Lord says, 'I came forth from the Father, and am come into the world; again, I leave the world and go unto the Father,' I see no reason why I should not understand him *literally*: I therefore so understand him. But when he says to his disciples, 'I am the vine, ye are the branches;' the absurdity of understanding him *literally* is self-evident." If the above rule, which it seems hath the sanction of the "*best critics*" to support it, be admitted, we have an easy mode of interpreting many difficult passages of Scripture, which, without some such direction, would be difficult to understand.

We may however err on the other side of the question, by taking a manifestly *figurative* passage in a *literal* sense, unless considerable care be taken to apply the second part of the rule laid down above, but when we prudently apply it there will not be much danger of our erring materially in our interpretation of holy Scripture. A remarkable instance of not attending to this part of the rule occurs in the interpretation which the Church of Rome has put on that passage in St. Matthew xxvi. 26. upon which misinterpreted text they have erected the doctrine of TRANSUBSTANTIATION. Assuredly we have as much reason to understand the expression of our Lord, that *he was the vine, &c.* in a literal sense, as that the bread which he held in his hand *was his own body*: both these passages taken literally are impossible and absurd; both of them interpreted figuratively convey much beautiful and useful information.

Having been led to mention Mr. Graham's tract above, I will add that it is, as its title declares, a "reply to a pamphlet, intituled, *Scripture the only guide to religious truth*," &c. which was put out by "a society of Baptists in York;" and the erroneous methods they had taken of interpreting the Scripture made it "a sure guide to religious deception." Mr. Graham's pamphlet is a masterly defence of the leading, and most important, articles of the orthodox faith, and well deserves the attention of all sincere Churchmen: the edition I have before me was published in 1800, by *Mathews*, in the *Strand*; the price then was *half a crown*. I am, Gentlemen, your most obedient humble servant,

June 10, 1802.

TAUNTONIENSIS.

DR. WATKINS'S SCRIPTURE BIOGRAPHY.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

I HAVE been much delighted by a perusal of Dr. Watkins's recent publication, intituled, "*SCRIPTURE BIOGRAPHY, or the Lives and Characters of the principal Personages recorded in the sacred Writings; practically adapted to the Instruction of Youth, and private Families.*" This is a very inoffensive title prefixed to a very excellent book. A scholar will read it with satisfaction, and a youth cannot study it without benefit. I have not seen any work of the kind more fit for "Family instruction on Sunday Evenings;" nor better calculated for the use of schools and academies. The younger clergy will find it a book of great utility.

Dr. Hunter's "*Sacred Biography*" is in the form of sermons; and the set of volumes costs a good deal of money;—Dr. Watkins's book may be purchased for the small price of 4s. 6d. The prescriptive form in which a sermon is conceived, prevents the writer from descending to all the necessary minutiae of dates and facts;—Dr. Watkins at the head of each life

settles the point of chronology according to the best authorities. Your profoundly learned correspondent INSPECTOR, to whom all lovers of biblical criticism are under high obligation, will be glad to learn that Dr. Watkins places *Job* before *Moses*. Dr. Hunter notices the lives of Adam, Cain, Enoch, Noah, Abraham, *Melchizedec*, Isaac, Jacob, Joseph, Moses, Aaron, Balaam, *Deborah*, Ruth, Hannah, and Jesus Christ; sixteen personages;—Dr. Watkins gives, in elaborate detail, the lives of Adam, Cain and *Abel*, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, *Job*, Moses, Balaam, *Joshua*, Ruth, *Samuel*, *David*, *Solomon*, *Elijah*, *Elisha*, *Daniel*, *Esther*, and *Mordecai*, *St. John the Baptist*, and Jesus Christ; twenty-four in all. I mark with *Italics* those lives in either work which do not occur in the other.—I wish not to institute any *invidious* comparison between the two works;—I am only stating their distinct characters, the peculiar form in which each is conceived, and the personages whose lives are recorded. I have read, some time since, Dr. Hunter's volumes with great satisfaction, and most willingly bear testimony to their merit. At the same time, it is clear that the number of lives is greater in Dr. Watkins's work than in his; and, moreover, that the selection of lives by the latter gentleman gives us a more closely connected and a more lengthened chain of biography. Between the lives of Hannah and Christ, we find a vast *Hintus* in Dr. Hunter's work;—which is profitably filled up in Dr. Watkins's, with the lives of Samuel, David, Solomon, Elijah, Elisha, Daniel, Esther, and St. John the Baptist.

He that would understand the nature of Christ, on which undoubtedly rests the doctrine of atonement, must study the Psalms of David with attention. Our Lord himself, 24 Luke 44. refers his disciples to the testimony of the Psalms, as well as to the law and the prophets. Dr. Watkins notices the typical relation which David bears to Christ, "in all respects, as a Shepherd, Prophet, Priest, Warrior, King, and Mediator, we can trace the lines of perfect resemblance." The doctor laments that the limits which he had set to his book would not allow him to enlarge on that subject so much as he wished. "The limits, says he, of this volume will not allow me to perform what it would be a pleasure to execute. The reader, however, can easily mark the resemblance himself, especially if he will take as his companion and his counsellor, that inestimable work, Bishop Horne's Commentary on the Psalms; a book which no family, nor any pious Christian, ought to be without."—Dr. Watkins, in his life of Christ, gives frequent references to the Book of Psalms: and in particular he makes admirable use of the 24th Psalm in pages 483—4—5, where he treats upon the ascension of our Lord. But, Gentlemen, you may judge of Dr. Watkins's ORTHODOXY by the way in which he speaks of BISHOP HORNE. In the Life of Christ the author never forgets that our REDEEMER WAS GOD MANIFEST IN THE FLESH.

As a Parish Priest, and a Father of a Family, I presume publicly to thank Dr. Watkins for the work which he has executed; it already forms a part of the library of my young folks, and already has its turn in the daily routine of their lessons, in which a *resolute and systematic attention* is ever paid to *religious instruction*. I am, Gentlemen, your's truly,

June 10, 1802.

A LONDON CURATE.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

PERMIT me to say that the reply of your valuable correspondent Inspector, to my query on the verse in the Septuagint version of the Book of Job, is in the highest degree satisfactory; to the above Gentleman and the London Curate I take occasion to return my best thanks for their polite attention, and heartily concur with the latter in trusting that the unenlightened of the Irish nation may have the clouds of papal darkness removed from their eyes by means of publishing the sacred volume in their native language, and thus causing the clear light of the Gospel to shine upon them.

It is devoutly to be wished, that the practice of catechising was more generally adopted; many of the clergy are fully equal to the task, among whom no one more so than the worthy Secretary to the Society for propagating Christian Knowledge. It would afford me the truest satisfaction to hear of him, and all others who are capable, (and few, if any, I trust there are amongst the pastors of our Established Church who are not so) joining with those of their cotemporaries who have already engaged themselves in the labour of love; and may the Holy Spirit descend into the hearts of ministers and people, that the good seed thus sown in the youthful mind may bring forth fruit an hundred fold.

Reading lately in an Hebrew Psalter, I could not avoid remarking a beauty in the last verse of the 150th Psalm; the word our translation renders breath, is in the original נֶפֶשׁ which my only guide to the sacred language, Buxtorff translates Nomen; the verse then is literally, "Let every thing that hath a name praise the Lord." To me it appears evident that the Royal Psalmist, elevated beyond measure by his all-glorious theme, calls upon the inanimate as well as the animate parts of creation to join in hymning forth the praises of the Almighty. In this sense the verse may be regarded as an epitome of that sublime composition the Benedicite. I am, Gentlemen, your's, &c.

THEODOSIUS.

London, 8th May, 1802.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

YOUR correspondent IOTA, V. I. p. 469, observes, that the term Methodism was originally an honourable appellation. I perfectly agree with his very sensible remarks. But, since you do not reject from your Miscellany, works of fancy, and efforts of imagination, permit me to derive Methodism from *Μεθοδεῖα*, *Methodeia*. The efforts of Methodists, their intrigues and cabals against the established Church, and the modes by which they endeavour to gain proselytes, would, in some measure, sanction the derivation. Especially when *Methodeia* is used in the sense St. Paul attaches to it, Eph. iv. v. 14. and c. vi. v. 11. The commentators explain it in these passages by *μηχανή, τεχνάς η δολος*, machination, arts or deceptions. According to them, *Μεθοδεύω* signifies "to deceive and to overcome by artifice, which is effected by wiles both in words and actions." In the Septuagint, 2 Sam. c. xix. v. 27, it is used as the rendering of *רָגַל* to calumniate. Polycarp, in his Ep. to the Philippians, uses the verb for artfully perverting. *Ὁς αὖ ΜΕΘΟΔΕΥΗ, τὰ λόγια τοῦ Κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας*. "Whosoever perverts the oracles of the Lord to his own lusts:" Vide Saiceras, in verbum.

Yours

Your correspondent T. T. V. II. p. 42. when he says, "Itinerancy is the badge of Methodism and one of its important duties," will, doubtless, agree with me in deriving Methodism from *μῆτρα*, change of place, and *ὁδός*, a way. Vide Parkhurst. Gr. and Eng. Lex.

The charge of illiberality and want of candour, in the old fashioned sense of the word, I ardently wish to avoid. Were the charge proved, it would prove me deficient in one of the brightest of Christian virtues, Charity. If any candid person will read certain "Evangelical publications," and mark the general conduct of methodist preachers, I am sure he will not impugn the charity of this epistle, however he may smile at my etymology. The tricks and artifices in the work chiefly alluded to, are perfectly ludicrous; but their dangerous tendency must repress every emotion of mirth. If the writers in that truly *Methodian* publication, introduce a clergyman into their page, who is not of their cast, it is merely to vilify him, to represent him "as greedy of filthy lucre," "a wine-bibber," "an extortioner," &c. &c. and he is dignified with the nick name of Rector Filpot, Parson Doolittle, &c. But every Evangelical minister, both *within* and without the establishment, is held up as a saint; as a paragon of godliness and piety under the title of the Rev. Mr. Meek, Mr. Lovegrace, &c. Hoping that every fresh attack upon our holy faith and our venerable establishment, will rouse its ministers to still more and more strenuous exertions,

I am, your sincere well wisher,

OMICRON.

P. S. Since writing the above, I accidentally met with the following remark. "Methodism, we now begin to suspect, derived both its origin and its name from the *ταῖς μεθοδεῖαις τῆ Διαβολῆς*, against which St. Paul so emphatically warns the Ephesians." *Anti Jacobin Review*, April, p. 419.

ON PEACE.

FOR THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

THOUGH much be said of the Providence of God, it is to be feared, that its divine operations are not seriously attended to by the generality of mankind. Day and night, seed time, and the time of harvest, succeed each other with strict regularity, as to their periods, but the events in each are liable to great uncertainty. Here it is that we fail to observe, and to distinguish between the regular and fixed, and the uncertain and variable acts of Providence. To-morrow will regularly succeed to-day; but, how different may be the things that shall happen therein! He who is the careless, hardened sinner of to-day, by the grace of God, may, to-morrow see the error of his ways; or the end of his trial and probation may overtake him in his sins, and death close its everlasting doors upon him. The seasons will continue to return. But, whether we shall have the rain in due season, whether the land shall yield her increase, and the trees of the field shall yield their fruit; whether we shall eat our bread unto the full, or again experience a dearth in the land, no human sagacity can foresee. But, though our views into futurity be circumscribed with boundaries, dark, and impenetrable; yet are we possessed of the powers of memory; a faculty, perhaps, better adapted to our happiness than prescience would have been. Though we cannot

cannot clearly foresee what is to come, yet by remembering what is past, we may gain a wisdom that will enable us to provide against the future. By reviewing past dangers, and the extraordinary deliverances from them which we have so lately experienced, we may learn, that "if the Lord himself had not been on our side when men rose up against us, they would have swallowed us up quick when they were so wrathfully displeased at us." From weighing well the circumstances which probably induced "the Lord himself thus to be on our side," we may learn to secure the future protection of him, "who alone maketh wars to cease in all the world."

The wonderful events that have happened in our days, might not, perhaps, as they passed singly before our eyes, strike every mind as the effects of God's immediate interposition. In the national pride and exultation of heart which splendid victories occasion, we are but too apt to ascribe the glory to the creature instead of the Creator. We then forget that it is "God who teacheth the hand to war, and the fingers to fight." Under the dread of famine, we are too well engrossed by care for the present and fear for the future, to recollect, that plenty and want are both in the hand of God. But now we are, by his mercy, preparing to enjoy the blessings of peace and plenty, we may review past events with proper temper and attention; neither dazzled by the glare, nor dejected by the gloom of the moment.

During the whole course of these times of peril upon which we are fallen, the dangers to which we have been exposed, and the relief from them which we experienced, have ever been so wisely balanced against each other, as to shew, manifestly, that we were in the hands of God. This we may alledge, without detracting from the praise of those who have been the instruments in our success. Indeed, every true Christian must have observed with pleasure, that some of our greatest heroes ascribed their victory immediately to God. David, as his writings abundantly shew, always gave to God, the glory of his triumphs.

When all the other powers of Europe who were associated with us, had either fallen before the common enemy, or were forced to accept of disadvantageous peace, this nation and its government, though assailed both by foreign and domestic foes, stood, like the rocks on which our island is founded, firm and unshaken. Though arms are now become the profession of a peculiar body of men; though we are not now at the imperious call of some haughty baron, summoned to the field to avenge either his, or his country's wrong, yet still our national courage has not decreased with the increase of our liberties. When the coasts of our enemy were crowded with troops, arrogantly vaunting our destruction; when sedition was, almost publicly, labouring to sap the foundations of government; and infidelity had levelled its poisoned dart at our holy faith, thousands of patriotic Britons, from the quiet scenes and the peaceful occupations of life, armed in their country's cause. We might, indeed, grow wanton in the praise both of our soldiers and our seamen. Their efforts have been wonderful. Victory has, almost universally, crowned them with success. When famine stared us in the face, under the direction of a wise and active administration, our fleets came home, loaded with the produce of other countries. We have already enjoyed one plentiful harvest, and have the hopeful prospect that the next will be equally abundant. Sedition, alarmed at the force that was prepared to oppose it,

it, and pressed by the rapid movements of government, has sunk into secrecy. The abettors of infidelity, deprived of their expected support, have in a great measure, ceased to insult both religion and common sense with their impious productions. Thus, under the Divine Providence, this nation has been delivered from the horrors of invasion, from the dread of famine, and from that deadly blow which sedition and infidelity had aimed at the welfare both of Church and State.

Let us consider what circumstances might have induced the Almighty thus so visibly "to be on our side." On this subject it behoves us to think with the deepest humility. Even the slightest inspection of our national manners, must, in a moment, shew our unworthiness of God's peculiar favour. If we then are so highly favoured above all the nations of Europe, may we not conclude that it is because God hath been pleased to place his tabernacle among us? To make us, as the Jews were of old, the channel by which true religion is to be conveyed to posterity? If we then, in respect to our possessing the true spirit of Christianity, "are the salt of the earth and the light of the world," be it remembered, with fear and trembling, that we are but instruments in the hands of God, which he will assuredly change for others, as soon as ever we become, by our national vices, unfitted for his service. After this manner did God act towards his peculiar people, the Jews. "To them were committed the oracles of God." In their hands was placed that invaluable treasure, the promise of the Messiah. When they became disobedient, they experienced many calamities to recal them to obedience; many wonderful acts of God's mercy, to shew them who was their protector. Still they proved disobedient. Consequently, "when the fulness of time was come," they were rejected from being the Lord's people. Their nation was dispersed, not destroyed. They are still to serve the purposes of God. In the mean time, they are a standing monument of God's wrath against a rebellious and wicked people. "For to this very day, like the well-cemented ruins of some old fortrefs, they exhibit proofs of the most durable contexture; and, however their original use be superseded, adhere together with undiminished force."* If, therefore, we betray the trust that is committed to our charge; if we neglect this "pearl of great price," true genuine Christianity, we shall be rejected from being the Lord's people, and some other nation will be chosen as the "stewards of the mysteries of Christianity." Then shall we, like the Jews of old, be left to drink to the very dregs, "the cup of the fury of the wrath of God."

But if it be to religion that we are so much indebted, there arises a question of some importance: Which is it of the many religions in this nation that challenge the title of Christian, that can lay a claim to the high honour of drawing down God's favour upon this island? From trifling distinctions in modes of worship through a long scale of deviations from "the faith once offered to the Saints," we may trace a variety of sects even to the very verge of infidelity. Now we know that "God is not the author of confusion but of peace." True religion has ever been conveyed by means of a regular priesthood. From Adam to Moses, the office was hereditary in the first born son. Hence the "profaneness" of Esau in selling his birthright. From Moses to Jesus Christ, a peculiar family

* *Everleigh's Sermons*, p. 19.

was dedicated to the priestly office. The established clergy of this kingdom claim a regular descent from the apostolic age. I cannot follow this subject. I shall only beg leave to hint at the additional criminality that must attach to schism, if it be true that ours is a real Christian establishment, and that it is to the possession of the true faith that we are indebted for the blessings we enjoy. This will also overturn a very common notion, that it is the exclusive business of the clergy to maintain and support the credit of religion. If religion has procured us national blessings, religion must be the interest of every individual: and it must be by the united exertions both of clergy and people that religion can flourish and increase in the land.

OMICRON.

ON THE RE-ESTABLISHMENT OF RELIGION IN FRANCE.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

FEW events that have happened in our times can be more striking to the reflecting mind than the late *re-establishment of Religion in France*. This you have very properly noticed in the latter part of your Magazine for April, 1802, p. 217, and in that, and some of the following pages, you have given your numerous readers so just and accurate an account of the "Convention between the French Government and his Holiness Pius VII." as must needs be very interesting to them. Perfectly just is your observation in the page above cited, that after a state of **ATHEISM** and **IRRELIGION** had been sufficiently "weighed in the balances of religion and humanity it was found wanting." The indispensable necessity of some kind of religion, and that a national one, has at last forced itself on the minds of the least reflecting; and the sense of this necessity has at length re-instated religion in that so long distracted kingdom, and allowed her to refix her powerful principles on the hearts and consciences of those who have exalted themselves against her.

The times in which we live have unfolded to our view great and wonderful events, which have been brought about suddenly and unexpectedly, so as to astonish the nations of the earth; but in the common course of things vast changes are wrought in a more slow and gradual manner. The first part of this observation may be applied to the revolution in politics and religion which was effected some years since in France, when an ancient monarchy was overturned, and republicanism erected on its ruins; the second part of the remark may be referred to the very recent restoration and re-establishment of religion in that country. The former of these events was accompanied by violence and bloodshed, the latter by slow and careful negotiation between the *first Consul* and the present *Pope*, which hath ended in the entire re-establishment of the *Roman Catholic Religion*; though such regulations and restraints have been imposed on it as have made it a complete creature of the state.

From the most entire state of **ATHEISM** the French government hath lately returned to a sense of religion, and an acknowledgement of the Providence of a God. They begun by acknowledging the existence of a God, and ended by confessing the necessity of some *national religious establishment*. The religion of Rome hath been declared by the present ruler of France* to be most congenial of all others to the genius and temper of

* Through the organ of the orator PORTALIS.

Frenchmen, and accordingly that is become the established religion of the state. We, who in this kingdom profess the PROTESTANT REFORMED FAITH, have determined long since that this religion was full of error and superstition, and for that reason our ancestors withdrew themselves from it. It must however be acknowledged, that any thing which can be called religion is infinitely preferable to that horrible state of IMPIETY and IRRELIGION which lately prevailed in France, and if they cannot obtain the best religion, they must be content to have that which they can procure*; and it is confessed by wise and candid men that even "bad establishments of religion are better than none at all." On this ground therefore we sincerely rejoice to hear that a sense of religion is re-established in France, and we may confidently hope that the best effects will in the course of time be produced from it.

It naturally occurs to the reflecting mind that religion was restored to France for political reasons, and not on account of any regard which the First Consul had for it. Self-interest, not affection, was the cause which produced the effect we have so lately seen brought about. The reasons which induce this belief are, in the first place, that he hath so ordered the new religious code which he hath introduced, that his own aggrandizement, and the maintenance and increase of his power, seem alone to have been consulted in it; whilst the POPE, who used to be possessed of such immense power, (usurped indeed it must be confessed) both in temporals and spirituals, is, in the present convention, a mere "man of straw," "an instrument in the hands of BUONAPARTE," set up for the express purpose of performing his good will and pleasure. And, in the second place, because the incidents in the life of this man in power, and particularly that action of leaving the army in Egypt in the manner that he did, and the subsequent one by which he obtained the situation he at present possesses, must convince all impartial persons that a regard for religion was never the moving spring of his actions; but his own aggrandizement was his uniform principle, and the paramount motive in every step he hath hitherto taken.

The ROMAN CATHOLIC RELIGION, considered as a maxim of state policy, is undoubtedly the best fitted for the purposes of the Chief Consul of any that could be devised, and its having been the old established religion under the late monarchy, might naturally be supposed to facilitate the re-establishment of it under the present usurpation. CONFESSION, as it is managed in the *Church of Rome*, must be an excellent engine to develop any plots or conspiracies against the state. For the father-confessors will naturally press it on the conscience of their penitents to confess to them their knowledge of any secret conspiracy (of which we need not doubt there will be an abundant crop) against the existing government, and, by the oath which is contained in the 6th article of the CONVENTION, the bishops engage, "if in their diocese or elsewhere, they should hear of any plot tending to the injury of the state, they will make it known to the government." Who does not know the wonderful power of SUPERSTITION on the human mind; and how effectually may this powerful engine be managed to further the political views of the chief Consul!

All the accounts from PARIS tend uniformly to acquaint us with the

* Or, as you observe p. 280 of your Mag. for April, "what they are capable of assenting to, and most likely to adopt."

ultimate object of the chief Consul, which is, that he may be chosen "*executive head of the French Government for Life, with the power to name his successor.*" The abject state of fear to which he has reduced all who are likely to oppose this object, leaves little room to doubt that he will be able to effect his purpose: and should that be the case, such a stable form of government will by that event be established as must tend to advance the interests of religion in a very material degree. Having for a considerable time made trial of the condition of **ATHEISM** and **ANARCHY**, and invariably found that it has produced them nothing but *misery*, they will hail the return of **RELIGION** and **FIXED GOVERNMENT** with that joy and gratitude such great blessings evidently deserve. Should the *chief Consul* be settled in his present exalted situation for life, he will find it for his own interest to give every possible encouragement to the religion which he hath established; and the religion he patronizes will also find it advantageous to support his authority, which depends in great measure on the permanence and stability of his government. Thus a mutual advantage in this case, as in most others of a similar kind, arises from the intimate "**ALLIANCE OF THE CHURCH AND STATE.**"

The return of **PEACE** and **RELIGION**, and the fair prospect of a *permanent government* in France, are events likely to be productive of the greatest benefits to the inhabitants of that country, and to the human race in general. **PEACE**, in a moral and religious point of view, is likely to do away all the malignant and unfriendly passions which have so long distracted states and nations, and to implant in the place of them kind and benevolent affections in the human breast. **RELIGION*** may naturally be expected to foster and cherish these noble principles, and exalt them to the highest point of which they are capable: and **STABLE GOVERNMENT**, should that *blessing*† be granted to the French nation, will tend to confirm these blessings both to the inhabitants of that kingdom, and all who may have intercourse with them. The experiment they have made of a state of **INSUBORDINATION** and **IRRELIGION**, and the recollection of the wretchedness it hath produced, will probably operate as a salutary warning against incurring the like hazards by having recourse to it at any future period: whilst a lively sense of the blessings and comfort they in all likelihood will receive from the present political and religious system, will induce them to cherish it with the utmost attention and care. **NATIONS** which for a long time past have been at war with France, may naturally hope to partake of these benefits along with the people of the French, and those that in the course of the late contest have submitted to them.

* If it be objected that the very essence of the *Romish Religion*, now established in France, consists in persecuting those who do not submit to its faith, let it be remembered that the present religion of that church is not established to the "exclusion" of all others, but is "simply protected," as the orator **PORTALIS** mentioned in his speech, and that other religions should be also "tolerated:" and **LUCIEN BONAPARTE** speaks of the "**CATHOLIC** and **PROTESTANT** worship" together.— See also **JANCOURT**'s speech.

† If it be objected by some readers that this epithet should not be applied to the government likely to take place under **BONAPARTE**, even if that government should be ever so stable and permanent, because he hath shewed in many instances an inordinate thirst of power, and a disposition to tyrannize over the French; let it be considered, that **OLIVER CROMWELL** in England shewed similar dispositions to the present French ruler's, and yet, when he had obtained his object, England never flourished more than under his administration: why may not the same thing happen if **BONAPARTE** is chosen consul for life?

The grand object of the late protracted contest hath been to combat the principles of JACOBINISM, which for many years past have raged in France, and there produced the most dreadful effects, and would equally produce the same into whatever other countries they should be admitted, inasmuch as they are altogether inimical to all religion and good government, wherever it may be established. We have effectually prevented them from being imported into this kingdom, and have, on the principle of SELF-PRESERVATION, prolonged the war 'till the true features of this horrible monster have been made unveiled to the "great majority of French citizens," as they have long before been to other nations. For this the whole UNIVERSE owes us the greatest obligations. JACOBINISM can exist only in the midst of WAR and ANARCHY;—PEACE is its greatest enemy, and stable government (which that of France most likely will soon be) must inevitably give the *death-blow* to it. The present ruler of France, whether he is to be styled CONSUL FOR LIFE, or PERPETUAL DICTATOR, will find it absolutely necessary for the very existence of his government to annihilate this horrible monster, and if possible eradicate the remembrance of it from the minds of men: if he does not do this, let him be in name and indeed in fact ever so absolute, or let him from this time continue in the profoundest peace with all the world, he must yet be constantly tottering on his seat of power, and liable in a moment to be hurled down from thence. But self-interest will induce him to act in this manner, and all mankind must rejoice at it.

At no period of our late contest with the French nation have I thought it consistent, Gentlemen, with the spirit of the religion of the meek and crucified Jesus which we profess, so liberally as some have done, to bestow harsh epithets and ungentle reflections on those with whom we contended: if I have thought the principle of SELF-PRESERVATION imperiously demanded our engaging in a state of war, I have uniformly regretted that such necessity should exist: and, whilst I have considered, as a POLITICIAN, that it was our duty to repel their attempts by force; as a CHRISTIAN I have regarded them in the light of misguided BRETHREN, before whose eyes a thick veil of error and deception was cast to prevent them from viewing their true interest and happiness, and I have constantly prayed that such veil might speedily be removed from thence. Most sincerely do I rejoice that it is at length removed; and I pray God forgive them the sins they have committed against his holy name and word: may he "blot out their transgressions, and remember their offences no more;"—may he henceforth make them a religious and consequently an happy people;—and may he take them under his Almighty protection from this time forth for ever more. I am, Gentlemen, your most obedient and very humble servant,

OBSERVATOR.

May 28, 1802.

REVIEW OF NEW PUBLICATIONS.

Lectures on the Gospel of St. Matthew, delivered in the Parish Church of St. James, Westminster, in the Years 1798, 1799, 1800, and 1801. By the Right Reverend BEILBY PORTEUS, D. D. Bishop of London, in two Volumes.

WE most sincerely congratulate the public on the appearance in print of these much-admired lectures. They were heard with solemn and persevering attention by the most numerous and respectable congregations.

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we ever witnessed. More than four thousand persons were frequently assembled at St. James's church, of these by far the greater number could only stand, and probably were in the church half an hour before the service began; yet more persevering patience, fixed attention, and solemn deportment, were never witnessed. As general a regret was felt and expressed when in the last lecture the bishop expressed his intention of then closing the course.

The laudable motives of this excellent prelate for preaching this course are thus stated in the preface.

"At the time when the following lectures were first begun, the political, moral, and religious state of the kingdom wore a very unfavourable aspect, and excited no small degree of uneasiness and alarm in every serious and reflecting mind. The enemies of this country were almost every where triumphant abroad, and its still more formidable enemies at home were indefatigably active in their endeavours to diffuse the poison of disaffection, infidelity, and a contempt of the Holy Scriptures, through every part of the kingdom, more especially among the lower orders of the people, by the most offensive and impious publications: while at the same time it must be acknowledged, that among too many of the higher classes, there prevailed, in the midst of all our distresses, a spirit of dissipation, profusion, and voluptuous gaiety, ill suited to the gloominess of our situation, and ill calculated to secure to us the protection of heaven against the various dangers that menaced us on every side. Under these circumstances it seemed to be the duty of every friend to religion, morality, good order, and good government, and more especially of the Ministers of the Gospel, to exert every power and every talent with which God had blessed them, in order to counteract the baneful effects of those pestilential writings which every day issued from the press; to give some check to the growing relaxation of public manners; to state plainly and forcibly the evidences of our faith, and the genuine doctrines of our religion, the true principles of submission to our lawful government, the mode of conduct in every relation of life which the Gospel prescribes to us, and to vindicate the truth, dignity, and divine authority of the sacred writings." Pref. p. v. vi.

It is needless to say how well the Reverend Prelate has executed the important task which he assigned himself; or how well his manner and language are adapted to engage the attention of a numerous and miscellaneous audience: deep disquisitions and metaphysical arguments would weary the attention without informing the general mind: these the bishop has judiciously avoided: he has selected popular and important subjects, which he has ably handled; his conceptions are clear, his language neat and perspicuous; his meaning obvious; and his application natural and pious.

We shall make no apology to our numerous readers, for we are convinced we shall deserve their thanks, if our remarks upon this work and our extracts from it are extended farther than we can generally allow.

The contents are as follow: Lect. I. A compendious view of the sacred writings. II. The arrival and offering of the wise men at Jerusalem. III. History and doctrines of John the Baptist. IV. Temptation of Christ in the Wilderness. V. Choice of the Apostles—Beginning of Miracles. VI. Our Lord's Sermon on the Mount. VII. Continuation of it. VIII. Conduct and character of the Roman Centurion. IX. Our Lord's instruction to his Apostles. X. Observations of the Sabbath—Demoniacal blasphemy against the Holy Ghost. XI. Nature and use of Parables. XII. Parable of the Sower explained. XIII. Parable of the Tares explained. XIV. History of Herod and Herodias—Death of John the Baptist. Vol. II, Lecture XV. The Transfiguration of Christ. XVI. Making our Brother

Brother to offend—Parable of the unforgiving Servant. XVII. The means of attaining eternal life—Difficulty of a rich Man entering the kingdom of Heaven. XVIII. Parable of the Marriage Feast—Insidious question put to Christ—Two great Commandments. XIX. Our Lord's prediction of the siege and destruction of Jerusalem. XX. Further remarks on the same prophecy—Parables of the ten Virgins and of the Talents—Day of Judgment. XXI. Institution of the Lord's Supper—Our Lord's agony in the garden—betrayed by Judas—carried before the High Priest. XXII. Christ carried before Pilate—tried—condemned—crucified. XXIII. Doctrine of Redemption—Burial and Resurrection of our blessed Lord. XXIV. The mysteries of Christianity—Conclusion of the Gospel of St. Matthew and of the lectures.

Our readers will at once see the importance, the variety, the dignity, and the value of the subjects which the bishop has brought before them; some of them are more fully discussed than others; and it was but natural to expect that he would make use of judicious assistance, when others had treated the same; but a more popular, clear, and comprehensive work than the present we have never met with.

We cannot refrain from quoting a passage from Lecture III. which contains so important a lesson that it cannot be too frequently repeated.

"This is the preparation he (John Baptist) required; and thus it is that we also must prepare men for the reception of divine truth. We must first reform, and then convince them. It is not in general the want of evidence, but the want of virtue, that makes men infidels; let them cease to be wicked, and they will soon cease to be unbelievers. "It is with the heart" says St. Paul (not with the head) "that man believeth unto righteousness." Correct the head, and all will go right. Unless the soil is good, all the seed you cast upon it will be wasted in vain. In the parable of the Sower we find that the only seed which came to perfection was that which fell on *good ground*; an honest and a good heart. This is the first and most essential requisite to belief. Unbelievers complain of the mysteries of Revelation, but we have the highest authority for saying that in *general* the only mystery which prevents them from receiving it is the mystery of iniquity." Vol. I. p. 77, 78.

The importance of this observation deserves to be well weighed. It may form a judicious clue for every one who either hears of doubt, or finds objection arising in his own mind, to lead him to examine the motive whence they originate.

We imagine that the great Apostle when he says that with the *heart* man believeth, &c. did not mean to exclude the *head*. We conceive that both meet together to form the perfect man, at the same time we are well convinced that right notions in the head will be but of little avail without right dispositions in the heart, if these are wanting, all is wanting. Knowledge in the understanding is the great means of improving the heart and regulating the affection. The weight of evidence, the concurrence of facts, the light of truth, are all the proper objects of the understanding head to regulate, correct, and amend the heart or will, whence are the issues of life.

(To be concluded in our next.)

An Answer to the Question, Why are you a Churchman? 12mo. pp. 52.

WE are glad to see so many attempts made to check the raging spirit of schism, by the publication of plain and cheap pamphlets illustrating the true nature of the Christian Church and the necessity of preserving

reserving its unity. The present little tract is extremely well calculated to inform men's minds upon this important subject. The author of it, the Rev. Mr. Taylor of Dedham in Essex, professes only to have collected the sentiments of Bacon, Hooker, Andrews, Hall, Leslie, and Law; but he has done this with great judgment, and we cheerfully recommend his performance to all true friends of the Church; and if those who are indifferent at the progress of schism were coolly and seriously to give it a perusal, we are of opinion it would considerably alter their way of thinking.

A Sketch of the Life and Character of Lord Kenyon, late Lord Chief Justice of the Court of King's Bench. 8vo.

THIS, though a concise, is an extremely neat and correct piece of biography. The author, whoever he is, appears to be capable of still greater things, and to have it in his power, if so inclined, to do more justice to his subject by a more elaborate memoir. He has delineated the character of Lord Kenyon in this miniature sketch with strength, and even with elegance; but what is yet of greater importance, with truth and candour. His reflections indicate a penetrating and liberal mind; and one that is strongly imbued with a zeal for the sacred cause of Christianity. Of this the following remark is a convincing proof.

“ Lord Kenyon was a sincere believer in the truth of revealed religion. A greater proof of his sincerity he could not give than by entrusting his children's education to the care, and to the example of the Rev. William Jones of Nayland; a clergyman whose praise will long continue in the Church of England, as a man of uncommon attainments in science and theology; of profound learning, of original wit, and of fervent zeal. Lord Kenyon respected the scholar, had a confidence in the man, and was much pleased with the lively sallies, and the rich information of his conversation. To Mr. William Jones it was once said, with great propriety, “ Less than a bishop, but greater.”

After this extract nothing more need be said in commendation of this pamphlet.

A Sermon preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday, May 7, 1801. By the Rev. WILLIAM LISLE BOWLES, M. A. Rector of Dumbleton, in Gloucestershire, 4to. pp. 23.

THIS is a very elegant and energetic discourse, from Isaiah lxi. 3. The ingenious author has drawn a masterly picture of the Church of England highly suitable to the occasion, and as beautiful as it is just. The following observations are very striking, and to the truth of them every unprejudiced mind will readily accede.

“ If we turn our view to those of our order whose walks of life are more removed from the observation of the world, it may be truly said, they have not been deficient in these labours of love. In remote and retired situations, in times of scarcity and increased hardship, particularly in places where there has been no liberal and cultivated possessor of hereditary property, to whom, but to the parochial clergy, could often the poor and oppressed make their appeal, from the hard heart of rustic and uneducated avarice? As they have had these opportunities of doing good, so according to their means, they have distributed to the necessities of their fainting brethren, when they could meet with no applause, but from the testimony of their own conscience, and where they could reap no reward, but in the humble blessing of him who “ *was ready to perish,*” and whose tears they had wiped away. In the mean time, by their pious exhortations, they have not ceased to inculcate that reverence for the Almighty, and that sure confidence in his mercies, so beautifully described by the prophet: “ *Although the fig tree shall not blossom, neither shall the*

the fruit be in the vines, the labour of the olive shall fail, and the field shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stall, yet I will rejoice in the Lord, I will joy in the God of my salvation." Such have been the professional labours, in their different appointments and stations, of the Church of England, in supporting the laws, adorning the state by works of learning, and promoting (as far as their means extend) the public cause of religion and charity."

An Attempt to shew the Nature and Extent of the Oath of Canonical Obedience, taken by the Beneficed Clergy, in Answer to the Remarks of the Rev. JOHN HEY, on that Subject, contained in his late Publications. By JOHN VOWLES, Attorney at Law, one of the Proctors of the Consistorial Court of Bristol. 8vo. 20 pp.

WE learn that Mr. Hey, a dissenting teacher at Bristol, and who seems to be, in a great measure, the modern Henry Benton or Hugh Peters of the sect, in a flaming harangue delivered on the Fast Day in 1800, brought an indiscriminate charge of perjury against the whole body of *Beneficed Clergy*. The man was so extremely ignorant as to imagine that the oath of *Canonical Obedience* means the same thing as swearing obedience to the *Canon Law of England*. This drew on a controversy between Hey and the Rev. Mr. Biddulph, rector of St. James's, Bristol; and though the error of the former was sufficiently proved, yet so far from having the modesty, or common honesty, of retracting it, he persisted in the charge, and even dared to throw it directly in the face of his antagonist. In this dispute, Mr. B. conducted himself like a gentleman, a christian, and a divine; but the other, like the fanatics of old with whom we have classed him: and he has another title to that honour, for, in his sermon, he has broached the same jacobinical principles which distinguished the inflammatory orations of those rebels.

Mr. Vowles, who is a parishioner of Mr. Biddulph's, enters the lists in behalf not only of his injured pastor, but of the whole ecclesiastical body, and he has most ably repelled the illiberal and malicious accusations of Hey. We have seldom seen so much legal knowledge brought within so narrow a compass, or expressed in so plain a manner as is the case in this excellent little pamphlet, which well deserves the attention of those who are but slightly acquainted with the constitution of our church.

The Civil and Religious Advantages resulting from the late War: a Sermon preached in the Parish Church of Merstham, in Kent, on the Day appointed for a General Thanksgiving. By the Author of "Thoughts on the Preliminary Articles of Peace." 8vo. 29 pp.

THE text is Psalm xcvi. v. 1. "The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof." There are some good observations in the sermon; but, in our opinion, it is rather more political than religious. In touching upon the causes of the Revolution in France, the author draws a sad picture of the "younger branches of the Royal Family" in that country, and describes the nobility there in colours equally unfavourable to their character. What good purpose such a procedure can answer, or how suitable it was, either to the place or occasion, we shall forbear to enquire.

It is singular to meet with a published sermon mentioning the place where it was preached, but not the preacher's name. If he thought that he should be easily known as "The Author of *Thoughts on the Preliminary Articles of Peace*," he may be mistaken, for we never read that pamphlet.

LIST

LIST of BOOKS in DIVINITY.

A PLEA for Religion and the Sacred Writings, addressed to the Disciples of Thomas Paine, and wavering Christians of every persuasion: with an Appendix, containing the Author's determination to have relinquished his Charge in the Established Church, and the reasons on which that determination was founded. By the Rev. David Simpson, M. A. 8vo. pp. 351.

Sacred Literature, or Remarks upon the Book of Genesis collected and arranged to promote the Knowledge, and evince the Excellence of the Holy Scriptures. By James Franks, A. M. of Halifax, Chaplain to the right honourable the Earl of Hopetown.

The Articles of the Church of England proved not to be Calvinistic. By Thomas Kipling, D. D. Dean of Peterborough, and late Fellow of St. John's College, Cambridge.

A Thanksgiving Sermon for the Peace, preached June 1, 1802. By the Rev.

J. H. Williams, Vicar LL. B. of Welbourn, Warwickshire.

A Sermon, preached at the Parish Church of Wickham, Hants, on Tuesday June 1, 1802, being the day appointed by his Majesty for a General Thanksgiving, on account of the Peace. By G. A. Thomas, A. M. Rector of Wickham, and Prebendary of Lichfield.

The Instability of Worldly Power, and the Insufficiency of Human Means: or Divine Providence our only Shield; a Sermon preached at the Parish Church of the Holy Trinity, Minories, on Tuesday June 1, 1802: being the day appointed by proclamation for a general Thanksgiving to Almighty God for putting an end to the late bloody, extended, and expensive War in which we were engaged. Published at the request of the parishioners. By Thomas Thirlwall, M. A. Curate of the Holy Trinity, in the Minories, and Lecturer of St. Dunstan, Stepney.

P O E T R Y,
ORIGINAL AND SELECT.

AN ELEGY ON DR. FRANCIS ATTERBURY, BISHOP OF ROCHESTER.

By SAMUEL WESLEY, A. M.

There the wicked ceate from troubling,
And there the weary are at rest. JOB.

LOVE, strong as Death, my glowing
heart inspire,

And blend the Christian's with the Poet's
fire;

Adorn a Father's fame with pious lays,
Till Faction pardon, if she dare not praise!
Should miscreants base their impious ma-
lice shed,

T'insult the great, the venerable dead;

Let Truth resistless blast their guilty eyes.

Bright as from clouds the red-wing'd
lightning flies;

Bright as the sword of Flame that
guarded Paradise!

Attend, ye good! whose zeal unshaken
owns

The churches, altars, and the Prelate's
thrones.

Ye wife and just! who hate the devil's plea,

Excusing crimes by feign'd necessity:

Ye firm and brave! whose courage scorns
to bend

Nor stoops in danger to desert a friend:

Ye plain and true! who, scann'd by hos-
tile eyes,

Disdain the mean advantage of disguise:

Ye pure of hand! whom knaves for ideots
hold,

Despising lustre of ill-gotten gold:

Faithful but few! to YOU my strains be-
long,

Applaud my friendship, and accept my
song.

Hail, happy Sire! The pain of life is
o'er,

Stranger and wand'ring pilgrim now no
more;

At home—at rest—secure in blissful skies,
Where Envy drops its snakes, and Fraud
its guise.

See seraph guards the starry crown prepare,

See smiling angels fly to greet thee there!

Lo*, Hyde to exile doom'd on earth alone,

Springs to salute thee from his azure throne.

Nor yet below thy envied glory dies:

Long as the Sun rolls o'er th' empyreal
skies;

When pyramids, unfaithful to their trust,
Crumble to atoms with their founder's
dust;

When solid marble, mould'ring, wastes
away,

And lies desert the monumented clay;

Thou still shalt live, to deathless fame con-
sign'd;

Live like the best and bravest of mankind.

* Lord Clarendon.

X x

Where

Where sleeps great Hannibal, the scourge
of Rome?
Or who can point out awful Cato's tomb?
What breathing busts—what sculptur'd
angels rise
T' adorn the place where Charles the
Martyr lies?
No burial rites his impious hangman gave,
Not the poor favour of a decent grave.
When Anna rests, with kindred ashes
laid,
What fun'ral honours grace her injur'd
shade?
A few faint tapers glimmer'd thro' the
night,
And scanty sables shock'd the loyal fight.
Tho' millions wail'd her, none compos'd
her train,
Compell'd to grieve, forbidden to complain.
How idly scornful the contempt expresses'd.
How mean the triumph o'er a saint deceas'd!
So when Death's bloodiest paths the Mar-
tyrs trod,
To conscience faithful, firm to Heav'n, and
God,
Th' insulting foe their bones, to dust cal-
cin'd
Gave to the flowing stream and flying wind.
Vain was the tyrant's art, the demon's
vain,
In heights, in depths, their atoms safe re-
main:
Heav'n views its treasure with a watchful
eye,
Till the last trumpet calls it to the sky.
Nor more can pow'rs infernal strike
with dread
The soul when living, than the body dead,
Where grace divine, with native courage
join'd,
Inspirits and exalts the Christian's mind.
When hapless James, with rage untimely
shown,
For Rome's ungrateful Pontiff risked his
throne;
And boastful Jesuits hop'd our fall to see,
With Julian's spite, without his subtlety;
The faithful Priest our suffering church
defends,
Careless of mighty foes and feeble friends;
His early pen for pure religion draws
With strength and fervour worthy of its
cause.
So when brave Luther stemm'd Corrup-
tion's tide,
With Zeal, and Truth, and Conscience on
his side,

Him nor loud threats nor whispers low
could stay,
Nor chains, nor racks, nor fires, obstruct
his way—
Resolv'd to oppose proud Babel's haughty
pow'rs,
And make Rome tremble thro' her sev'n-
fold tow'rs.
When William reigns, the valiant and
the wise,
And toes profest to Priestly Synods rise,
To check incroaching pow'r, the Cham-
pion fights
For long neglected sacerdotal rights.
Scarcely the adverse chief his force with-
stands,
Till rais'd and strengthened by imperial
hands.
Theset point the labour, and reward assign,
Direct the batt'ry, and instruct the mine;
Th' exhausted war renew with weapons
keen,
Near tho' in clouds, and mighty tho' un-
seen.
So the good Dardan Prince, as Virgil
feign'd,
With Fates and Gods averse, a war main-
tain'd
Dauntless in flames:—till his enlighten'd
eyes
Against his Troy beheld Immortals rise;
Juno and Pallas lead their Greeks to charge,
And Jove overshades them with his sov'-
reign targe;
Neptune enrag'd o'erwhelms the smoking
walls,
And by the hand that rais'd her Ilium falls.
Perpetual storms his steady mind engage,
Trials of warmest youth and wisest age.
Whatever frauds to legal craft belong,
Mazes of lies, and labyrinths of wrong;
Whate'er unjust in precedent appears,
Shaded with darkness of revolving years,
Till wrong seems ripen'd into right by
time,
And age makes theft a venerable crime:—
(While fond of present rest the Rev'rend
Drone
Buys his own ease with treasure not his own)
Whate'er of weight is cast on Friendship's
side,
By ministerial guile and lordly pride;
Skilful to search, and faithful to display,
And bold to call forth midnight into day;
To no base arts his steady virtue leans,
Disdaining conquest by ignoble means;

† Alluding, we suppose, to Dr. Atterbury's dispute with Dr. Wake, afterwards Archbishop of Canterbury, and others, concerning the rights and privileges of the Convocation; a controversy, in all probability, privately fomented and encouraged by King William, who, being a Dissenter, might wish to effect an abridgement of that Assembly's powers.

Pursuing Truth with every active fire,
 And dauntless to assert as to enquire.
 In vain or pow'r or wealth the tempter
 shews,
 Or friends intreating turn insidious foes;
 Nor smoothest pray'rs divert, nor danger
 awes
 From gaining malice, while he gains his
 cause.
 So when to Abram's first-born son were
 given
 The temp'ral blessings of propitious Hea-
 ven,
 Tho' doom'd from Canaan banishment to
 bear,
 The fate was prosp'rous, and the lot was
 fair.
 Behold him great in height of battle grow!
 Still strong his arm, still prevalent of bow!
 Ordain'd by none to fall; yet all t' oppose,
 A single conqueror, with the world his foes,
 To mightier dangers yet his virtues
 rise,
 His panoply no common vengeance tries,
 From long-collecting stores the treasure'd
 thunder flies.
 Lightnings thick shot around his temples
 glare,
 Aim'd rightly by the Regent of the Air,
 Actors were chose, skill'd in hell's deepest
 plots;
 Actors, to whom th' Arch-fiend himself
 allots
 The very essence of a devil's sin,
 His rage to ruin, and his craft to win—
 He* who to gold perpetual worship gave,
 Secret as night, unfated as the grave,
 To friendship blind, sharp-sighted to a
 bribe,
 The subtlest artist of the subtlest tribe;
 Whose deep-affronted avarice combines
 With craft outwitted by its own designs,
 Full on that head their utmost rage to
 show'r,
 Who spurn'd at tender'd gold, and offer'd
 pow'r—
 † He who by fortune rais'd, is vain of skill;
 Who laughs at right and wrong, at good
 and ill;
 Patron of ev'ry art, in every kind,
 T' unnerve the body, and debase the mind;
 Provok'd by virtues of the wife and brave,
 Of blackest crimes protector, friend and
 slave—
 ‡ He who with self-importance swells de-
 bate,
 Whose rancour no revenge can ever fete,
 Rav'nous for gain, yet loud for common-
 weal,
 With party-madness and inverted zeal,

With more than lordly haughtiness possest,
 And proudly prates of honour long de-
 ceas'd!
 Eternal, restless enemy to good,
 By pride, by sect, by climate, and by blood.
 To dark oblivion let the rest be given,
 Lost to the world as they are lost to heav'n.
 When Britain wept for avarice of state,
 And threat'nings loud alarm'd the guilty
 great,
 Wide and more wide were spread the
 wretch's moans,
 The widow's wailings and the orphan's
 groans;
 While injur'd thousands vengeance just re-
 quire,
 Convuls'd like *Ætna*, ere it bursts in fire;
 What secret art, what Machiavellian hand
 Could turn the torrent no man could with-
 stand?
 What spell could universal wrath appease?
 Could deep amazement bid their tumult
 cease?
 Unusual objects charm their angry eyes,
 Amuse the curious, and perplex the wise?
 No!—Let the weight on *Atherbury* fall,
 "Devoted victim to atone for all."
 So if old tales to illustrate truth presume,
 When Earth wide opening threaten'd ge-
 neral doom,
 Nor pray'rs nor tears could calm her la-
 b'ring breast;
 Nought but the richest treasure Rome pos-
 sessed,
 The Demon-Gods pronounc'd avoidless
 fate,
 And all *Jove's* Ministers of wrath and state:
 In vain their much-lov'd stores the wealthy
 bear,
 Their arms the brave, their ornaments the
 fair;
 A growing sepulchre the gulph expos'd,
 And not till *Curtius* plung'd, the cavern
 clos'd.
 But not to death his foes their hate pur-
 su'd,
 Nor stain the blushing earth with hallowed
 blood.
 For lo! imperial mercy found the way
 To call the blood-hounds from their de-
 stin'd prey.
 Soon as the sov'reign will their purpose
 crost,
 The rage of faction for a space was lost:
 The deepest throats their cries for death
 suspend,
 And those who late accus'd him now com-
 mend.
 Unmark'd before, what great endowments
 rise!

* Perhaps Lord Chancellor Macclesfield.

† Sir William Young.

‡ Sir R. Walpole.

What matchless virtue sparkles to their eyes!

So Satan view'd the parent of mankind,
And felt soft pity melt his stubborn mind.
Unknown remorse his wond'ring thought employs,

He mourns the Eden that himself destroys.
Awhile the sight his curs'd intent remov'd,
And, had he not betray'd her, he had lov'd.

What yet remains to crown each glorious deed,

Such virtues to reward and to exceed?

What but to meet unmov'd the judgement-day,

When all the scenes of nature shall decay;
When penal fire consumes each trembling coast,

And seas coeval with the world are lost;
When discord blends the orders of the sky

In wild confusion: 'then to lift the eye

Dauntless and firm, midst ruins to rejoice,

When Pow'r Divine its own effect destroys;

With gratulations hymn th' Almighty's rod,

Strong, not in Nature, but in Nature's God.

AN HYMN TO THE CREATOR.

THE Muse has oft in numbers idly gay,

Sung Beauty's charms, and trifled life away,

But now a nobler theme her breast inspires,
Warm'd with the heavenly touch of purer fires;

Nature's great author, and his matchless ways,

She pants in tributary verse to praise.

O, Thou! whose word did light from darkness part,

Divide the light and darkness in my heart!

That my dark soul, illum'd by wisdom's ray,

May praise with pleasure; with devotion, pray.

A song of praise!—let all things that have life

Join in the grateful work, and generous strife.

You birds that warble in the opening glade,

Or sing beneath the covert of the shade,

In one loud concert mix your various strains,

And pour the song along the flow'ry plains;

And as your notes the shepherd's fancy please,

Borne on the wings of winds, or gentle breeze,

May he, in raptures, join the general hymn;
And nature's charms, and nature's Author sing.

You flocks that nibble on the grassy plain,

Emblems of innocence! join, too, the strain;

And as ye range the fields or roam the wood,

Bleat out His praise who fills the world with good.

You sparkling tribe, ye lovely blooming flow'rs

That deck our meads, and decorate our bow'rs,

O! say whose pencil gives your charming hue?

Whose hand your just and nice proportions drew?

You waving harvests on the fertile plain,

That fill the reaper's hand with wholesome grain,

Ye humble shrubs, ye lofty forests, bend

With awful reverence, and, the Hymn attend.

You purling streams, ye little trickling rills

That glide through vales, or dance among the hills,

Ye nobler streams that wind along the plain,

Ye rougher floods, and, thou, tremendous main!

Whether your murmurs soothe the poet's ear,

Or bursting waves the pilot strike with fear,

Still let th' Almighty's praises be the theme

Of raging billows, and of murmur'ing stream.

You gentle dews, ye mists that straggling stray,

You fleecy clouds ting'd with the solar ray,

Whether ye loosely float on Æther's plain,

Or fall in soft refreshing show'rs of rain,

Rising or falling, through your changeful ways,

Extol His pow'r, and warble forth His praise.

Thou, sun, pursuing thy celestial way,

Parent of seasons! source of cheerful day!

Whether in northern signs you chuse to range,

And gladden nature with a grateful change,

Or into southern climes you wander far,

Dispensing thus, a kind and equal care,

To all the Globe, throughout thy winding ways,

Preach Nature's GOD to all the human race.

(To be concluded in our next.)

HISTORICAL REGISTER OF FOREIGN AND DOMESTIC AFFAIRS.

FRANCE,

SINCE our last, has experienced but very few changes, excepting the good fortune of subjugating the formidable insurrection in the West-Indies: in fact, domestic, as well as foreign opposition, seem daily dying away before the unprecedented power of the Consul, who is now about to view himself as the distributor of justice and recompence to several injured potentates. The outlines of indemnification seem not only to have been adjusted between the Consul, the Emperor of Russia, and the King of Prussia, but the latter, it appears, has actually ordered his troops to march to take possession of Hildesheim, Paderborn, Westphalia, and the districts of Eichkaldt and Erturt: and an understanding on this subject is further said to have been entered into between all the principal powers of Europe, thus—it is stated that Osnaburg is to be incorporated with the Electorate of Hanover, *in perpetuity*, by means of which a material advantage will accrue to the King of Great Britain, inasmuch as that valuable Bishopric, which has hitherto, in virtue of the Treaty of Westphalia, been held only alternately by the House of Hanover, with a Prince elected by the Catholic interest, will now become permanently attached to the family of our Sovereign. Austria is to have Saltzburgh, Passau, Berchtoldsgaden, and some ecclesiastical possessions in Suabia. Wurtemberg, to receive some of the Imperial cities and ecclesiastical possessions in Suabia; the Grand Duke of Tuscany, Venice; Bavaria, to have Bamberg, Wurtzburgh, and some Imperial cities; the Prince of Orange, Convey and Fulda; the Landgrave of Hesse Cassel, Triplar, Ameneberg, and the Electoral Dignity; and Hesse Darmstadt, Munster. Hamburg, Lubeck, &c. are to retain their independence, which is to be guaranteed by all the great contracting powers; a circumstance of some importance to Great Britain, from her great commercial intercourse with the principal of those cities. In the mean while, the attention of

the Continent is directed to the meeting which is to take place between the Emperor of Russia and the King of Prussia. Ministers are hastening from every Court to attend this interview, and it is probable that the Consulta at Memel will present a result, at least, no less interesting to Europe than that of Lyons. The object of the expected conferences is, however, still a secret.—Notwithstanding, according to some reports, the fate of the Turkish Empire will be decided at Memel, and Austria is said to be willing to cede her share of Poland to Prussia, on condition of getting equivalent possessions in the Turkish provinces of Europe.

Relative to the French expedition, as some have said to occupy the Morea, so long fitting out in the Mediterranean, enquiry and conjecture of late are more excited than ever, especially as the troops from Leghorn were dispatched in such haste, that several Danish vessels, which were in the harbour, were put in requisition for the purpose, much against the will of the commander of a small Danish squadron, then at anchor in the Roads.

The commercial interests in this country will read the following appointment with peculiar satisfaction. From the *Moniteur* of the 30th ult.

DECREE OF THE 26TH OF FLOREAL
(MAY 6), YEAR 10.

Bonaparte, First Consul of the Republic, decrees as follows:—

Art. 1. Citizen Coquebert-Montbret, Commissary General for Commercial Affairs at Amsterdam, is named Commissary General of Commercial Affairs at London.

2. The Minister of Foreign Affairs is charged with the execution of this decree.

The First Consul, (Signed)
BONAPARTE.

By the First Consul.
The Secretary of State, (Signed)
H. B. MARET.

This appointment, though no treaty is mentioned, bears so favourable an aspect, as to give considerable hopes.

Since

Since this period, General Andreoffy has been appointed ambassador to this Court, and his arrival in London is confidently expected in the course of the present month. M. Otto, who is preparing for his departure, will not however set out for Paris for some days after the General's arrival, as he is enabled to communicate much valuable information to his successor, not only with respect to the general state of diplomatic affairs in this country, but also with respect to the characters of the British and Foreign Ministers with whom it will be necessary for him to maintain an intercourse.

M. Otto is to remain at Paris a month before he takes his departure for America. This gentleman has never yet seen the First Consul, in whose esteem he holds a very distinguished rank. Much of the time during which he is to remain at Paris, will, it is supposed, be passed between them in conferences on the relations between France and the United States, and the best means of facilitating supplies for the West-India possessions of the Republic.

Every transaction of the French government seems to evince their sincere desire to maintain a proper understanding with the British Ministry. Though M. Andreoffy was appointed ambassador to the Court of St. James's a fortnight ago, the Consulate did not officially announce his appointment until they had formerly notified it to our Ministry, and obtained their approbation of the choice they had made.

Conformably to these measures by the French government, the London Gazette of Saturday, June 19, announced, that the King has been pleased to appoint Lord Whitworth to be Ambassador Extraordinary and Plenipotentiary to the French Republic; and James Talbot, Esq. to be Secretary to that Embassy.

It is to be noticed, that as M. Coquebert, appointed Commissioner for Commercial Affairs on the part of France, arrived last from the Hague, it is expected that some arrangements will be made for Holland conjointly with France.

It further appears, by letters from the Hague, as well as the proceedings of the Dutch government, that a treaty is

in contemplation with Holland. An article in one of the French papers, says, "We hear our government will send in a short time to London, one of our citizens, chosen from among those who are the best skilled in our commercial and financial affairs, to conclude a treaty of commerce suited to the interests of the two nations."

Letters from Brussels say, the Chief Consul will certainly visit that city in the course of the year, and adopt some important measures respecting the neighbouring countries.

The First Consul, we learn, has declared his opinion in favour of the freedom of trade; and the attempts made to confine it to particular companies in France, will, no doubt, prove fruitless.

Respecting the fate of the King of Etruria, various reports are in circulation; a recent article from Paris, says, last Monday three weeks General Murat was invited to dine with the king at Poggio, and took the opportunity of expressing his sentiments freely on the subject. The dinner lasted but a short time, and the conversation made a deep impression upon his majesty's mind. He passed a very uneasy night, and at eight o'clock in the morning, dressed only in his *robe-de-chambre*, he ran about the palace with a drawn sabre in his hand, calling out that he was betrayed. He ordered M. Selvatico, and his secretaries and apothecary to be arrested. At length the courtiers seized the king, whose passion threatened the most desperate consequences, and he was at length prevailed upon to lose some blood, which calmed his mind.

"Some disturbances have lately taken place in Piedmont. The cause is not known, and our journals dare not notice them."

Other letters say, there is no doubt, about the King of Etruria being deposed, but the French journals have been ordered not to say any thing about it, or to say a word on the affairs of Piedmont, or the King of Sardinia.

The King of Sardinia is at Rome, and it is not improbable that the recent accounts from Petersburg announcing the determination of the First Consul to grant certain indemnities to this unfortunate prince contain some authentic information.

formation. They state with confidence, that "Bonaparte has been so far prevailed upon by the powers interceding in favour of his Sardinian Majesty, that he has resolved in his last plan of indemnities, lately sent from Paris to the northern courts, that the King of Sardinia shall recover the upper part of Piedmont, and a sum of money to be paid at instalments, by the French government, to compensate for his losses."

FRENCH WEST INDIES.

Contrary to the expectation of many, French force and address, after many sanguinary conflicts which we have not room to detail, have at length completely subjugated Toussaint—The Paris papers of the 12th contained the following official telegraphic dispatch.

"The brig *Le Curieux* is arrived from Saint Domingo, after a passage of 32 days, with an aid-de camp of General Le Clerc. He brings very good news. Christophe had deserted Toussaint, and ranged himself upon the side of the French army. Four days after Toussaint and Dessalines surrendered to the victors: magazines, stores, artillery, all are in our power."—(*Moniteur*.)

In confirmation of this, a long account has been published from General Le Clerc, and another letter exhibits a direct charge against the American government of having supplied the rebel army with military stores—"The muskets, cannon, and powder, (he says) which had been supplied with fresh energy since the preliminaries of peace were made known, came from the United States," and that "there were agents of the American government with Toussaint, who did not always whisper the most conciliatory ideas to him." This conduct appears to require some explanation on the part of the United States.

But on the authority of private letters from Paris, it is reported at Paris, that Toussaint's surrender was the effect of a necessity, created by divisions among his followers, dissatisfied with his humane conduct and generous policy towards the whites; and it is added that great numbers are still in arms, and have chose a new leader, hitherto a Maroon serjeant.

General Leclerc says, that he has sent TOUSSAINT to reside on a plantation near *Gonaïves*, (TOUSSAINT had a villa there), but under *surveillance*, as he was not to stir from thence without

leave. It is probable that he has been allowed to retain his private fortune, said to have been considerable; and the rest of the negro officers have no doubt secured benefits to themselves, as far as the good faith and ability of the French Commander could extend.

THE ENGLISH WEST INDIES.

The island of Dominica has recently been the scene of a mutiny among the Black Corps at that place, and which before it was quelled, cost the lives of a number of their officers, (British) attended with circumstances of peculiar ferocity. But in the account of this mutiny given in the *West-India Gazette*, the motives or pretence for such sanguinary and desperate conduct as is ascribed to the mutineers is not brought forward, but seems to be carefully suppressed. Private accounts state that the attempt to disband them was the cause; and we know, from the statement of the Secretary at War, in a recent debate, that orders to reduce the Black regiments had really been given.

HOLLAND.

The proposal for permitting the importation of British merchandize into Holland has been sanctioned by the Dutch Legislature. The British trade with the Batavian provinces, is now subject to no other burthen than the payment of duties, which existed before the war. It is satisfactory to find, by so considerable an instance, that things are returning to their old footing, and trade, we think, cannot any where be long kept out of it. Capital must prevail; in which respect the British superiority is indisputably greater than ever.

As a completion of this pleasing prospect, intelligence was received in town a few days after, of the Batavian council of state having issued a proclamation for rescinding all the laws against British merchandize, and permitting the importation of our manufactures into the several ports of the Batavian Republic.

But a letter from the Hague says, that the importation of foreign teas into the Republic is prohibited.

The importation of East India sugar into Hamburgh, has reduced the price of that article twopence in the pound.

ENGLISH EAST INDIES.

The late cession of the territory of Oude to the East India company has given

ven rise to a variety of speculation in the public prints.

A letter from Calcutta states, that the Vizier of Oude refused to make the late cession to the Company, until General Lake had thrown a bridge over the Ganges, at Cawnpore, and issued orders for the British troops to march towards the Vizier's capital. The treaty was thus officially announced in General orders by the Marquis Wellesly:—"General Orders, by his Excellency the Most Noble the Governor-General. On the Ganges near Benares, Nov. 14, 1801:—His Excellency the Most Noble the Governor-General having this day ratified a treaty, concluded at Lucknow, on the 10th instant, by the Honorable Henry Wellesly, and Lieutenant Colonel Scott, on behalf and in the name of the Governor-General between the Honorable the East-India Company and his Excellency the Nawab Vizier, by which treaty the Nawab Vizier has ceded to the Honorable Company, in perpetual Sovereignty certain portions of his Excellency the Vizier's territorial possessions, yielding an annual revenue of one crore and thirty-five lacks of rupees (1,350,000*l.*), in commutation of the subsidy hitherto payable to the Company by the Vizier—Ordered, that a royal salute be fired, and extra batta served to the troops at Fort William, and at all the garrisons and stations of the army, in honor of this event."

Mr. Henry Wellesly is appointed Lieutenant-Governor of the ceded districts.

This sudden and uncommon accession of territory being intended for parliamentary investigation, renders any further observation, at present, unnecessary.

GERMANY.

On the 5th ult. in digging a new sluiceway at the upper end of the Fairwater at Dantzic, a ship was found buried in the ground, at the depth of about twenty feet. She measured from stem to stern, in the inside, 54 feet, and in breadth near 20 feet, and was laden with stone, marked H. L. No. V to XII, some apparently designed for foundation stones, others finely polished and flat, supposed to be head stones for graves. A box of tobacco-pipes was also found, all whole, with heads about the size of a thimble, and stalks from four to six inches in

length. The ship was built of oak, her planks about twenty inches broad, full of tree-nails, and no iron about her, except her rudder bands. A boat was found near, fallen to pieces. Many human bones were found in the hold, both fore and aft; and it is supposed that the vessel had been lost in some convulsion of nature, before the foundation of the city, upwards of 500 years ago, as the place had long been built over.

Presbourg, May 14. Soon after the opening of the Diet, the Emperor declared, that it was his intention that he should not enter upon any religious discussion, because questions of that kind tend often to inflame the public mind, without producing any good to religion; and besides, that each sect in the empire enjoyed the free exercise of its worship.

SWEDEN.

The King of Sweden has abolished the impress for the land service, and ordained that no Swede, for the future, shall be obliged against his will to take arms.

THE LOW COUNTRIES.

The building of the new forts planned on the left bank of the Rhine, has been delayed until the First Consul makes his tour into that district, when he will himself determine upon their situations.

The French government has granted a sum of 300,000 francs for making a continued road along the left bank of the Rhine. The road, which must be cut through an extent of 1,190,029 cubic metres of solid rock, is to begin at Idgelheim, and end at Ehrenbreitstein.

DENMARK.

The last accounts from Copenhagen contain various particulars about the preparations making in that capital for the reception of his Highness Prince William of Gloucester, who was hourly expected there. Splendid apartments have been fitted up for him in the Royal Military Academy of the Cadets, and his stay in the Danish Capital is expected to last eight or ten days. The Prince Royal of Denmark had purposely postponed his departure to welcome the Prince and the widow Princess of Baden, who was likewise expected there every hour from Stockholm.

RUSSIA.

The Emperor of Russia has resolved not to suffer any British subject to move in

in his dominions who has not a passport from the Government of this country.—The above resolution being similar to the order issued by Bonaparte, that no British subject shall move in France without a passport from Lord Hawkesbury, induces the presumption that the regulations arise from a general agreement among the European Powers.

ITALY.

The earthquake, which was lately felt in several parts of Italy, swallowed up nearly the whole of the village of Crema, near Lodi. The village of Menguin, where there was a fine lake of about ten miles in circumference, has been swallowed up in the lake, and not a single person has been saved, nor does a vestige of that village remain.

Cardinal York at Rome, has within these three months had two paralytic attacks, and is not likely to enjoy long the well-timed munificence of this country. At his death, we believe, the direct line of the Stuart Family, which claimed the throne of Great Britain, expires. There are however several remote branches of it still existing in Great Britain.

The Pope held an extraordinary Consistory at Rome on the 24th of May, upon which occasion he published all the objects relative to the Church of France, as also the nomination of all the Bishops. Upon the 27th, Ascension Day, he pronounced an allocution upon the subject of the restoration of religion in France, and the present state of the Church. He celebrated mass in person in the church of Grande-Basilee and St. Giovanni, and gave the papal benediction, after which *Te Deum* was sung, and thanks returned to the Almighty for the restoration of religion in France. He then received the congratulations of the cardinals, who proclaimed him the Restorer of the Church, and acknowledged that what had been just accomplished was the greatest event of modern times.

POLAND.

The late disturbances at Warsaw, in consequence of the appearance of Prince

Subow, are said to have produced a great sensation throughout Germany, Subow, as soon as his arrival was known, was challenged by an old Polish General of the name of Gielgalt, who wished to revenge the melancholy fate of his country, Subow having been the adviser of the partition of Poland, when in power in the Russian Court. Subow declined accepting the challenge on such a ground; upon which Gielgalt challenged him for personal injuries he had sustained when at St. Petersburg. In the mean time, this correspondence became public, and a party of young Polanders beset the house of Subow, which was only saved by the interference of the Prussian troops. Subow withdrew from the city, but previously engaged to fight at Vienna on the 10th of June, where he is pledged to fight another duel also. He has arrived at Vienna followed by Gielgalt.

This duel has since been fought, and, it is said has proved fatal to one of the combatants.

SPAIN.

The letters from Spain mention a great calamity, that befel the city of Lorca, in Murcia, on the 30th of April. The reservoir, which supplies the neighbouring country with water, burst, and overwhelmed a vast tract of land. Five hundred houses in the city were destroyed, and a thousand of the inhabitants lost their lives.

The King of Spain is about to establish three military colleges, to consist of 200 students each, and to be under the direction of the Prince of Peace.

The Definitive Peace was published officially at Madrid upon the 4th of May. *Te Deum* was chaunted in the Royal Chapel, and there was a Gala at court for three days, with the usual illuminations.

The Dey of Algiers has commenced hostilities against Spain. Thirteen of his cruizers have appeared on the Spanish coasts; and, as they sailed in such haste as to be without provisions, the crews landed between Carthagena and Alicant, and supplied themselves by pillage.

PROVINCIAL INTELLIGENCE.

TRIENNIAL MONTEM OF THE YOUNG GENTLEMEN OF ETON COLLEGE.

This ceremony, of leaving off their studies for a limited time, took place on Tuesday the 8th. The appearance of the morning presented a very unfavorable aspect, both for the juvenile gentlemen and their Royal Patrons (Their Majesties), and the Noble Company who graced the assemblage with their presence.

In the morning the young Noblemen partook of an elegant collation in the seminary, consisting of every delicacy, such as tea, coffee, cold chickens, &c. The Bishop of Norwich, Dr. Goodall, the head master, the Rev. Dr. Davis, Provost of Eton, and the Rev. Dr. Tew, vice-provost, attended.

The Royal Family, after walking in the rooms, proceeded to their carriages; and the procession would have set forward to Salt-Hill by twelve o'clock, had not an accident happened by the splinter bar of one the Royal carriages being broke.

Her Majesty, and the Princesses Augusta, Elizabeth, Mary, Sophia, and Amelia, accompanied the King to Salt-Hill.

His Majesty rode on horseback, as did the Duke of Cumberland, who, as well as the King, Earl Morton, and the General Officers in the Royal suite, were attired in the Windsor uniform.

On Their Majesties' arrival at Salt-Hill, Mr. Tomkins (Captain) waved the British flag in a most masterly manner, in different evolutions, superior in excellence of prowess to any we ever witnessed.

After which, His Majesty and the Royal Family returned to Windsor Lodge.

The young Nobleman partook of an elegant entertainment at the Windmill Inn, which they were enabled to do by the exertions of their Captains and the Salt-bearers. The sum collected must have been very great, as no person was permitted to enter Windsor without contributing their bequest for *salt*, which stipend was entreated by the Captain, and freely granted. The beneficence of the Royal Family and the Nobility procured him a comfortable purse.

In the evening the Royal Family walked on the terrace, which was thronged with fashionable company of both sexes.

The Duke of Gloucester's band played "God save the King," "Britons strike home," "Rule Britannia," and other martial and loyal airs.

SOUTH WALES.

The Carmarthenshire Rail-way Bill, which last week received the Royal Assent, is for making an Iron Tram-road from the sea, and Mr. Raby's iron furnaces and forges at Llanelly, for 16 miles, through a country hitherto little known, though abounding with coal and iron mines:—The agricultural improvement of this line will also be greatly accelerated thereby, its termination being at the Castle y Garreg limestone quarries and works, hitherto of very difficult access. The road is intended to be completed within twelve months.

KENT.

Tunnel under the River Thames.—It may afford pleasure to the curious to state the progress of this gigantic undertaking. Since the happy return of peace, a steam engine has been erected, by which means Mr. DODD, the engineer, has sunk the engine shaft below the level of low water, at the distance of about 200 yards from the River Thames, at the west end of the town of Graveland. The engine at present is perfectly master of the water, which is fresh; therefore, a demonstration that the works receive no water from that part of the river, which is at all times filled with sea-water. Whilst the engine continues thus to overcome the water, there will be nothing to prevent carrying this great work into execution. Bore holes have been made on both sides the river, to the bottom of the intended excavation, and the result has proved that it has a rock of chalk to pass through under the river. As far as already has been excavated, is through laminated strata of chalk and flint, which as the workmen descend, get more dense in its quality.

A few days ago a Dutch line of battle ship anchored at Deal, with French troops on board (the 7th demi-brigade of the line), from the Texel, bound to Saint Domingo. The French Officers landed, and were received by the Officers

of the first battalion of the 52d regiment stationed there, with every mark of attention and hospitality. They dined at the Regimental mess, when the following, among many other toasts, were given:

"The Chief Consul of France," by the commanding officer. Immediately after which the French Commandant gave, "The King of Great Britain;" when the fine band of the 52d struck up the beloved air of "God save the King;" and the whole company, as if by sudden impulse, stood up.

After this, was given, "To the memory of those brave men, of all nations, who fell in the late contest."

The French Commandant then gave, "To the re-union of the two Great Nations;" which was drank with three cheers.

THUNDER STORMS.

On Thursday, 3d instant, about seven o'clock in the evening, came on at Melton Mowbray, in Leicestershire, one of the most tremendous storms of thunder, lightning, and hail, ever remembered at this season of the year, which continued without intermission till near eight; when, in an instant, a whirlwind arose, apparently from the S. W. attended by a water-spout, which lasted about five minutes, in which short space of time, many houses and other buildings, were stripped of their coverings, chimnies blown down, and the inhabitants thrown into the greatest consternation; happily no persons received the least injury, except Mr. W. Hill, who was in the street at the time, and was, by the force of the wind, taken off the ground and driven with violence against a wall, by which his face and arm were much bruised; many window-shutters, &c. were blown to a distance, particularly those belonging to the shop of Mr. Marriott, which were forced from their fastenings, one of them conveyed away upwards of 100 yards, with the greatest velocity; an empty wagon was moved upwards of twenty yards, and, by a contrary gust of wind, was drove nearly to the same spot where it first stood; a wagon, containing three tons weight, was removed three or four yards; immediately preceding the whirlwind, the rain descended in such torrents, as to deluge the lower rooms of many houses. A bullock was killed by the lightning, in the liberty of Thorpe

Arnold.—What is remarkable, the wind appears to have confined itself to the town of Melton; no person or building in the fields or villages adjacent, experiencing its effects.

Tuesday evening last, about six o'clock during a short but severe thunder-storm, a barn belonging to Mr. Woodruffee, of Ramsley, in Essex, in the occupation of Mr. Scritton, of Little Oakley, was struck by lightning, and consumed, with the stock and utensils therein.

On Thursday afternoon, at Nottingham, there was a very violent storm of thunder, lightning, and rain, which continued for or five hours. The warehouseman of Messrs. Maltby, S. James's Street, looking out of the window, was struck down with a flash of lightning; his clothes were partly burnt, the silver case of his watch and steel chain, were partially melted in his pocket, and he continued some moments speechless; nor has he yet recovered from the shock.

SCOTLAND.

RIOT AT ABERDEEN.—We are sorry to learn, that a very serious riot took place at Aberdeen, on the evening of his Majesty's Birth-day. Various reports are in circulation, some of them, no doubt, much exaggerated. The following, however, is, we believe, pretty near the truth:—A number of the lower ranks of the populace had assembled in the street near the guard-house, and were amusing themselves by throwing squibs, dead cats, &c. One of the officers of the regiment on duty, having got some of these thrown at him, called out the guard, who were ordered to fire, which they did, when four persons, it was said, were killed, and several others wounded; but we cannot take upon us to state the number for certain. The soldiers who were in the barracks, when they heard the firing, immediately came and joined their companions, which created very great alarm; but happily no further mischief ensued. The magistrates acted with great spirit and propriety, they ordered the whole regiment to the barracks, and the burghesses took the duty of the guard, where they remained all night. The officer who was on guard has been apprehended, and the Lieutenant-Colonel is laid under arrest. When our accounts left Aberdeen a precognition was going on.—*Caledonian Mercury*.

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LONDON NEWS.

SIR William Scott's Clergyman's Non-Residence Bill, from certain manifest symptoms in both Houses of Parliament, is not likely to pass. The temporary bill, to shield the clergy from common informers, will most probably be renewed, till something more palatable than Sir William Scott's bill is digested for the relief of the clergy.

On the other hand the proposal to increase the revenues of the inferior clergy will probably be received with universal favour. The sum the church receives in the aggregate is little, but the absurd and unequal division of that little has long been a reproach to the wisdom of a nation pretending to support its religious establishment.

DUTY ON PAPER.—We are persuaded that the generality of our readers, particularly those of the literary class, will participate in the pleasure we feel in announcing to them the Resolution of a Committee of the House of Commons, viz. that of reducing the heavy duty of five pence per lb. on paper of the first quality to three-pence, per lb. and on that of the third class from three-pence to three-halfpence. This wise and salutary measure, we trust, will give new energy to the booksellers and printers, not only of the metropolis, but to all other parts of the kingdom, where many valuable works have long been withheld from the press, through the high price of paper.

NEW MARKETS AT PADDINGTON AND FINSBURY SQUARE.—It is now decided that the city has no right of interference with the intended market at Paddington: and the Earl of Darnley has obtained leave to erect a spacious market in the neighbourhood of Finsbury-square. Perhaps there is no method more efficacious in reducing the price of provisions than erecting markets in all the avenues of this immensely populous metropolis.

On Thursday the 3d of June, the friends of the school for the Indigent Blind, St. George's Fields, (the Lord Bishop of Durham, President), had their first Anniversary Dinner at the Crown and Anchor Tavern, in the Strand, which was very respectably attended.—Between 70 and 80 persons sat down to table upon this occasion, among whom

were Lord Teignmouth, V. P. in the chair, Lord Hervey, Lord Templetown, Alderman Price, Samuel Bofanquet, Esq. V. P. &c. &c. &c. The company were much pleased with the specimens of the work done by the Blind Children, which were then produced for their inspection, and shewed their approbation of this most excellent institution by a very liberal contribution, upwards of 300l. being actually received by the Treasurer, S. Bofanquet, Jun. Esq. in the room.

Of the prisoners convicted in April Session last, at the Old Bailey, John Fennel, for forging a Bank note of 5l.—Edward Hartwright, for forging a certain promissory note of 5l. with intent to defraud Messrs. Down, Thornton, and Co. Bankers; and Henry Cock, for forging a certain letter of Attorney, in the name of William Story, with intent to defraud the Governor and Company of the Bank of England—were ordered for and accordingly suffered execution on Wednesday the 23d inst.

Fire at Woolwich last month.—We are happy to find that, from every circumstance that has been collected respecting this calamity, there does not appear the smallest ground for believing it the work of an incendiary. We shall take the present opportunity of correcting some misstatements which as is usual on the first announcing of such a catastrophe, have found their way into the public prints.

The towns people were not excluded from the Warren; on the contrary, they were admitted freely, and, by their exertions, rendered very essential services. There was no spreading of the fire towards the laboratory, the deflagration being entirely confined to the eastern square, of which the repository formed one side. As to extinguishing the fire in this place, it was soon found to be impossible; the whole attention, therefore, was directed to prevent it from extending to the next square, which contained the blacksmiths' shops, apparatus for turning and finishing guns, &c. Had this caught fire, the laboratory would have been in danger; but there is nothing there at present that could have exploded, the business of making up

cartridges, &c. having been suspended on the conclusion of peace. The place destroyed was chiefly a depot for gun carriages, wheels, and other implements

of a similar nature, and it is singular that a blacksmith's shop, in one of the corners, was preserved.

SUMMARY OF PARLIAMENTARY PROCEEDINGS.

HOUSE OF COMMONS.

MONDAY, April 26.—The Chancellor of the Exchequer obtained leave to bring in a Bill to consolidate the several Acts respecting the Land Tax, and for making further provision for the sale thereof. The objects of it, he said, were to extend the time for the sale, which would expire in July next, and to get rid of the preference which owners and occupiers now have, after a limited time; and to prevent the interference of other Acts, with that which is called Mr. Powis's Act.

Mr. M. Angelo Taylor moved for leave to bring in a Bill for the farther regulation of Trials of controverted elections, and for expediting the proceedings therein. He prefaced his motion with an explanatory speech, in which he stated the object of his Bill to be celerity and dispatch, by introducing short-hand writers to take down the evidence, and a new mode of balloting, by which several Committees might be chosen in one day.

Mr. Banks complained of the clause in Mr. Grenville's Act, respecting the appointment of Nominees, and gave notice of his intention to move for its repeal. After some farther conversation, Mr. Taylor obtained leave to bring in the Bill.

The Secretary at War gave notice of his intention to move, on Thursday next, for leave to bring in a Bill to enable his Majesty to continue certain Yeomanry Corps.

The House having resolved itself into a Committee upon the two millions Exchequer Loan Bill,

Mr. Robson suggested that a third million should be moved for, to pay off the arrears of the Civil List, as had been agreed by the House last session.

TUESDAY, April 27.—Mr. Nichols gave notice, that upon Friday next, he should move an Address to his Majesty, thanking him for having removed the right hon. William Pitt from his councils.

Mr. Addington brought down the following Message from his Majesty.

“G. R.

“His Majesty being desirous of making competent provision for his dearly beloved sons, the Duke of Cambridge and the Duke of Suflex, and the money ap-

plicable to the support of the Civil List being insufficient, his Majesty desires the assistance of Parliament, and trusts that his faithful Commons will make such provision as the circumstances of the case may seem to require.”

Upon the motion of Mr. Addington, the Message was referred to the consideration of a Committee of Supply.

The Bank of Ireland Restriction Bill went through the Committee. The blank was filled up for three months after the restriction expires on the Bank of England. The report was ordered to be received to-morrow.

Mr. Addington moved the order of the day, for the House to resolve itself a committee on the bill granting certain duties on exports and imports, and on the tonnage of ships.—On the question for the Speaker's leaving the chair—it was opposed by several members, especially General Gascoigne, Sir R. Peel, Lord Sheffield, &c. and supported by Mr. Addington, Lord Castlereagh, Mr. W. Dundas, &c.—after which the House went into a committee, when several verbal amendments were moved and agreed to, and the report ordered to be received to-morrow.

Mr. N. Vansittart brought in a bill for the Payment of the Militia, and another for granting certain allowances to Subaltern Officers on that establishment.—They were severally read a first, and ordered to be read a second time to-morrow.

The Income Tax Repeal Bill was read a third time and passed. Adjourned at ten o'clock.

WEDNESDAY, April 28. A petition was presented in behalf of the Cloth Prefers in Norwich, against the tax on paste-board. Ordered to lie on the table. As was likewise a petition from Sheffield against the barbarous practice of bull-baiting.

The Exchequer Bills Bill was read a third time and passed.

Lord Belgrave observed, that in consequence of the notice given yesterday by an honourable gentleman (Mr. Nichols) of his intention to move a vote of thanks to his Majesty, for removing the late Chancellor of the Exchequer from his councils, it was his design, in order to save the time of the House, to move a

vote .

vote on the same day, approving of the conduct of the right honourable the late minister.

The house went into a committee on the Post Horse Duty Bill, when the Chairman was instructed to move for leave to bring in a bill to continue the same.

A petition was presented for parliamentary aid towards the repairs of St. Margaret's Church, Westminster.

The Chancellor of the Exchequer signified the assent of the Crown to receive the same, but at the same time explicitly observed, that he did not thereby pledge himself as to the line of conduct he might pursue in the further discussion of the business.

The Militia Pay Bill, as likewise the Bill for granting certain Allowances to Subaltern Officers of Militia in time of Peace, were severally read a second time, and committed for Monday next.

A message was received from the Lords, announcing their assent to the Ale and Beer Duty, and the Assessed Taxes Bill.

The Chancellor of the Exchequer, after adverting to an omission, in point of form, in the Committee on the Land Tax Redemption Bill, moved, that it be an instruction to the said Committee to make provision for obviating the difficulties respecting the right of persons occupying tenements and messuages, the Land Tax of which had been redeemed or purchased, to vote at Elections.—Ordered.

The Right Hon. Gentleman then moved for an Account of the amount of the Land Tax redeemed under the late Act, up to the latest period possible, distinguishing the proportion paid by Ecclesiastical and Corporate Bodies; as likewise the amount of Stock transferred in virtue thereof to the Commissioners for the Reduction of the National Debt.

On the motion of Mr. Alderman Curtis, a Committee was ordered to enquire into the laws for regulating the Assize of Bread.

The Irish Bank Restriction Bill was read a third time and passed.

The Report of the Committee on the Bill relative to the Importation of French Wines was received, and the Bill ordered to be read a third time to-morrow.

The House having resolved itself into a Committee of Supply,

The Chancellor of the Exchequer, after briefly remarking on the insufficiency of the Civil List, moved, that his Majesty be enabled to grant a cer-

tain sum out of the Consolidated Fund; not exceeding £12,000. per annum; to the support of the dignity and maintenance of his Royal Highness the Duke of Suffolk; and a like sum to his Royal Highness the Duke of Cambridge.—Agreed to, and Report ordered to be received to-morrow.

On the motion of Mr. Vanittart, an Account was ordered to be laid before the House of the Amount of Exchequer Bills issued on the credit of the Supplies for the year 1801, still outstanding and undischarged.

The Report of the Exports and Imports being brought up,

The Chancellor of the Exchequer observed, that a considerable degree of dissatisfaction having been manifested on the preceding night, by a number of Gentlemen, on account of the exemption of Ireland from the operation of the said tax, the matter had since occupied the serious attention of his Majesty's Ministers; and he was now prepared to state, in the absence of his Right Hon. Friend, the Irish Chancellor of the Exchequer, that it was intended to extend the provisions of the Act, as far as respected Exports, to Ireland; but on the subject of Imports, no decisive opinion had yet been taken. He wished it to be explicitly understood, that no alteration would be introduced in the Bill, as it at present stood, till it should be referred to a Committee of Ways and Means. His opinion still remained fixed, that there was no principle in the Articles of Union between the two Kingdoms which ordained an equalization of taxation under the present circumstances. It was further in contemplation, whether, and in how far, to extend the Tonnage Duty to Ireland.

General Gascoyne testified his satisfaction at finding the most objectionable feature of the Bill removed; but he still was of opinion that the compact of 1780, respecting the Irish Colonial Trade, was still in force.

Mr. O'Hara insisted that the compact of 1780 was completely done away by the subsequent Act of Union. If partial distinctions were suffered to prevail, the Union would be rendered ineffectual.

After some further conversation, the blank for the commencement of the operation of the Bill was filled up to the 12th of May, 1802.

Sir J. S. Erskine proposed an amendment, for the exemption of hemp and yarn, employed in the manufacture of

fail cloth, from the payment of the Import Duty.

Mr. Vanstittart objected to the amendment, on the ground, that no article had reaped greater benefit, with respect to price, from the conclusion of the war, and that the manufacturers alluded to would be great gainers by the ultimate result.

Mr. Dent postponed his motion concerning Bull-Baiting, in order, as he stated, to accommodate two Gentlemen, the late and present Secretary at War.

Mr. Windham observed, that the subject which he intended to call the attention of the House to, was certainly a matter of moment, and materially connected with the Definitive Treaty; and as the Hon. Gentleman had signified his intention of bringing forward his bull-baiting motion on Tuesday next, he would postpone his to a subsequent day.

THURSDAY, April 29. In the House of Commons yesterday, Lord Belgrave said, as he understood an Hon. Gentleman (Mr. Nichols) had given notice of a motion of censure upon an Hon. Friend of his (Mr. Pitt), he should, in order to save the House the trouble of twice attending on the same subject, bring on his motion of thanks to his Hon. Friend upon Friday next.

Mr. Vanstittart obtained leave to bring in a Bill for continuing the acts in force relative to the post horse duties.

The House was informed, by a message from the Lords, that their Lordships had agreed to the Beer and Ale Duty Bill, to the Assessed Taxes Bill, and to several private acts.

Mr. Alexander brought up the report of the Export and Import Bill.

Mr. Addington said, that a considerable degree of dissatisfaction had been shewn yesterday upon the exemption of Ireland from the tax. The subject had been seriously considered since the adjournment of yesterday, and it was the intention of an Hon. Gentleman (Mr. Corry), when he brought forward the Ways and Means of Ireland, to propose that the exports of Ireland should be charged at the same rate as in this country. The tonnage of ships was also to be the same; but he did not mean to charge the importation of goods. The tonnage of shipping, however, he begged to be understood, was not yet fully determined upon, as farther information was wanted upon the subject.

The House then went into a committee of supply. The King's message was read by the chairman.

Mr. Addington moved that his Majesty be enabled to grant, out of the Consolidated Fund, a sum not exceeding 12,000*l.* per annum to his Royal Highness the Duke of Suffex. A similar resolution was moved for the Duke of Cambridge. The House was refused, and the report ordered to be received to-morrow.

Mr. Addington moved that there be laid before the House an account of the land tax redeemed, distinguishing the ecclesiastic from secular property.

FRIDAY, Apr. 30. The House having resolved itself into a committee, the Chancellor of the Exchequer stated the contract he had entered into for the Lottery for the service of the present year. It had been his object not only to make a beneficial bargain for the public, but to adopt such plans and regulations as held forth a fair prospect of interposing an effectual check to the mischievous practice of low insurance. It must be obvious to every gentleman, that the inducement and temptation to insure were in exact proportion to the length of time the Lottery continued drawing. In proportion then as the period of drawing was curtailed, in the same proportion would the practice of insuring fall off. The plan proposed that there should be three different Lotteries in the course of each year, the term of drawing each to be limited to eight days. It had been found expedient not to have any Irish Lottery; for this reason, that the mischief of insuring was even more formidable in Ireland than in England. The annual advantage accruing to the public from the adoption of his plan, would be no less a sum than 550,000*l.* of which two-thirds would be applicable to the service of Great Britain, and one-third to Ireland. In this view he should move, that it is the opinion of the committee, that, towards raising the supply granted to his Majesty, there be raised the sum of 1,455,000*l.* by Lottery; of which, 970,000*l.* should be applicable to the service of Great Britain, and 485,000*l.* to Ireland.

Mr. M. A. Taylor stated two circumstances which had fallen within his own cognizance, in proof of the urgent necessity of providing some effectual check against insurance. Numbers of infatuated wretches not content with pawning even their very clothes, and the bed from under them, went even the length to pawn the shoes and shoe clasps of their children, till their little ones were obliged to go literally naked. He had been informed

formed by an eminent banker, now no longer a member of that House, that during the drawing of the Lottery, a certain person, who kept cash at his house, was in the habit of sending in considerable sums of money every day, all consisting of six-pences, shillings, and half-crowns, which latter was the highest coin. All this money, he understood, was collected daily from the poorer orders in insurance. Hence then

the necessity of putting a stop to such a mischievous practice must be admitted by all.

The Chancellor of the Exchequer then proceeded to state, that he designed to extend the number of tickets to be drawn annually to 100,000, to be drawn at three several periods of the year, at 14l. 11s. per ticket, the payments to be made by instalments.—Agreed to.—Adjourned.

ACCIDENTS.

About one o'clock on Saturday morning the 19th a maid servant at the Duke of Portland's, in Piccadilly, went out of her bed-room window in her sleep, and fell a height of twenty feet into a drain, without being materially hurt. It was, however, with difficulty the girl could be rescued from her horrible situation.—As Mrs. Raikes, with a nursery-maid, and one of her children, were proceeding in a carriage up North-street, Brighton, a little girl, about five years old, who was sporting with her play-fellows, was run over by them. Chirurgical assistance being procured, the child's life was declared not in danger, though she is much hurt.—Friday a gentleman unfortunately had his leg broke in a most extraordinary manner. As he was coming up Fifth-street-hill, a horse fell between the shafts of a cart, and in the exertions the animal made to recover himself, his shoe flew off with such strength and velocity as to break the gentleman's leg instantaneously.—Mr. Jeilicours, of Howl, near Hinstock, was unfortunately killed last week, while looking at some labourers at work in a marl pit, by part of the bank falling on him.—On the 8th inst. about five in the morning, a young woman, accompanied by her sister, and her infant of two months old, left Tournay for the purpose of going to her husband, who was then at a fair about four miles from that town. She had scarcely proceeded eighty paces from her own house, when one of the traces of the chaise broke, and so frightened the horse that he jumped into the Scheldt, dragging the chaise after him. The whole soon disappeared. The driver, however, knowing how to swim, had the good fortune to escape. The poor mother, previously to her sinking, had the precaution to throw the child out of her arms, and he was immedi-

ately saved by the driver. One of the females was taken up dead six hours after, but the other had been sought for in vain.—A few days since Miss Harriet Hutchinson, daughter of Mr. Gilbert Hutchinson, of Ticknall, in Derbyshire, a very fine child, aged seven years, took an opportunity of going unobserved out of her father's house, to look at some fish in a pool, with which she had entertained herself during her walk the same morning with her nurse; when the wind being high, and the bank steep, the unfortunately fell in, and sinking immediately, was drowned, notwithstanding assistance was at hand, and every endeavour used to recover her after she was taken out.

OFFENCES.

On the 16th inst. a gentleman and lady returning to town in a post-chaise, were stopped on Hampstead Heath by a single highwayman, who demanded their money, at the same time apologizing for his conduct, saying he was in great distress, and begged the lady would not be alarmed; the gentleman gave him five guineas, and the highwayman wished them good night, riding off across the common.—On Tuesday a man of the name of Crichton, a publican at Woolwich, surrendered himself to the Commissioners of Bankruptcy, at Guildhall, when five sailors appeared against him, who stated, that receiving between 300l. and 400l. among them, that they might not be robbed, lodged the whole in the hands of the bankrupt for security, but that the next day he shut up his house and absconded, nor could he for some time be traced. Relating their case to a solicitor, he advised them to strike a docket against Crichton. Being closely questioned by the commissioners what he had done with the sailors' money, he gave for answer that he was robbed by several footpads.

footpads going across a field. This, being unsatisfactory, a constable was ordered to search him, who found on him only a 2l. bank note and a watch. The commissioners committed him to Newgate.

SUICIDES.

On Friday evening a gentleman of Alie Street, Goodman's Fields, put a period to his existence, by shooting himself in a hackney coach, on Blackfriars Bridge. From a letter found in his pocket, it appears, that a disappointment in love was the cause of this rash action.—On Saturday, about half past one o'clock, Lewis Hertzlet, a messenger belonging to Lord Hobart's office, left the office to go to his house in Crown Court to dinner, but he had not been home many minutes before a report of a pistol was heard from a back parlour, upon which his wife and daughter went into the room, and found he had shot himself. A surgeon was immediately

sent for, but all assistance was in vain. At six o'clock the coroner's jury sat at the Rose and Crown public house, in Crown Street, and brought in a verdict of Lunacy. He was upwards of sixty years of age, and a native of Switzerland.—On Friday, the 25th of June, about four o'clock in the morning, an unfortunate girl of the town was observed walking, by a watchman, on the side of a ditch of stagnated water, near Bagnigge Wells. On being questioned as to her business there at so early an hour, she said very little, and was allowed to go away. At eight o'clock she was found by some children at play suffocated in the ditch. When taken out, it appeared that her petticoats had been tied round with a piece of packthread, as if to prevent her from floating at the top of the water. She was taken to an adjoining public house, where a coroner's jury is to sit upon her body,

MONTHLY OBITUARY, WITH ANECDOTES OF DISTINGUISHED PERSONS.

DIED, at Lowther Castle, the Earl of Londale, Viscount and Baron Lowther, who succeeded his father, Sir James Lowther, in very large estates in the North. Sir James was remarkably avaricious, and his son was educated with an uncommon degree of attention and flattery of wealth. Jealous of his power and influence, and too easily directed by those who were interested to deceive him, few noblemen possessed more power and wealth, and made a less respectable use of it. He was litigious to a degree, and it has been said that his debts were discharged by compulsion rather than willingness. He did not seem satisfied in possessing power, unless others felt the weight of his mighty influence; and this influence was not always exerted for the most beneficial purposes; too often men of rank and fortune composed his train of parasites, bowed to his nod, and applauded his oppressive measures. With all his great estates, he probably never possessed one friend, who would honestly remonstrate with him on the impropriety and injustice of his conduct. The love of power in elections, in corporations, and in patronage, was the characteristic and the torment of his

whole life. He would endure no controul in gratifying his self-will; the town of Whitehaven was threatened by him with ruin. He had great parliamentary influence; he once nominated to a northern bishopric, and first introduced two very great men, Mr. Pitt and Lord Eldon into Parliament. He married a daughter of Lord Bute; but with such a tyrannical and oppressive temper as his no lady could be happy. After having been regularly absent from any place of public worship for many years, he all at once took a religious turn, and would receive the sacrament two or three times every Sunday. Those who knew him best, strongly suspected that there was something of insanity in his mind. This may be the most charitable excuse for some traits in his character: in other respects he possessed abilities; and could render himself a perfectly agreeable companion.

It is said that Lord Londale, during the American war, promised to build for government a seventy-four man of war; but this ship never saw the light. During the late war he subscribed at one time 10,000*l.* as a voluntary contribution. A man of his temper was natu-

rally suspicious; he thought every one was inclined to impose on him, therefore he was ready for every act of oppression, to take every advantage, and to crush his opponents by the accumulating expence of continued suits. The sums of money which he expended in frivolous litigation must have been immense; wherever his power extended, he was dreaded.

The will of the Earl of Lonsdale has been opened, and the following legacies have been left:

To Sir William Lowther, now Lord Lowther, all his estates in Westmoreland and Cumberland, estimated at 40,000*l.* per annum.

To John Lowther, Esq. the brother of Sir William, he has left his Yorkshire estate, worth 4000*l.* per annum.

To the Countess of Lonsdale, his wife, he has left, in addition to her jointure of 2000*l.* per annum, 5000*l.* in money, all her jewels, and the villa at Fusham, which she now inhabits.

To the Duchess of Bolton and Miss Lowther, his two sisters, he has left 7000*l.* each in money, and his Barbadoes estate, worth 2000*l.* a year.

To Colonel Lowther, whom he so particularly professed to favour, he has left only 12,000*l.* in money; and the Earl of Darlington, his nephew, and heir at law, who would have had the whole if no will had been found, he has cut off with a bequest of 500*l.*

His estate at Laleham in Middlesex, the house which he left untenanted for years on account of a dispute with the clergyman about tythes, he has directed to be sold.

He had 9000 guineas in his bureau, prepared for the ensuing elections.

Amongst the eccentricities of the late Earl of Lonsdale, was that of keeping at least six hundred blood horses and others, in his several parks, not one of which had ever been broken, or even bitted.

The present Lord Lowther does not mean to contest either of the counties of Westmoreland or Cumberland.

Died June 4th, the Honourable and Right Reverend Dr. Lewis Bagot, Lord Bishop of St. Asaph, to which see he was translated from the see of Norwich. Dr. Bagot was of a very weak and sickly frame, he struggled with many infirmities, therefore he could not take so active

a part in the government of the church as he otherwise would have done. But his conduct as a head of a college, and as a christian bishop, will long be remembered and respected at Christ Church in Oxford; at Bristol, (where he succeeded Bishop Newton) Norwich, and St. Asaph. Whenever he entered the pulpit, he claimed no common attention from his unfeigned piety, his solemn deportment, and the great and evangelical truths which he delivered. The writer of this slight sketch has often heard him with uncommon pleasure. His Warburtonian lectures preached in Lincoln's inn chapel rank with some of the very best which have been produced on that occasion; his argument from the various prophecies relating to the character, the nature, and the dignity of the Messiah, is remarkably well handled, and supplies a very necessary addition to Bishop Newton on the prophecies in general. He also appeared to great advantage as a controversialist in a very able reply to Dr. Bell's Treatise on the Sacrament of the Lord's Supper.

The Bishop of St. Asaph has great patronage in that diocese; this was most judiciously disposed of by the late Bishop as the reward of merit; he was truly the best friend, the patron, and the father of his clergy; he relieved them in their wants, comforted them in their troubles, supported them under difficulties; his pastoral and paternal advice was endeared to them by the gentleness of his temper, and the urbanity of his manners. He was a pleasing instance how far the nobleman and the christian pastor might be united. He supported dignity without pride, and displayed zeal without bitterness; he was eminently useful as a prelate, and in all probability would have been more so had his health permitted him.

On the 28th of December last, at Quebec, of a lingering illness, which he bore for many years past with christian patience and resignation, Major Samuel Holland. He had been in his time an intrepid, active, and intelligent officer, never making difficulties, however arduous the duty he was employed in. He was also an excellent field engineer, in which capacity he was employed in the year 1758, at the siege of Louisbourg, in the detachment of the army under Gen.

Gen. Wolfe, who after silencing the batteries that opposed our entrance into the harbour, and from his own setting fire to three ships of the line, and obliging the remainder in a disabled state to haul out of cannon shot, that great officer, by a rapid and unexpected movement, took post within 400 yards of the town, from whence Major Holland (under his directions) carried on the approaches, destroyed the defences of the town, and, making a practicable breach, obliged the enemy to capitulate: he distinguished himself also at the conquest of Quebec, in 1759, and was made honourable mention of in General Wolfe's will as a legatee: he also distinguished himself in the defence of Quebec, in 1760, after General Murray's unsuccessful attack on the enemy. After the peace, he was appointed Surveyor General of the province of Quebec, and was usefully employed in surveying the American coasts, from which survey those drafts published some years since by Major Debarres have been principally taken.

Sir John Ruffel, of Checkers, in Buckinghamshire, who lately died, is said to have been a lineal descendant of Oliver Cromwell. The countenance of his father bore a very strong likeness to the pictures of the Protector, and in the early part of his life he wore his hair, according to the costume of his ancestors, as it was supposed by his acquaintance, to strengthen the resemblance.

Aged 84, the Rev. Heneage Dering, Rector of Milton, in Buckinghamshire, and senior prebendary of Canterbury. He was formerly of St. John's college.

At his lodgings in Jesus college, Oxford, aged 94, after a lingering illness of above nine years, the Rev. Joseph Hoare, D. D. Principal of that Society, prebendary of Westminster, and rector of Turweston, Northamptonshire. This gentleman attended the late Earl Harcourt to the court of Mecklinburgh Strutz, in 1761, and had the honour of marrying our queen.

The death of the above rev. gentleman is mentioned in the London prints as owing to the following extraordinary accident. As he was sitting at tea, somebody moved the table upon his favourite cat, and gave the animal such pain that it flew directly at the doctor, and the wound occasioned by its claws

occasioned a mortification, which put a period to his life.

Mrs. Mills, wife of Capt. Mills, of Hampstead road, formerly an admired public singer, as Miss Birchill, and afterwards as Mrs. Vincent, but quitted the stage on marrying Capt. Mills, and went with him to India: Capt. Mills is supposed to be the last survivor of those who were in the black-hole at Calcutta, and signally displayed his humanity in that scene of horror, by resigning his place near the window to the late Mr. Holwell, when the latter was dying for want of air, and had in vain implored of others the sacrifice.

Lately at Rotemburg, in Silesia, aged 115, a widow woman, named Marianne Stanzy. In 1711 she married a farmer, who died in 1776; from this union, which lasted 65 years, she had three sons and five daughters, who brought 68 grand-children, 53 great grand-children, and two children of the fourth generation. She retained her hearing and sight to the last, was never ill in the course of her life, and expired like a flame which has no more aliment to support it.

At her house in Broad street, Oxford, Mrs. Arabella Jackson, in the 89th year of her age, only surviving sister of the late Rev. Dr. Richard Jackson, fellow of Magdalen college.

On the 21st ult. the Rev. Thos. Probert, Rector of Upper Yeldham, Essex.

The Rev. John Porter, aged 84, many years Rector of Northen, in the diocese of Chelster, father of the present Lord Bishop of Clogher.—The living is in the gift of the Dean and Chapter of Chelster.

Aged 54, the Rev. Morgan Graves, A. M. Rector of Redgrave, with Botefordale, and of Hinderclay, in Suffolk, both in the presentation of Adm. Wilson.

At Bath, Sir Richard Sutton, Bart. of Norwood Park, Noths, in the 69th year of his age.

On Tuesday last deservedly regretted, Mr. Harding, woolstapler, of Harbro'

At his seat at Rushton Hall, Northamptonshire, the Right Hon. Chas. Cockayne, Lord Viscount and Baron Cullen, of Ireland, in the 92d year of his age; he was born Sept. 2d, 1710, and attained the above advanced period of

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life in the enjoyment of an uninterrupted state of good health, of excellent abilities, and of a very cheerful turn of mind, to which he united the inestimable virtues of true benevolence and unbounded generosity. His Lordship was of ancient lineage, and paternally descended from Andreas Cockayne, Lord of Ashburne, in Derbyshire, in the reign of King Henry the Second; whose descendants frequently represented that county in parliament: with others of his maternal ancestors may be named, the O'Briens, Earls of Thomond; and the Lords Willoughby of Parham; of the elder branch of the former his Lordship was the representative, and by the latter he derived his descent from the illustrious Houses of York, Lancaster, Arundel, and Rutland. His Lordship was twice married, first to Anne, daughter of his uncle Borlase Warren, Esq. of Stapleford Hall, in the county of Nottingham; and secondly, to Sophia, daughter of John Baxter, Esq. by his wife Ann, sister and heir of George Woodward, Esq. of Stoke, in the county of Oxford, and has left issue by both ladies.

Aged 81, the Rev. John Hinton, rector of Chauton, county of Southampton. He was born of a respectable family at Newbury, in Berkshire; was educated at Winchester school; afterwards became a demy of Magdalen College, Oxford; and, on taking priests orders, was preferred, by the patronage of a relation, to the benefice on which he resided till his death. His merits were great, but unobtrusive; and, since the modest diffidence of his nature withdrew them from the observance of the world, it may not be deemed improper to present the public with a brief account of so excellent a character. During a period of 58 years, he discharged the duties of the station which was assigned him in the church with earnest diligence and exemplary piety. He never asked nor desired promotion; for "godliness with contentment was his great pain." Seldom was he absent from his charge, never inattentive to the temporal or spiritual welfare of his flock. His liberal and well-judged charities, his mild reproofs, and affectionate exhortations, together with the uniform tenor of his practice, were consonant to that principle from which they flowed, and worthy

of the Divine Master whom he served. To every branch of private or of social duty he paid an adequate regard. By the same motives he was led to fear his God, and love his neighbour as himself. He was very active and expert in the common affairs of life; zealous in advancing the interests of those with whom he was concerned, and skilful in guarding them from the consequences of dishonesty in others, and of imprudence in themselves. "He was wise as the serpent, harmless as the dove." In the management of his own concerns, he united an overflowing generosity with so exact an œconomy, that his means of doing good seemed to increase with the liberality by which he effected it. As a parent, he was the most tender and watchful guardian of his children; his care inculcated the precepts, and his example trained them to the practice of religion. It pleased God to visit him with many afflictions; but, though his feelings were most acute, he never murmured or repined; he learned of the blessed Jesus "to be meek and lowly of heart, and he found rest to his soul."

His sorrows were borne with a pious resignation to the great Disposer of all Events. He was twice married, and survived both his wives. He lost many of his children; and, during the last 17 years of his life, was totally bereft of sight. By this misfortune the activity of his life was abridged, but the best employment of it was never taken from him. His intellects remained unimpaired till they were extinguished by death. It was his happiness to enjoy in the kind offices of filial affection a consolation and relief under all the privations which he had sustained. The dutiful attention of his children enabled him to pass his latter days as he had passed the former, in giving glory to God, and doing good to man. After having devoted the first part of every day to his religious duties, he spent the remainder in adjusting his own concerns, in the intercourse of society, or in hospitality among his friends. His services to his parish ended only with his life; he continued to catechize his young parishioners every Sunday, and dispensed his usual charities with his own hand, till a few days previous to his departure. Thus employed to the satisfaction of his conscience, he never lost his cheerfulness nor
uttered

uttered a complaint. The succour of that Divine Spirit, for which he prayed without ceasing, supported him through every trial, and made him triumph over every temptation. So gentle was his disposition, and so correct his judgment, that he never spoke a word which he would have wished to recall; so engaging were his manners, that he conciliated the esteem and friendship even of those whose age and character were least suitable to his own; so pure and truly religious was his heart, that he seemed to have subdued the frailties and corrup-

tions of his nature; so fervent was his piety, that none who beheld it could remain unmoved; it sprang from a steadfast faith in Christ; it shone forth in universal charity; it terminated in the certain hope of everlasting life. It pleased God to remove him to that state, which he had long and earnestly desired, by a peaceful and happy death; for, after a short illness, he expired with the same composure as he would have laid himself down to sleep, without a struggle or a groan.

CHURCH PREFERMENTS, GRADUATIONS, &c.

OXFORD,
May 29.] SATURDAY last the Rev. Jonathan Parker Fisher, Master of Arts, of University College, was admitted Bachelor in Divinity; Mr. G. Artwood, of the same college, and the Rev. W. Karlake, of Worcester college, B. A. were admitted M. A.

The Rev. Joseph Smith, M. A. is instituted to the vicarage of Melkham, Wilts, on the presentation of the Dean and Chapter of Salisbury.

The Rev. William Prosser is licenced to the Free Grammar School at Tewkesbury, void by the death of the Rev. Joseph Robinson; and the Rev. George Foxton is instituted to the vicarage of Twynning, void by the resignation of the Rev. David Durell.

June 5. On Thursday the 20th ult. a Congratulatory Address to the King, on the restoration of Peace, was voted in full convocation, and the following gentlemen appointed as a Delegation to attend the Vice Chancellor and Proctors with it to St. James's, viz.

Doctors of Divinity.—Dr. Wills, Warden of Wadham college; Dr. Landon, Provost of Worcester college; and Dr. Richards, Rector of Exeter college, Pro-Vice Chancellors; and Dr. Chapman, President of Trinity college.

Doctors in Medicine.—Dr. Wall and Dr. Bourne.

Doctors of Law.—Dr. Blackstone, Fellow of All Souls college; and Doctor Laurence, of University college.

Non-Regent Masters of Arts.—Mr. Griffith and Mr. Shepherd, of University college.

Regent Masters of Arts.—Mr. Rigaud, of Exeter college, and Mr. Stackhouse, of All Souls college.

And on Thursday the 27th the Delegation met the Chancellor, Noblemen, Doctors, and members of Convocation, at the Thatched House Tavern, in number above 200, and went in procession to St. James's Palace, where they were joined by the Lord High Chancellor, High Steward of the University, the Archbishops of Canterbury and York, and several of the Bishops, and approached the Throne with the aforesaid Address, which was most graciously received by his Majesty.

On Thursday last the Rev. Charles Abbott, of New College, Domestic Chaplain to his Grace the Duke of Bedford, was admitted to the degree of Doctor in Divinity.

The same day the Rev. Henry Ridley, A. M. of University college, rector of Hambledon, in the county of Bucks, and brother-in-law to the Lord High Chancellor, was also admitted to the degree of Doctor in Divinity; for which he went out Grand Compounder.

June 14. On Thursday last the Rev. David Hughes, D. D. Fellow of Jesus College, was unanimously elected Principal of that society, in the room of the Rev. Dr. Hoare, deceased.

This day came on the election at Trinity college, when the Rev. Henry Antrobus Cartwright, A. M. was elected

elected Fellow, and Messrs. Serle, Jervis, and Harris, Scholars, and Exhibitioners of that society.

On the last day of Easter Term, Mr. Henry Hallam, of Christ church; Rev. Richard Carrow, of Pembroke college; and Thomas Sutton, of Worcester college, were admitted M. A.; Mess. Nicholas Rice Callender, of Oriel college, and Edward Frith, of St. John's college, were admitted B. A.

The number of degrees in Easter term was two Doctors in Divinity, one Doctor in Civil Law, one Doctor in Medicine, five Bachelors in Divinity, two Bachelors in Civil Law, one Bachelor in Medicine, twenty-eight Masters of Arts, twenty-four Bachelors of Arts, and one incorporated Bachelor of Arts. Matriculations sixty-nine.

June 19. The Chancellor's Prizes for this year are adjudged to Mr. Jackson, A. B. of Queen's college, for an Essay on the "*Genius and Character of Socrates*;" and to Mr. Lipscombe, of New college, for a copy of Latin verses, *Fodine, the Mines*.

On Monday was instituted to the rectory of St. Aldate's, in this city, upon the presentation of the Master and Fellows of Pembroke college, the Rev. Samuel Pitt Stockford, A. M. and Fellow of that society.

Wednesday the first day of A&T Term, Augustus Schutz, B. C. L. of All Souls college, was admitted Doctor in Civil Law. Rev. George Belgrave, B. D. of St. John's college, Cambridge, was incorporated of Trinity college. Rev. George Feaver, of all Soul's college; Thomas George Tyndale, of Trinity college; Mr. John Orred, of Brasenose college; and the Rev. Charles Wightwick, of Pembroke college, B. A. were admitted Masters of Arts.

Messrs. Robert James Spencer and George Price, of Wadham college; Francis Knight, of Magdalen Hall; George Mallet Scott, John Williams, George Peloquin Cofferat, Edward Arthur Bush and Richard Ellicombe, of Exeter college; Richard Snellson, of Trinity college; Thomas Edward Bridges, and the Honourable John William Ward, of Corpus Christi college; Mess. Francis Lunday, James Coles and Samuel Colby, of University college; Francis Rowden and Charles G. Town-

ley, of Merton college; Richard Bryan and Robert Haten Beachcroft, of Oriel college; John Charles Fanshawe, John Jackson Biencowe and Justinian Alton, of Brazenose college; William Lewis and Griffith Herbert, of Jesus college; Arthur Browne and John Wightwick, of Pembroke college, were admitted Bachelors of Arts.

Thursday the Rev. George Belgrave, B. D. of Trinity college, was admitted Doctor in Divinity. Thomas Lister, Esq. B. C. L. of St. Mary's Hall, was admitted Doctor in Civil Law, Grand Compounder. Rev. John Rumley, of University college; Charles Clarke Graham, and Messrs. Savage French and Button Cox, of Christ Church; and Rev. William Rose Holden, of Worcester college, Bachelors of Arts, were admitted Masters of Arts. Rev. John Ashfordby Trenchard, Student in Civil Law, of Trinity college, was admitted Bachelor in Civil Law, Grand Compounder.

Mr. John Marriott, Student of Christ Church, and one of the Maxime in the public examinations of this year, was admitted to the degree of Bachelor of Arts simpliciter.

Messrs. William Vanfittart, the Honourable William Henry Lyttleton, Chappel Woodhouse and Charles Sharpe, of Christ Church; Edward Rowden, of New college; Henry Allwright Hughes, of Worcester college; Edward Merriam, John Gould and William Aldrich, of Magdalen college; Charles Tufton Blicke, of Queen's college; and Lewis Evans Vaughan, of Lincoln college, were admitted Bachelors of Arts.

Yesterday William Mills and William Woodcock, of Trinity college, M. A. were admitted Bachelors in Divinity.

This day the Rev. John Ashfordby Trenchard, B. C. L. of Trinity college, will be admitted Doctor in Civil Law, Grand Compounder.

Wednesday last the Rev. John Nance, A. M. of Worcester college, was elected a Fellow, and Mr. William Underwood a Scholar of that Society, on the foundation of Mrs. Sarah Eaton.

Lately was instituted, by the Right Rev. the Bishop of Lincoln, to the rectory of Water-Stratford, in the county of

of Bucks, the Rev. George Glover, A. B. of Brazenose college, in this University, and chaplain to the most noble the Marquis of Buckingham, upon a presentation from his Lordship.

CAMBRIDGE, May 28.

Dr. William Lamb, of St. John's college, was on Wednesday admitted to the degree of Doctor in Physic.

The Rev. William Walbank Childers, of Trinity college, and Henry Wellstead, of Caius college, were at the same time admitted Masters of Arts.

The Rev. John Sheepshanks, M. A. Fellow of Trinity college, is presented, by the Master and Fellows of that society, to the vicarage of Wymeswold in Leicestershire, vacated by the promotion of the Rev. Abraham Jobson.

The Rev. Joseph Eyre, vicar of St. Giles's, Reading, is promoted to a prebendal stall in St. Paul's cathedral.

June 4. The Rev. Thomas Pearson, curate of Upwell, in the county of Norfolk, is presented by the Lord Chancellor, to the vicarage of Bampton, in the county of Wiltshire, on the resignation of the Rev. William Walker.

The Prince of Wales has been pleased to appoint the Rev. Thomas Alexander Willis, A. B. of Jesus college, to be one of his Royal Highness's chaplains.

The Rev. Charles Turner, M. A. domestic chaplain to the Right Hon. Lord Carrington, has been lately instituted to the vicarage of Wendover, in the county of Bucks, and diocese of Lincoln, on the presentation of the Lord Chancellor.

June 11. Lord Whitworth has been pleased to appoint the Rev. Edward Hodgson, Fellow of Bennet college, chaplain to the embassy to France.

Friday last the Rev. Eli Morgan Price, of Trinity college, was admitted to the degree of D. D. The Rev. Thomas Allsopp, of Emanuel college, the Rev. Richard Cockburn, of St. John's college, and the Rev. James Curry, of Corpus Christi college, were admitted to the degree of B. D. The Rev. George Maddison, of St. John's college, the Rev. Harry Pearce, of Catherine-hall; the Rev. George Barlow, of Christ college, and the Rev. James Eyre, of Caius college, were admitted to the degree of A. M.

The Rev. George Croft, D. D. Lecturer of St. Martin's, Birmingham, and chaplain to the Earl of Elgin, is enabled, by dispensation, to hold the united rectory of Thwings, with the vicarage of Arncliffe, both in the county and diocese of York.

On Saturday last the Rev. Robert Affleck, A. M. was installed prebend of Tockerington, in the cathedral of York, vacant by the death of the Rev. Dr. B. Poord.

Ecclesiastical arrangements in consequence of the late deaths are thus settled:—Dr. Dampier, Dean of Rochester, succeeds Dr. Horsley in the Bishopric of Rochester; Dr. Goodenough, Canon of Windsor, is to be the new Dean of Rochester; and the Hon. and Rev. G. V. Wellesley, brother to the Marquis Wellesley, is to have the Westminster Prebend, now held by Dr. Vincent; the Rev. S. Goodenough succeeds Mr. Wellesley in his living and readership at Hampton-court. Dr. Bloomberg is spoken of as the successor of Dr. Goodenough in the Canonry of Windsor; and the head mastership of Westminster School, vacated by Dr. Vincent, has been offered to the Rev. Mr. Carey, Student and Censor of Christ church, Oxford, which, however, it is said, will be declined by that gentleman.

The late Sir William Browne's gold medals, value five guineas each, are this year adjudged as follows: to Mr. G. Pryme, of Trinity college, for the Greek Ode; to Mr. James Parke, of Trinity college, for the Latin Ode; and to Mr. C. Bayley, of Christ college, for the Epigrams.

The King has presented the Rev. John Marshall to the rectory of Oriett, in the county of Essex, void by the translation of the Right Reverend Father in God Dr. Richard Beadon, Bishop of Gloucester, to the See of Bath and Wells.

The Rev. William Beaumont Busby is installed a prebendary of the cathedral of Canterbury, in the room of the late Rev. Dr. Dering.

The Rev. William Wing Fowle, of New Romney, and formerly of St. John's college, has been presented, by his Grace the Archbishop of Canterbury, to the rectory of Ivy Church, in Kent.

Dr. Currey, late of Trinity college, was

was on Wednesday elected Assistant Physician at St. Thomas's Hospital, in London.

From the London Gazette, June 5.

The King has been pleased to order a Congé d'Elire to pass the Great Seal, empowering the Dean and Chapter of the cathedral church of Gloucester to elect a Bishop to that See, void by the translation of the Right R. v. Father in God Dr. Richard Beadon, late Bishop thereof, to the See of Bath and Wells; and his Majesty has also been pleased to recommend George Isaac Huntingford, Doctor in Divinity, to be Bishop of that See.

The Bishop of Ely has subscribed 500*l.* towards the repair of the tower of Ely cathedral.

June 26. The King has been pleased

to order a Congé d'Elire to pass the Great Seal, empowering the Dean and Chapter of the cathedral church of St. Asaph to choose a Bishop of that See, the same being void by the death of the Right Rev. Father in God Dr. Lewis Bagot, late Bishop thereof; and his Majesty has also been pleased, by his royal sign manual, to recommend to the said Dean and Chapter the Right Rev. Father in God Samuel Horsley, now Bishop of Rochester, to be by them chosen Bishop of the said See of St. Asaph.

The King has been pleased to grant to the Honourable Gerald Valerian Wellesley, Clerk, Master of Arts, the place and dignity of a prebendary of the collegiate church of St. Peter, Westminster, void by the death of the Rev. Doctor Joseph Hoare.

ADDRESS TO CORRESPONDENTS.

THE pieces mentioned by our Bradford correspondent have not come to hand.

The Letter of *Devonensis* is necessarily deferred till our next.

OMICRON's future correspondence is requested.

"A brief examination of the creed of St. Athanasius" is too long for our Miscellany: we recommend it to the author to read Dr. Waterland's history of that formulary. His paper is at our Publisher's.

The letter of T. C. S. under consideration; as is likewise that of A. V. C. whose sensible remarks will be attended to.

To our friend of Crech St. Michael we feel much obliged for his communications, and shall be happy in the continuation of his favours.

We received the letter from Bradford, and shall attend to its contents.

For the exertions made in favour of this Publication, and that of the Churchman's Memorial, we are exceedingly obliged.

THE SUPPLEMENT TO THIS VOLUME

Will be published on the 15th instant, enriched with a well-executed Portrait of a venerable Prelate; and containing, among other interesting articles, Rise and Progress of Methodism—The INSPECTOR's Enquiry into the NAMES of the DEITY—Thoughts on the Peace—Illustration of the Common Prayer, &c. &c. &c.

C. Roworth, Printer, Bell Yard, Fleet Street.

SUPPLEMENT
TO THE
ORTHODOX
CHURCHMAN'S MAGAZINE.

1802.

Παρακαλω δε υμᾶς ἀδελφοί διὰ τῷ ὀνόματι τοῦ κυρίου ἡμῶν, Ἰησοῦ χριστοῦ, ἵνα τὸ αὐτὸ
λέγετε πάντες, καὶ μὴ, ἥ ἐν ὑμῖν σχίσματα, χῆται δὲ καταρτισμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ
αὐτῇ γνώμῃ.

*Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that
ye all speak the same thing, and that there be no divisions amongst you ;
but that ye be perfectly joined together in the same mind, and in the
same judgment.*

1. COR. 16. x.

THE RISE AND PROGRESS OF METHODISM.

ABOUT the commencement of the reign of George II. the Society of Methodists began to be established in this country. No society of more importance has, in this age, arisen among us, nor any, whose merits, in many respects, are more difficult to be appreciated. The prejudice which generally attends the appearance of a new sect, renders the world at large unable, and perhaps unwilling, to judge of its true character. But prejudice must be removed; the mind must be cleared of its obscurities; and then many of the difficulties attending the discussion will vanish.

In consequence of the effects which the writings of Deists threatened to have, and appeared to have produced in the University of Oxford, the Vice-Chancellor, and Heads of Colleges, in the year 1729, issued an edict, to check the increasing influence of their pernicious principles; an edict, which, there is every reason to suppose, was attended with beneficial consequences. In one respect, its consequences were probably of more importance than could possibly have been foreseen; as it tended to associate together some pious persons, whose exertions laid the foundation of a society, which is now disseminated in various climates, and over various countries. Mr. Charles Wesley, student of Christ-church, was the first person to whom the name of *Methodist* was attributed, in consequence of the exact *method* which he observed in spending his time, regulating his conduct, and attending on the public duties of religion. In a short time, John Wesley, an elder brother of Charles, and Fellow of Lincoln-college, and some other students

FOL. II. *Sup. Churchm. Mag. June, 1802.* 3 A dents

dents of the University, met together for mutual edification. This religious association began to extend its influence, by visiting the prisoners in the castle, and sick persons in the city. The society was soon increased by Mr. Hervey, who never became an itinerant preacher, and Mr. George Whitefield, who was afterwards reckoned amongst the most eminent of them. Actuated by the zeal, which originally produced this connection, in 1735, the Wesleys undertook a voyage to America, for the express purpose of propagating the gospel; but no regular settlement of an established society was, at that time, formed. In 1737, the celebrated Count Zinzendorf arrived in England, to endeavour to procure an union between the church he had founded under the name of *The Moravian Brethren*, and the church of England, in Georgia. A connection soon took place between him and the Wesleys; but that which gave an important turn to Mr. John Wesley's future proceeding, arose from an acquaintance formed the following year with Peter Bohler, a young Moravian teacher. In consequence of this interview, Mr. Wesley says, "that after ten years painful labour, his experience convinced him that his notions were not evangelical; that he had considered as causes, things that were only placed as fruits of the faith in the gospel economy; and therefore, that he neither possessed saving faith, nor had a right notion of it." By the instructions of Bohler, his notions of faith were changed; and he, as he says, was clearly convinced of unbelief, of the want of that faith, whereby alone we are saved: it immediately occurred to his mind, "Leave off preaching; how can you preach to others, who have not faith yourself?" He consulted his friend Bohler; who said, "By no means: preach faith *till* you have it, and then *because* you have it, you will preach faith.†"

Mr. Wesley's first regular society was holden in Fetter-lane, London, in conjunction with the Moravian Brethren. About two years after [1740] he separated from his associates by whom he had been instructed in the Gospel-method of attaining present salvation, in consequence of some alterations he perceived in their creed. In 1741, another division took place; and Mr. Whitefield, who had hitherto been employed in the same cause, formed a separate society, from a difference in their religious opinions also. Mr. Wesley had adopted the Arminian doctrine of the free agency of man, and was attached to the established doctrines of the Church of England. Mr. Whitefield's principles were strictly Calvinistic. The followers of each, to this day, hold the same distinction. Both are denominated *Methodists*, but nothing is common to the two societies, except the order of worship in their meeting-houses, which has been adopted from the Dissenting model.

The leaders amongst the Methodists, having been refused the use of many parish churches, began to preach in the fields and streets: and ministers of the establishment not being always found, lay preachers were received into their congregations. But notwithstanding these innovations, the Wesleys, with the majority of the societies under their direction, still continued to hold communion with the Church of England.

† Whitehead.

Indeed many warm altercations among the lay-preachers arose upon this subject, but the original leaders, *to the last*, decidedly opposed a separation*.

In 1743 general rules were circulated for the direction of the united societies, in which the nature and design of a Methodist meeting is stated to be "a company of men, having the form, and seeking the power, of godliness; united, in order to pray together, to receive the word of exhortation, and to watch over one another in love, and that they may help each other to work out their salvation." From these rules it appears that each society is divided into smaller companies, called *classes*, which consist of about twelve persons each, one of whom is styled a *leader*, whose business it is to advise, reprove, comfort, and exhort, his class as he finds occasion. Besides these there are others, *who being justified by faith, and having peace with God*, are subdivided into *bands*, who receive at every quarterly visitation a ticket marked B. which will admit the holder into these select meetings. They observe a love-feast once a month; and occasionally have a custom of praying together by night, which they call a watch-night. Annual conferences are held by the preachers in some central situation of the kingdom, when the affairs of the society are discussed, different circuits allotted to different preachers, and the principal business of the connection arranged.

The death of the founders, though it has in some measure altered the government of the society, and in some of its branches introduced innovations which *they* would not have introduced, has not tended to diminish the numbers, which, in England, at this time are supposed to amount to one hundred thousand†.

Soon after the death of Mr. John Wesley, the governors of the society in his connection found themselves entangled in a question which, doubtless, they would gladly have avoided, as it tended in its consequences to separate those who adopted the practice, still further, if not altogether, from the communion of the Church of England. The decision of the leaders is made known by an address to the members of the Methodist societies throughout England, from the conference assembled at Leeds, August 6, 1793.—"Our venerable, father," says the address, "who is

* "1786, August 26. I went to Brentford, but had little comfort here. The society is almost dwindled to nothing. What have we gained by separating from the Church here? Is not this a good lesson for others?"—"1787, January 2. I went over to Deptford; but it seemed I was got into a den of lions. Most of the leading men of the society were mad for separating from the Church. I endeavoured to reason with them, but in vain, they had neither sense nor good manners left: at length, after meeting the whole society, I told them, 'If you are resolved, you may have your service in church hours, but remember, from that time you will see my face no more.'—"1787, November 4. London. The congregation was, as usual, large and serious. But there is no increase in the society. So that we have profited nothing by having our service in church hours."

WESLEY'S LAST JOURNAL. WHITEHEAD.

† From the minutes of the conferences, Dr. Whitehead gives the increasing numbers as follows—

1767—25,911	1785—52,433
1770—29,046	1790—71,568
1775—38,150	1795—83,368
1780—43,839	

gone to his great reward, lived and died a member and friend of the Church of England. His attachment to it was so strong and unshaken, that nothing but irresistible necessity induced him to deviate from it in any degree. In many instances God himself obliged him to do this; He powerfully called him forth into the streets and open fields, and afterwards raised to his assistance hundreds of men who never passed through the usual forms of ordination. To all these evident providences of God Mr. Wesley submitted, though at first with great reluctance. In consequence he found himself obliged to erect chapels, which were neither consecrated according to the usual method of the church of England, nor subject to the direction of the national episcopacy.—A dilemma, or difficulty, of a similar kind has been experienced by us since the death of Mr. Wesley. A few of our societies have repeatedly importuned us to grant them the liberty of receiving the Lord's Supper from their own preachers. But, desirous of adhering most strictly to the plan which Mr. Wesley laid down, we again and again denied their request. The subject, however, is now come to its crisis. We find that we have no alternative, but to comply with their requisition, or entirely to lose them! We, therefore, weighed this delicate subject with great seriousness and deliberation, feeling the greatest pity for those of our brethren who thought themselves aggrieved, and came finally to the following resolution—'That the sacrament of the Lord's Supper shall not be administered by the preachers in any part of our connection, except where the whole society is unanimous for it, *and will not be contented without it*; and even in those few exempt societies, it shall be administered as far as practicable, in the evening only, and according to the form of the Church of England.'

Notwithstanding the regular arrangement with which the society of Methodists is constituted, it does not appear that there are any common principles, or written articles of faith, to distinguish their profession. The doctrines more generally inculcated among those, not of the Calvinistic persuasion, are *Salvation by faith only, instantaneous and perceptible conversion, and assurance* of reconciliation to God, which they term the *new birth* †.

When methodism was first established, free scope appears to have been given to enthusiasm. It is yet within the memory of many, what *agitations* of mind and body accompanied the first impression of their preaching among the common people under the name of *convictions*. They felt, it is presumed, as much as they expressed, but it was frequently a false impression of the mind; a mistake, in applying the feelings of a man to an immediate and perceptible influence of the Spirit. Some of the first preachers discouraged these agitations; and time has shown that they must have arisen sometimes from imposture, and sometimes from bodily affections, as the same cause does not now produce the same effect.

A considerable degree of judgment is necessary in carrying even the best intentions into execution. This observation might well be applied to the first promoters of these religious societies, as they appeared to make no distinctions in the capacities or attainments of the persons among whom their doctrines were first propagated. The minds of the

† Gregory's History of the Christian Church, Vol. ii. p. 536.

poor and ignorant (among which number may be ranked even many of the possessors of this world's riches), however desirous they might be of receiving the *word preached*, required some previous instruction. For want of this they fell frequently into dangerous errors. Even the evangelical doctrine of salvation by faith only, was often fatally understood by the untaught and unsanctified Christian†. We trust there are not many well-instructed members of the Church of England, who do not believe this article of our religion in its true sense; not as if implying that he who has faith needs not good works, but that he who relies on faith in Christ, rests on that foundation which alone is essential to his salvation. Not discriminating between good works, as the *result* of a pure faith, and good works considered as *merit* in man, too many, willing to get rid of the burden of their sin as easily as they can, remember the *faith* to which the blessing is promised, but forget *the good works, the "holiness, without which no man shall see the Lord."*

The Church of England does not in this doctrine, properly explained, differ essentially from the body of the Methodists; for we do not look upon the charges against the Antinomians as applicable to that society in general, who carry the doctrine of imputed righteousness of Christ, and salvation by faith without works, to such lengths as to injure, if not wholly destroy, the very obligation to moral obedience. Salvation is not to be effected by our own works, or obedience, but this glorious prospect is open to us by Christ's death and resurrection, and by the gracious conditions of that covenant which is published in the Gospel; which conditions are *Faith and Repentance*.

With respect to the *assurance* of reconciliation to God; a good man, no doubt, may be filled with *hope*, even a *well-founded hope*, which will comfort and refresh his soul. But what shall we say when we are told that a condemned criminal could rise from his knees, and eagerly exclaim—"I am now ready to die. I *know* Christ has taken away my sins, and there is no more condemnation for me!" It is not for a minister of Christ to deny the power of his salvation; neither can he be a judge of the degree of conviction which is impressed on the heart of man: but surely he should be cautious of encouraging deceitful hopes, much less deceitful *assurances* of salvation.

It is with caution that the Apostle himself admits the doctrine of assurance, and therefore he styles it "*the assurance of hope*." Nor is the meaning of the expression altered, when he proceeds, in the same epistle, to call it *the assurance of faith*, as he considers this assurance as arising from a true, pure, and assured profession of Christianity; which he emphatically denominates *a new and living way*. "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water||." We should be cautious in encouraging an indiscriminate assurance, independent of religious experience. "My little children, let us not love in word, nei-

† A convict, under sentence of transportation for very serious crimes, was found reading with great apparent devotion, a Treatise on the Doctrine of Grace.

† Heb. xii. 14.

§ Whitehead's Life of Wesley, Vol. ii. p. 69.

|| Heb. x. 22.

ther in tongue, but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him *." This, indeed, is the test of assurance, and it is with fear and trembling that the best of Christians approaches it. But as he is directed to have "boldness to enter into the Holiest by the blood of Jesus," let him in all humility of mind ascend unto the hill of Sion, and laying aside all human righteousness, he shall *then*, and then only, "have confidence towards God."

An impression favourable to the prejudices of the common people, but by no means consistent with the spirit of wisdom and understanding, is frequently made by many leading members of these societies, by depreciating human reason as well as human learning. We are aware that our "faith cannot stand in the wisdom of men, but in the power of God §." We are assured, that he who exalteth reason above revelation, betrays his ignorance of heavenly things, and will never discover the sacred spring of divine knowledge. But we know also that he who degrades that noble faculty, by which an all-wise Being has distinguished man from the beasts of the field, relinquishes that superiority which nature and religion have equally bestowed upon him. If he vilifies that distinction by mis-using it, he incurs a double penalty; as it is as inconsistent with his duty to exalt it to an exaggerated height, as to depress it below the level of human nature. Though religion is not subject to the judgment of men, and ought not to be presumptuously arraigned at the bar of human reason, yet Reason, which may justly be called a bright ray of the Divinity, teaches us to enjoy all the comforts of religion. A blind, unproductive faith, is not the faith of the Gospel; that flows from the purest source; it is, indeed, a *living water springing up into everlasting life*.

The same argument may be employed with good effect, in defence of human learning. Many useless volumes, no doubt, have been delivered to the world. Many sleepless nights, and weary days, have attended those whose minds have *mused on many things*. But because some have abused the time or the talents which a good Providence has assigned them, are all to be involved in the censure? Or will any one pretend to say, what branch of *real knowledge* does not magnify the divine attributes of our great Creator? The investigation of hidden causes, the development of ancient history, the study of modern manners, the state of man in any remote or present age, have all a reference to the great book of Nature, inscribed by the pen of Nature's God. True it is, there are many objects of study not worth a wise man's search; and the time bestowed upon them will be strictly required at the day of universal account. But let us not arraign the things of which we cannot judge: let us not imagine that any man is misemploying his time, because we perceive not that he is doing the *immediate* work of God.

But it is said, "ye shall be all taught of God." True; that is the great happiness of man. "Every good, and every perfect gift, cometh from above." The Spirit of God is our great Instructor, and "no man can say that Jesus is the Christ, but by the Holy Ghost." Let us not, however, under this impression, reject all information that comes not by perceptible, divine impulse. The scripture warrants not such a con-

* 1 John iii. 18, 19.

§ 1 Cor. ii. 3.

elusion. The influence of the Spirit is, indeed, like the breathings of the wind: but no man has a right to assume to himself an extraordinary illumination, which can only be known by *its fruits*. It is the duty then of the sincere follower of Christ, neither to *quench* that portion of the Spirit which is assuredly distributed to every good man, that he may *know of the doctrine whether it be of God*; nor yet be so elated with enthusiastic ardor as to suppose himself the *chosen of God*. The Spirit of God rests upon the humble heart; and in such a soil it will bring forth fruit abundantly.

There is another charge, by which many members of the Methodist connection excuse their separation from the established Church, and that is, that the *Gospel* is not preached in it. This was the great accusation against the clergy at the first appearance of these societies, and continues to be repeated to this day. It is well known, that during the fatal usurpation of the government of the 17th century, sectaries of various descriptions arose in this country, who preached often dangerous and mysterious doctrines. Christian morals were displaced to make way for speculative theological disputations. It is too natural a propensity of the human mind to be driven into opposite extremes. This might, in some measure, be the case with some of our public discourses at this period, and for some time after. Endeavouring to avoid the error of enthusiasts, the clergy might dwell with peculiar emphasis on the excellency of the moral system. This system, indeed, can have no proper foundation independent of Christian principles; and let us charitably hope, that while, with St. Paul, they “preached of righteousness, temperance, and judgment to come;” they did so in subserviency to the revealed will of God, which changes every moral virtue into a Christian grace. If it be granted that some of the clergy might, at that time adopt, and some perhaps, may still practice, however erroneously, this method of preaching, the charge does not attach itself to *all*. Besides, how beneficial soever preaching may be esteemed in the Church, it is certain, that it is only a secondary consideration in our public services. Devotion, undoubtedly, is the first; and it must be acknowledged, our enemies themselves being judges, that the Liturgy of the Church of England abounds with the soundest doctrines of the Gospel, and that every devout supplicant, bearing a part in her solemn services, may read his duty, and the motives of his duty, in its truly evangelical petitions.

If it still be urged by *this description of Christians*, that the *Gospel* is not preached in our churches, it may fairly be replied to many, you do not come there to assure yourselves of the truth of your observation. If you did, the same unvaried charge could not be delivered down from age to age. Some, surely, of your parish ministers would be found preachers of the Gospel, as their salvation, as well as your own, depends upon the due discharge of their important trust. The conscientious minister is bound to this by his sacred commission—“a dispensation,” he says, “a stewardship is committed unto me—a necessity is laid upon me; yea, *xoc* is unto me, if I preach not the Gospel.”

It is not our intention, by any means, to apologize for those ministers of the established Church who preach *morality* instead of the pure doctrines of the christian faith. If such there are, let them bear the blame of the offence they commit: but let the designs of the Church of England

be acquitted. Willingly we subscribe to the opinion of many excellent prelates† and pious men, that we ought to return, in our preaching, to the first elements of our faith; that we should reject a morality without motives, and a philosophy without principle. So far have men been led away by wild and fanciful opinions in the present age of the world; so far have they been deluded by an unsteady and deceitful meteor, that they require the direction of that *true light*, which alone can lead them to everlasting life. The Gospel of Christ is a sacred, it is an awful deposit. It was delivered from the depths of divine wisdom, for the final salvation of mankind. Let no minister of Christ then, betray the important trust thus placed in his hands. Let him guard it with more, much more, than common care; let it be dearer to him than life itself. Let him dispense it with diligence and zeal to the hungry and the naked, who are waiting for its benefits. Thus only, in the great day of accounts, shall we be made to hear these joyful words—"I was hungry, and ye gave me spiritual food; I was thirsty, and ye made me drink the waters of salvation; I was naked, and ye clothed me in robes of righteousness, for Jesus Christ's sake. Enter thou into the joy of thy Lord."

The Methodists have thought fit to employ *lay preachers* in their societies. There is no rule, in any case, why one man may not edify another. We have only to observe to those who hold communion with the Church of England, that, by the appointment of Christ himself, a regular succession of men has been ordained to minister in his church. It was not, till very late ages indeed, that any other ministry was introduced than that which had originally been appointed. A reformation from Popery did not create a *new* church, but purged and improved the *old one*. It will be worth the attention of the Methodists, at this time, when many are wavering between their connection with the established Church, and a new settlement of their own, to consider what was the construction of the primitive church of Christ. However power may be delegated to men of superior talents and information, or of superior attainments in religious wisdom, which ought to be the great object of consideration in their appointment, surely no such power, no such sanctity, can accompany those who rise from mechanic trades, self-created ministers of a church which should be "*holy and without blemish* §." If it be said that lay preachers are often, which is really the case, men of piety and character, and that they are not ministers, but *helpers*, as they have been called, in the Lord's vineyard, it may be replied, that in a place appropriated for public worship, by whatever denomination it may be called, the common people will not make the distinction; and if improper persons assume that sacred character, even the Methodists themselves cannot prevent the unwary from being led into their snares.

The last observation I have to make, in opposition to the indiscriminate introduction of methodistical societies, is, that they disunite, in the strongest manner, the established minister and his parishioners. This observation must be qualified by an acknowledgment, that it is not every society of Methodists which produces this effect. In many places they work together for mutual edification; they promote the great cause in which they are equally engaged; they take "sweet counsel together,

† See the excellent charges of Bishop Horsley, and the Bishop of Durham's last charge.

§ Ephes. v. 27.

and walk in the house of God as friends." But in others, it is with grief of heart that we repeat it, the signal of reproach is hoisted; and the language is—"Stand by thyself; come not near to me; for I am holier than thou §."

The situation of the Methodists, as members of a particular religious society, is here delineated, as it continued invariably from its first establishment, to the conclusion of the century. In appreciating the merits of this society, a difficulty has always arisen between the good which is evidently intended to be done, and the manner by which it is attempted to be accomplished. A good man wishes to see the kingdom of Christ enlarged, *even to its greatest extent*; he rejoices, therefore, with every successful disciple of his Master. A good man desires to see the will of Christ fulfilled by the establishment of an *universal church*, on those principles, and on that foundation, which the Gospel itself reveals; he sighs, therefore, when he beholds the introduction of such plans as are new in the doctrine and discipline of the Christian church, and do not always lead to the due accomplishment of so excellent an end.

As an illustration of the present state of Methodism, we shall conclude these reflections by noticing *three* divisions by which the members of this society are distinguished, in a "Report of the clergy in a District of the Diocese of Lincoln ‡." 1. Persons professing to be members of the Church of England, who regularly attend divine service at church, and partake of the holy sacrament, but have places set apart for additional exercises of devotion, at such hours as do not interfere with the church service. "These," they remark, "they do not consider as enemies to the ecclesiastical establishment, much less as contributing to the neglect or perversion of religious worship, but, on the contrary, have found them useful and zealous auxiliaries in reforming and reclaiming many habitual sinners, both by their admonition and example." 2. Persons who neglect the church service altogether, and have of late taken upon themselves to administer and receive the holy sacrament at their meetings. This division, they observe, contains "many persons of pure intentions, and pious dispositions, but who are not sufficiently aware of the unlawfulness, and evil consequences, of their proceedings. Among these," they add, "will be found an indiscreet and unqualified propagation of Antinomian and Predestinarian doctrines." 3. The third class consists of those who "attend and encourage a wandering tribe of fanatical teachers, mostly taken from the lowest and most illiterate classes of society; among whom are to be found raving enthusiasts, pretending to divine impulses of various and extraordinary kinds, practising exorcisms, and many other sorts of impostures and delusions, and obtaining thereby an unlimited sway over the minds of the ignorant multitude." This class justly meets with the reprehension of the reporters, and, I doubt not, of the established Methodists also.

Persons of this last description have become very numerous indeed, particularly in London, and other populous places, where both hearers and preachers may be met with in abundance: they are generally found

§ Isaiah lxx. 5.

‡ Report from the Clergy of a District in the Diocese of Lincoln, convened for the purpose of considering the State of Religion, &c. Printed for Rivingtons, 1800.

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harang-

haranguing the passengers on a Sunday, during the summer season, in the Spa-fields, or in the avenues leading to Islington, Hackney, &c. most of them beardless boys, and ignorant mechanics, or labourers by profession; the doctrines they inculcate are of the Calvinistic cast; and they are patronized by a lady, the supposed successor to the Countess of Huntingdon, and hence commonly called Lady Ana [Erskine's] preachers*. Many of them are *named* in a pamphlet quoted by the author of that from whence this extract is taken, and appear to be of the very lowest descriptions of life. Not less than 397 preaching licences were taken out at the New Sessions-house, Clerkenwell, in the course of the years 1796 and 1797: and a member of parliament † mentioned in the House of Commons, that he had been applied to and *obliged* to grant a licence to a boy of seventeen years of age, as a *preacher of the Gospel*. In a little tract, lately published by a clergyman of the diocese of Salisbury, it is said, that from the city of Salisbury alone, there issues forth on the sabbath, no less a number than between *fifty and sixty* dissenting preachers, of the same description with those above mentioned.

It is hardly necessary to make one remark on this representation of facts. It is painful to the reflecting mind to consider that such an abuse of religion should exist in the midst of a country, blessed beyond all other countries, in its establishments both of church and state. A belief in the religion of Christ should be accompanied by a sober dignity of deportment, and a serenity of mind, the natural consequence of possessing superior principles. The personal conduct of our Lord is the fairest delineation of his Gospel. No undue elevation either of language or action; no unseasonable intrusion, no rude, uncourtly declamation distinguished his public preaching, but, as St. Paul observed of himself to Festus, "he spake forth the words of truth and soberness‡." Far be it from us to recommend a temporizing conduct to the ministers of the Gospel; the *righteous man*, much more the *righteous minister*, is as "*bold as a lion§*." Well-tempered zeal should mix itself with steadiness of principle, and then he will neither shrink from his proper duty, whether contending with beasts at Ephesus, or reproving the flagrant vices of a trembling Felix. As no message can be of greater importance than the message of salvation, so no commission can be more honourable than that which conveys such glad tidings to the world. Instead of trusting the delivery, therefore, to a motley multitude, unqualified in all respects for the task they are forward to undertake, let a double care be bestowed on the appointment of labourers for this vineyard. "*As the apostles ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted, and prayed, and laid their hands on them, they sent them away||*." Neither did the apostles ordain, nor were Barnabas and Saul ordained, without the authority of the Holy Ghost. The fasting, praying, and laying on of hands, by duly constituted authorities, is a solemn separation for the ministry, very different from an application for a sixpenny licence, and a presumptuous assumption of a sacred office.

Let us not be thought, in any degree, desirous of restoring the cruel days of persecution, or of wishing even the Church of England to rule

* Rise and Diffolution of the Infidel Societies in this metropolis, by Wm Hamilton Reid, 1802.

† Mr. M. A. Taylor.

‡ Acts xxvi. 25.

§ Prov. xxviii. 1.

|| Ac ts. xiii. 2.

with a heavy hand. We are friends, warm friends, to toleration; but we would wish to exclude pernicious doctrines, as well as pernicious practices, from every profession of christianity.

With respect to ourselves, the best reproof which the established Church can give to such intruders into her mysteries, is to guard her own character by an increasing piety, an unadulterated faith, and an extensive charity. Let her clergy be uniformly exact in every part of their duty; firm in their belief of those heavenly doctrines, which the Spirit of God can only dictate, and, considering the perilous times in which we live, exemplary, and *even rigorous in their conduct*. Let ambition and pride bear no part in their reflections; but let them preach the Gospel *for the Gospel's sake*. They are not now, indeed, in the midst of civilized society, and in a land of Christians, to go out as the first apostles did, and "take nothing for their journey but a staff only†:" but, like them, they are to be richly laden with the *gifts of the Spirit*, with primitive piety, and simplicity of heart. Surrounded by the tender objects of his domestic and evangelical cares, the stationary pastor makes a daily progress in his great work, and labour of love, the forming the ductile mind to "the measure of the stature of the fulness of Christ§." In imitation of his beloved Saviour, he "feeds his flock like a shepherd; he gathers the lambs with his arm, and carries them in his bosom, and gently leads those that are with young||."

Thus, and thus only, can the Church regain her primitive and apostolic purity; thus only can we perpetuate the blessings which we have enjoyed under her protection; thus only can we expect to deliver them unsullied to posterity††.

SACRED CRITICISM, No. IX.

(Continued from p. 250.)

A CRITIQUE ON THE PRIMITIVE NAMES OF THE DEITY.

PART III.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.
GENTLEMEN,

ON a retrospective view of the present state of SACRED LITERATURE, it will appear, like our *agriculture*, to have begun to improve; and we may add, has actually made some progress in improvement. That some of its most intelligent and assiduous cultivators have brought the culture of particular spots to a pretty correct state; but it must be allowed that none have by any means approached perfection, not even that perfection which is within their power to attain. Much still remains to be done by those *proficients* who have laboured most successfully in the sacred vineyard: and even those, perhaps, are the most fully convinced that we are still only in the *infancy of biblical knowledge*, who find that the more they do, the more remains to be done, of which, at the outsetting, they had no suspicion; and that the higher they climb, endeavour-

† Mark vi. 8.

§ Eph. iv. 13.

|| Isaiah xl. 11.

†† See Brewster's Secular Essay.

ing by cautious, circuitous, and unremitting steps, to ascend the sacred mount, only become more sensible, as their prospect enlarges, and their horizon expands, of the vast extent and compass of their *ignorance*, compared with the narrow field and scanty limits of their *information*: for

“ SLOW is the attainment of SKILL,
“ SHORT, the expectation of LIFE !”

How much, alas! of the studies of our riper years are spent in “*casting down the imaginations* of our youth, in *unlearning the prejudices* of what is called *liberal education*, than the common routine of which nothing can be more illiberal or contracted; or in rising above the misty regions of *received hypotheses*, and *fashionable systems of divinity*, which too often cramp and shackle the honest and anxious aspirant after EVANGELICAL TRUTH. And until *biblical students*, disdaining to see with other persons eyes, or to rest tamely on secondary helps in the beaten tracks of *philology* and *philosophy*, on uncritical translations, comments, &c. shall nobly dare, “*up to re-ascend*” to original sources of information in HOLY WRIT, and in the precious remains of *patriarchal wisdom* still extant, in vain will they strive to reach that point of comparative perfection, as *adepts*, attainable in this short period of human life!

Dissidens plebi.—VIRTUS.
Populum falsis DEDOCET oti vocibus.

HOR.

In this third part, still more than in the preceding, I have to deprecate the rooted prejudices, and settled opinions, of *professed* scholars and critics. In the two former parts the argument was conducted on established principles of *Oriental* etymology, and universal grammar, and all the roots derived from the venerable *Hebrew* stock. But in exploring the mysterious significations of IAH and IAHOH, I have been compelled to take a wider range, and to traverse the novel, unbeaten, and bye-paths of *Greek* and *Latin* etymology also; hoping, by their joint association in this most abstruse inquiry, to throw some new lights on the obscurity of the subject, which has been hitherto involved in the mazes of *Heathen* mythology, and rabbinical mysticism, or else misrepresented and distorted by the treacherous glare of modern metaphysics, which is not seldom *atheism* in disguise. And the judgment of *Socrates*, born B. C. 470, touching the divines of his age and country, perhaps is not yet out of date. Compare Acts 17, 27.

Το γὰρ μὴ διελεῖσθαι ὅσον τ' εἶναι, ὅτι ἄλλο μὲν τι ἐστὶ τὸ αἰτίον τῷ ὄντι, ἄλλο δ' ἐκείνου ἀνευ τ' αἰτίου ἢ καὶ ἀν' αὐτῷ εἶναι αἰτίον· ὃ δὴ μοι φαίνεται οἱ πολλοὶ ΨΗΛΑΦΟΝΤΕΣ ὥσπερ ἐν σκοτεινῇ, ἀλλοτρίῳ ὁματί προσχρωμένοι, ὡς αἰτίον αὐτοῦ προσαγορεύειν.

“ For not to be capable of distinguishing that the *actual cause* is one thing, but that *cause*, *without which it could not be a cause*, another. In this respect, indeed, the generality appear to me to be *groping* as in darkness, *using other persons eyes*; inasmuch as they call [the *actual* or secondary cause] the *cause itself* [or the primary]!”

Plato. Phædo.

And

And how finely did this wisest of the *Greek* philosophers, who professed to know nothing but his ignorance of divinity, express the nature of the *Deity*, in a passage attributed to him, by *Lucian*. *Halcyon*, vol. i. p. 179.

Ὁ φίλε Χαιρεφῶν, σοικαμὲν ἡμεῖς τῶν δυνατῶν τε καὶ ἀδυνατῶν ΑΜΒΑΥΝΟΠΟΙ
ΤΙΝΕΣ εἶναι κριταὶ πάντεώς. Δοκιμαζόμεν γὰρ δὴ, κατὰ δυνάμιν Ανδραπιστη [ΤΗΝ
ΔΥΝΑΜΙΝ] ΑἸΓΝΩΣΤΟΝ ἔσαν καὶ ΑΠΙΣΤΟΝ καὶ ΑΟΡΑΤΟΝ. Πολλὰ ἐν φαί-
νεται ἡμῖν καὶ τῶν εὐπορίων ἀπορα, καὶ τῶν ἐφικτῶν ἀνεφικτά. Συγχρὰ μὲν καὶ
δι' ἀπειριαν, συγχρὰ δὲ καὶ διὰ νηπιότητά φρενῶν. τῷ οὐ γὰρ νηπιὸς σοικεῖν εἶναι
πᾶς Ανδρωπῶν, καὶ ὁ πάνυ γερῶν, ἐπεὶ μικρὸς πάνυ καὶ νεγιλὸς ὁ τῷ βίῃ
χρονῶν, πρὸς τοὺς πάντα αἰῶνα. τί δ' αὖν, ὦ γὰρδε, οἱ ἀγνοήντες τὰς ΤῶΝ ΘΕῶΝ
καὶ ΔΑΙΜΟΝΩΝ ΔΥΝΑΜΕΙΣ, εἴχοιεν αὖ εἰπεῖν ποτέρου δυνατοῦ ἢ ἀδυνατοῦ τί τῶν
τοιαύτων ;

Dear *Chærephon*, we seem to be absolutely *purblind* judges both of possibilities and impossibilities. For truly we judge according to *human power*, of [THE POWER which is] *UNKNOWNABLE*, and *INCREDIBLE*, and *INVISIBLE*. Many things, therefore, that are easy, appear to us difficult ; and many that are attainable, unattainable : frequently, indeed, through *inexperience*, but frequently also through *childishness of the understanding*. For surely every man seems to be *childish*, even the very aged, inasmuch as the duration of life is utterly short and fleeting compared with eternity ! How then, my good friend, can they, who are ignorant of THE POWERS OF GODS and DEMONS, venture to say *whether any such matters be possible or impossible* ?

And this admirable passage, affording a noble specimen of the purity and modesty of primitive patriarchal theology, still traceable in the aphorisms of the *seven sages*, the laws of *Zaleucus*, the remains of *Pythagoras*, &c. furnishes a rectification of our public translation of the inscription on the altar at Athens, which *Paul* noticed : Act 17, 23.

ΑἸΓΝΩΣΤΩ ΘΕῶ.

“ TO THE UNKNOWNABLE GOD.”

And to the simplicity of primitive etymology also, respecting the names of God ; before the disastrous introduction of *Magian* and *Egyptian* polytheism into *Greece*, *Herodotus* furnishes the following curious and valuable testimony, in his account of the obscene *Samothracian* mysteries of the *Phallus* or *Lingam*.

“ The *Pelaigi* (the earliest Colonists of *Greece*) originally sacrificed to THE GODS all things, (fit to be sacrificed), as I learned at *Dodona*, (the most ancient oracle in *Greece*), and they offered up prayer to them, but without giving to any, either *name* or *surname* ; which in *those times* they had never heard. They called them, in general, GODS, for this reason, *because they had put in order all things and all countries.*” (ΘΕΟΥΣ — ὅτι κόσμῳ ΘΕΝΤΕΣ τὰ πάντα πηνημᾶτα καὶ πάσας νομάς.) Book ii. §. 52.

How much more simple and rational is this derivation of the term ΘΕΟΣ, from Θεω or Τίθημι, “to place or dispose,” than the senseless guess of *Plato*, in his *Cratylus*, from Θεω, “to run !” referring to the diurnal courses or periodical revolutions of the stars ; which the childishness and absurdity of heathen philosophy exalted into Gods ; worship-
ing

ing the *Creatures* instead of **THE CREATOR**! Even *Aristotle* himself, attributed *sense* and *intelligence* to the stars, from *the order and constancy of their motions*; as we learn from *Cicero*. Nat. Deor. 11, 16. The very circumstances that prove them to be *mere machines*! Devoid of *self-motion*!

And that the *Pelaigic* root of *Zeus*, namely *Τιζμυ*, is indeed the true root, may appear from the obvious descent of the radical part of the verb *Τιθ*, from the *Syriac* *תתן*, derived from the *Hebrew*, *תשן*, "to place;" (by transmutation of the kindred Sibilants or dentals, *Skin* and *Than*, so common in the *Attic* dialect, descended from the *Egyptian* tongue.) And both forms are preserved in the *Egyptian* title of *Sirius* the Dog Star, ("the Regulator" as they stupidly conceived, of the inundations of the Nile), indiscriminately styled *Σωθ*, and *Θωθ*; the latter of which is variously written *Θωωθ*, and *Θωδ*.

By a like absurdity, the later *Greek* philosophers derived the name of their Supreme God *Zeus*, from *ζω*, "to glow or be hot," evidently referring it to the Sun. As *Macrobius* expressly states: "*Nec ipse Jupiter, Rex Deorum, Solis naturam excedere videtur.*" "Not even *Jupiter* himself, the King of Gods, seems to rise above the Sun's nature." Sat. i. 23. But the *Greek Zeus*, is more rationally derived from the *Hebrew*, *זמן*, the most sacred name of God; which by the *Phanicians*, was pronounced *Zeua*; (as we learn from a fragment of *Sanchoniatho*, preserved by *Scaliger De Emend. temp. Fragm. p. 37*.) whence, *Ieus*, by changing the *Hebrew* termination *ן* or *ש*, into the antient *Median* or *Greek*, *Σ*; and thence *Zeus*; by transposition of kindred consonants *I*, and *Z*, all over the world: thus *Zemindar*, "a farmer," is pronounced at present in the vulgar dialect of *Hindustan*, *Iemindar*; and the *Saxon Zeur*, is the present *English Your*.

And that this is the true derivation of *Zeus*, we learn from *Euripides*, by whom it is substituted as equivalent to *Ιω*, the abridgment of *Ιαω*, (the most ancient pronunciation of *יהוה*, *IAHOH*). *Medea*, 148. — 1251.

Αξίς ω ΖΕΥ, καὶ ΓΑ, καὶ ΦΩΣ,
 Ιαχάν ὅταν ἂ δύσανθ' ἔμλπει νομφα!

"HEAR, O Jove, and EARTH, and LIGHT :

What a frantic wish does this wretched Bride whine!"

ΙΩ, ΓΑΤΙ, καὶ πανφάνος αἴλις
 ΑΕΛΙΟΥ, κατειδέτε, εἰδέτε ταν
 Ολομένην γυναῖκα, πρὶν φοινᾶν
 Τεκνοῖς προσβάλλειν χερ' αυτοκτόνον.

"Jove, and EARTH, and All illumining Ray
 Of THE SUN, look down, behold
 This wretched woman, before her bloody
 Self-murderous hand, she on her children lay!"

Here *ΙΩ*, in the second parallel invocation, (which by the Editors is most unskilfully degraded into a mere interjection *Oh*!) plainly corresponds to *ZET*, in the first; the other *Divinities*, the *Earth*, and *Light*, or *Ray* of

the Sun, being the same in both; and Euripides, *Baccha*, 583, has given us the true rendering of ΙΩ, namely Δισπορns, "Master", or "Lord," in the exclamation of the Bacchantss, ΙΩ, ΙΩ, Δισπορns! Δισπορns!—Exactly according with the *Septuagint*; which expresses יְיָ אֱלֹהֵינוּ in Greek characters, ΙΩ-ΣΕΔΕΚ, "THE LORD OF RIGHTEOUSNESS." Jer. 23, 6, and which renders יהוה or ΙΩ, by Δισπορns, Prov. 29, 26, and generally, by Κυρns, which is synonymous therewith.

The Latin *Jupiter*, is usually derived from *Zeus*, or from *Jutans Pater*; but its true descent is from Ιω; For the nominative was originally IOVIS, as it occurs in *Ennius*, and is found since on ancient coins, IOVIS CUSTOS. See *Parkhurst*. H. L. p. 174. And it actually appears in the radical part of the oblique cases, Io-vis, Io-vi, Io-vem, &c. and is fully confirmed by *Virgil*, *Æn.* 10, 17.

IO-PATER, Io—*Hominum Divumque aterna potestas!* in which, this consummate antiquary has given the true composition of *Jupiter*, in *Io-pater*, Io!—with equal unskilfulness, degraded by the Editors with two interjections: O Pater, O!—The root is preserved, in the phrases *Io, Bacche!*—*Io triumphe!*

The Latin *Deus*, is usually derived from the Greek, *θεος*; but more naturally from *Zeus*, which in the Doric or *Æolic* dialect, (the parent of the Latin,) was Διευ. *Hesychius*.

These emendations, (which, though novel, are not, I trust, fanciful or unsatisfactory) may serve to show the importance of *Oriental* etymology, when cautiously applied, to explain and illustrate the Greek and Latin classics; and on the other hand, several elementary *Hebrew* terms, whose leading or radical significations are not to be found in the present scanty stock of themes, furnished by the single volume of the Old Testament, and which are not satisfactorily supplied even by the kindred *Oriental* dialects, may sometimes be found in the more copious remains of the ancient Greek language; as well as the Latin or Teutonic; in all which a considerable analogy has lately been traced to the Sanscrit, or ancient Syriac, by the curious and successful researches of *Jones*, *Halhed*, *Wilkins*, and *Wilford*.

Alterius sic
Altera poscit opem res, et conjurat amice.

IV. Π' 1. ὁ Αὐτns, THE SAME. 2. ὁ Κυρns, THE LORD.

In *Albertis'* invaluable *Variorum* edition of *Hesychius's* Greek Lexicon, the second paragraph of the article Ια, is thus explained. Ιά, (δασυνεμειν το αλφα και οξυνόμενος) του θεου σημαίνει, καδ' Εβραϊς. Ιάη, (having the letter A aspirated and acutely accented), signifies God, according to the Hebrews." And the preceding paragraph supplies its leading significations. 1. Μία, και μονη, και αυτη. 2. και φωνη, και ῥον, &c. The first class, is exemplified by the ancient scholiast on *Homer*: thus, *Iliad* 4, 437. Ια γινυρ, is explained, μια και αυτη φωνη, "One and the same speech" or language. *Iliad* 13, 354, Ια πατηρ, is explained, μονη — ει τε αυτε πατρος; and therefore should be rendered, "the same parentage."

The second class of the significations of Ια, evidently corresponds to Ιαχς, which (under the article Ιαχς) is rendered, φωνη, ῥον, ηραυνη, by *Hesychius*; according to its frequent use in *Hesiod*, and *Homer*, and in the foregoing passage of *Euripides*, where Ιαχς, evidently signifies an

exclamation; but its radical part, *iax*, is clearly the venerable name of the God of the Hebrews, aspirated as it ought to be; and the sense of vociferation, shouting, or exclamation, attached to its derivatives, *iax-u*, and *iax-u*, was evidently derived from the primitive Hebrew doxology. HALLELU-IAH, "Praise the Lord." Used also at the *Oscophoria*, or "Procession of Branches," by the primitive Athenians in the time of Theseus, according to *Plutarch*; "when at the libations, the votaries exclaimed ΕΛΛΟΥ-ΙΑ;" as they did also, at the orgies of *Bacchus*, or "the Mystical Iacch-us," the most ancient name of this Heathen God of revelry: whence the "*Mystica vannus Iacchi*," recorded by that admirable antiquary *Virgil*. *Georg.* i, 166. and of which, the best explanation is furnished by *Matt.* 3, 12. referring to, or citing *Amos*, ix. 9. and *Isa.* v. 24. and 21, 10.

The following curious account is furnished by *Herodotus*, B. 8. §. 65. of an incident said to have happened during the Persian invasion of Greece, by *Xerxes*, who destroyed all their temples. (See a remarkable oracle delivered on that occasion, *Euseb.* *Præpar.* E. B. B. p. 689). "*Dicaeus*, the son of *Theocydes*, an Athenian exile, in great reputation with the *Medes* [or *Persians*], reported, that happening to be in the plain of *Thria*, with *Demaratus*, of *Lacedemon*, after *Attica* had been abandoned by the *Athenians*, and ravaged by the land forces of *Xerxes*, he saw a great cloud of dust rising from *Eleusis*, such as might be raised by the marching of thirty thousand men; and that while they were wondering thereat, and not knowing who could have occasioned it, they heard, on a sudden, a voice, which seemed to him [that of] the mystical *Iacchus*. He added, that *Demaratus*, not being initiated in the *Eleusinian* mysteries, asked him the meaning of those words. "*Demaratus*," answered he, "some great and inevitable disaster threatens the king's army. *Attica* being now deserted, it plainly is a divinity that has spoken, which, coming from *Eleusis*, is hastening to the succour of the *Athenians* and their allies. If it goes towards *Peloponnesus*, the king and his land forces will run great risk; if it takes the road to *Salamis*, where his ships are, the fleet of *Xerxes* will be in danger of destruction.

"The *Athenians*," proceeded he, "celebrate annually a festival to (*Ceres*) the mother, and (*Proserpine*) the daughter, initiating in these mysteries all such of their countrymen, and the rest of the *Grecians*, as desire it. The voice which you hear is that of *Iacchus*, which is sung at this festival.

"Thereupon, (continued *Dicaeus*) *Demaratus* said unto him, Be silent, and say nothing to any one of what has happened: for should the King be informed of your conversation, you would lose your head; and neither I, nor any other person could procure your pardon: Be quiet, let the Gods take care of the army."

"Such, said *Dicaeus*, was the advice given him by *Demaratus*. He added, That after this dust, and this voice, there appeared a cloud, which rising, advanced towards *Salamis*, and the *Grecian* armament; and that by this they understood, that the fleet of *Xerxes* was doomed to be destroyed.—Such was the recital of *Dicaeus*, son of *Theocydes*, authenticated by the evidence of *Demaratus* and some other witnesses."

Whatever degree of credit we may attach to this recital, there cannot I think, remain a doubt, that the *Grecian*, and his predecessor the *Indian* and *Egyptian Bacchus*, were all caricatures, drawn by the extravagance

of *Egyptian, Indian, and Grecian* Mythology, from a true prototype, the *Hebrew* יהוה , or יהו , whose feast of *Tabernacles*, at the close of the vintage, was celebrated with so much festivity by the ancient *Hebrews*, and their descendants the *Jews*; in allusion to which, the multitude of the disciples at *OUR LORD's* last public entrance into *Jerusalem*, on *Palm Sunday*, "cut down branches of trees, and strewed them in the way, and shouted *Hosanna*, &c."

That *IAH* was indeed peculiarly the God of the *Hebrews*, we learn from that sublime ode of *Moses*, recording the overthrow of the *Egyptians* in the Red Sea, *Exod. xv. 2*.

"*IAH is my strength and song, and hath been my salvation :
He is MY GOD **, and to Him will I make a *Tabernacle*,
THE GOD OF MY FATHER †, even Him will I exalt :
IAHOH is a Man of War ; IAHOH is his name."

Here the inspired Poet celebrates the Tutelar God of *Israel*, both by his ancient and modern titles ; as *IAH* "the *Patriarchal God*," (ה' אברהם , *Act. xxiv. 9*.) and *IAHOH*, by which he chose to be known," distinguished and revered thenceforth by the *Israelites*, *Exod. vi. 3*. *Deut. xxviii. 58*. *Isa. xlii. 8*. In order to mark by this title, (intimating his *Unity*) the decided abhorrence of the idolatrous *Polytheism*, in which the *Heathen* world was then immersed. The prophet *Ethan* also in his noble imitation of this passage, *Ps. lxxxix. 8. 10*. has recorded both names : "O LORD (*IAHOH*) *The God of Hosts, who is like unto Thee ! O mighty LORD (IAH), even thy Faithfulness, &c.*" See p. 125.

Isaiah, has combined both together, *xii. 2*.

"Lo, GOD (יהוה) is my salvation, I will trust and fear not :
For *IAH IAHOH* is my strength and my song,
And hath been my salvation."

And again, in that noble parallel passage, *Isa. 26. 4*.

"Trust ye in *IAHOH* for ever :
For in *IAH IAHOH* is the Rock of Ages !"

Surely we may well say of both these venerable names :

$\text{ה' מאן אִמְפֹּתֵרֵינוּ וְהוּא הוּא אֲבִינוּ}$, ה' הוּא אֲבִינוּ .
"Both indeed are of LIKE RACE, and SAME PARENTAGE,"

And their combination in both cases, may be rendered THE SAME LORD ; admirably corresponding to "the *Rock of Ages*,"—Steady and unchangeable in his nature and purposes ; as "THE LORD and HIS CHRIST," are repeatedly represented in the Old and New Testaments :

"For I THE LORD (*IAHOH*) do not change :
Therefore ye, O Sons of Jacob, are not consumed. Mal. iii. 6.

"Every good gift and every perfect gift is from above ;
And cometh down from THE FATHER OF LIGHTS—with whom
There is no variableness or shadow of change.' Jam. i. 17.

אֵל * אֱלֹהֵי אֲבִי †

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"Thou

"Thou, LORD, at first, didst found the Earth; and the Heavens
Are the work of thy hands: They shall perish, but Thou endurest:
They all shall wax old as a Garment;
As a vesture shalt thou change them, and they shall be changed;
But Thou art THE SAME, and thy years shall not fail." Ps. 102. xxv.

Here the pronoun ὁ αὐτός , "He," is rendered; ὁ αὐτός , "the same" by the Septuagint; whose rendering is adopted by our great Mystagogue Paul, Heb. 1. x. and there applied to JESUS CHRIST: styled "JESUS CHRIST, THE SAME, yesterday and to day and for ever!" Heb. 13. viii.

From this venerable title of the God of the Hebrews, ΙΑΗ , was plainly derived the name of the God of Time, the most ancient of the Divinities both of the Eastern and Western world; called by the *Latins*, IA-NUS ; and by the *Hindus*, GA-NES , or GIA-NESA . See *Asiat. Res.* 1. p. 226. *Virgil* and *Macrobius*, represent *Janus* as earlier than *Saturn*.

"Hanc IA NUS PATER , Hanc SATURNUS condidit Arcem:
Janiculum huic, illi fuerat Saturnia nomen." Æn. 8. 357.

And from him the first month of the Roman year was denominated *Januarius*: *Ovid* calls him "*O principium Deorum!*"

V. ἰω . 1. Εἷς , ONE. 2. ὁ κυριος , THE LORD.

Hesychius also explains the article ἰω , by ἰν , One; referring to *Hom.* *Iliad.* 6, 422.

$\text{Οἱ μὲν πάντες ἰὼντες Ἡμάτι Ἀϊδὸς ἰσώ}$
"They all, in one day, went into Hades." i. e. were slain.

Thus following the ancient scholiast, who explains ἰω ἡματι , by ἡμεῖς ; while to mark as it seems, its descent from ἰα , he renders the same phrase ἰω ἡματι , afterwards, ἡν τῇ αὐτῇ ἡμέρᾳ , "in the same day."

And that this was the leading idea attached to the name of God, ΙΑΩ , ΙΕΥΩ ; ΖΑΞ , or ΖΕΥΞ , by the earliest Greek writers, will appear from the following instances:

When the Oracle of the *Clarian Apollo*, (founded it is said at *Claros*, a city of *Ionis*, not far from *Colophon*, by *Manto* the daughter of *Tiresias*, in the second *Theban* war; and consequently in the heroic age) was consulted *which of the Gods is He to be accounted who is called*, ΙΑΩ , the oracular response is thus preserved by *Macrobius*, *Saturnal.* 1. 18.

$\text{Ὀργία μὲν διδόντας ἔχρησεν νηπιυδία κρυβεῖν}$
 $\text{Ἐν δ' ἀπατῇ ναυῇ συνείσις καὶ νῦν ἀλαπαδῖος}$
 $\text{Φραζέο τον παγτων ὑπατων Θεον ἡμῶν ἸΑΩ}$
 $\text{Χειματι μὲν τ' Αἰδην-Δία δ' ἱερος ἀρχομαντιοῦ}$
 $\text{ἩΕΙΩΝ δὲ θεῖος} \text{—Μετοπωρε δ' ἄβρον ἸΑΩ}$

"The Initiated, are bound to conceal *Orgies* not to be inquired into:
But in Disguise is small understanding and a feeble Mind,

Learn

Learn then, that **IAHOH**, is **GOD SUPREME OF ALL** :
 In *Winter*, **PLUTO** ; Dis when *Spring* begins ;
 The *Sun* in *Summer* ; in *Autumn*, bounteous **IAHOH**." [**IACCHUS**.]

On the authority of which, according to *Macrobius*, was founded the following *Orphic* verse :

Εἰς ΖΕΥΣ, εἰς ἈΔΗΣ, εἰς ΗΛΙΟΣ, εἰς ΔΙΟΝΤΕΟΣ·
 "One **JOVE**, One **PLUTO**, One **SUN**, One **BACCHUS**."

In this curious and valuable commentary on the oracle, 1. ΔΙΣ is expressed by ΖΕΥΣ ; and ἈΨΕΙ ΙΑΩ, "the Bounteous or Festive God of Autumn," by ΒΑΚΧΥΣ ; whose *Grecian* title, ΔΙΟΝΤΕΟΣ, is best perhaps explained by *Macrobius*, ΔΙΟΣ ΝΟΥΣ, "The Mind of Jove ;" whence I strongly suspect that ΙΑΩ, the last word of the Oracle, was originally ΙΑΧΩΝ, the "*Mystical Iacchus*" before mentioned. 2. It is remarkable, that all these distinct characters are considered as emanations or representations of **ONE** Supreme God, intimated in the emphatic repetition of Εἰς ; which we saw was the proper rendering of *Iā*, the contraction of *Iaw*.

And, indeed, that the *Philosophizing Pagans*, interpreted "the Gods many, and Lords many" of their *Political* or *Poetical* Mythology, into so many names or attributes of the **ONE SUPREME DEITY**, is evident, from the testimonies of *Antisthenes*, *Zeno*, *Cleanthes*, *Chrysippus*, *Plato*, *Xenocrates*, *Scævola*, *Varro*, *Cicero*, *Seneca*, and many others, recorded by *Cudworth*, in that copious receptacle of ancient wisdom and ancient folly, heterogeneously blended together ; his *Intellectual System*, p. 494, &c. where we read the following fragment of *Hermesionax* the *Colophonian*.

Πλτων, Περσεφονη, Δημητηρ, κυβρις, Ερωτις,
 Τριτωνης, Νηρευς, Τηδυς, και Κυανοχαυτις,
 Ερμης. Σ' Ἥφαιστος τε κλυτῶ, Παν. Ζεὺς τε καὶ Ἥρα
 Ἀρτεμις, καὶ Ἐκαμυρῶ Ἀπολλων, Εἰς Θεοῦς·εστ'

"*Pluto*, *Proserpine*, *Ceres*, *Venus*, *The Cupids* ;
Tritons, *Nereus*, *Tethys*, and *Neptune* with azure curls,
Mercury and *Vulcan* famed, *Pan*, *Jove* and *Juno*,
Diana and *Archer Apollo*, are **ONE GOD**."

And *Valerius Soranus*, among the *Latins* :

————— **DEUS UNUS et Omnes.**
 "Even all, are **ONE GOD**."

And the genius of their Mythology, is not ill expressed by *Prudentius* :

————— **IN UNO**
 Constituit jus omne DEO ; cui serviat ingens
 Virtutum ratio, variis instructa Ministris.

—"In **One God** it invests all authority ;
 Who is served by an immense tribe of *Virtues*,
 Attended by various *Ministers*."

But how easily "these imaginations" degenerated into *Atheism*, we may learn from *Aristotle* himself, objecting the established Theology, against *Zeno* :

Ἐπεὶ ἀπαίξας, ἐπικρατίῳ τοῦ Θεοῦ, λαμβάνει τὸ τοῦ ἀνθρώπου, δυνάμει καὶ βέλτερι, λέγων· ὅς δοκεῖ τὸ τοῦ νομοῦ, ἀλλὰ πολλὰ κρείττες εἶναι ἀλλήλων ἢ θεῶν· ἔκ τε δοκῆτος εἰληφὲ ταύτην κατὰ τὴν θεῶν τὴν ὁμολογίαν·

"Whereas *Zeno* takes it for granted, that THE SUPREME GOD, is in all respects, the most powerful and best. This does not seem according to Law, (or the Established Religion) which maintains, that the Gods are better than each other in sundry respects. It has not therefore taken this (supposed) consent respecting the Deity, from the commonly received opinion :"—Which *Aristotle* himself disbelieves.

Hence it was, that the *Φυσικοί* or *Naturalists*, came at length to be considered as *Ἀθεοὶ* or *Atheists*. See a curious passage of *Plutarch* to this purpose, and *Cudworth's* remarks thereon, p. 305, 306. And that they soon became downright *Materialists* indeed, supposing that the Supreme God, was a subtile *Æther*, or Electrical Fluid pervading the Universe, is fully proved in the second appendix of *Hale's Analysis Fluxionum*, p. 93, 102. *De Æthere Antiquo, Deo ficto Gentilium*.

The grand object and benevolent design of *Revealed Religion* from the earliest ages, has been to inculcate and keep alive in the world a belief of the *Unity* of THE SUPREME SPIRIT, "THE FATHER OF SPIRITS," "THE ONE GOD AND FATHER OF ALL;" this was acknowledged even by those prime corrupters of Patriarchal Theology, the *Heathen Oracles*, and *Orpheus*. When the *Pythian Oracle* was once consulted, which were the wisest of All Nations? the response was :

Μενοι Καλδαῖοι σοφίην λαχόν, ἢ ἀπ' Ἑβραίων,
Ἀπογενήτων Ἀνακτῶν σιζαζόμενοι ΘΕΩΝ ΑΥΤΩΝ.

"Wisdom is allotted to the *Chaldeans* and *Hebrews* alone : Who worship the Self-begotten King, GOD HIMSELF."

And the honourable testimony of *Orpheus* to the writings of *Moses* is most remarkable :

Ἀρχὴν ΑΥΤΟΣ ἔχων, ἅμα καὶ Μεσόν, ἡδὲ τελευτήν·
ὡς λογῶ Ἀρχαίων· ὡς Ὑδρογενὴς διαταξεν,
Ἐκ ΘΕΟΘΕΝ γινώμαισι λαβὼν κατὰ διπλάσια Θεσμούς·

"[GOD] HIMSELF, having beginning and Middle and end :

As *Ancients* say ; as the *Water-born* [*Moses*] ordained, Receiving from GOD, a double tablet of sententious laws."

Here, the name *Moses*, (signifying, "drawn out of the water," Exod. ii. 10.) is translated Ὑδρογενής ; the word, λογῶ in ancient Greek, corresponding to ῥῶμα, "water."—*Hesychius*. And it is truly remarkable, that at the *Elcusinian* mysteries, instituted in honour of *Ceres* and *Bacchus*, (the oldest and most celebrated of the Grecian solemnities.)—"The Holy mysteries were read to the initiated, out of a book called

ἑρμῆς,

σπίρας, (derived from σπῆρα, "a stone,") because the book was nothing else but *two stones*, fitly cemented together." *Potter's Antiq.* vol. 1. p. 391. Compare, Exod. xxxii. 15, 16. and xxxiv. 1, 28.

These rites were unquestionably of *Egyptian* origin, whence *Orpheus* derived his Theology; but he is said by *Suidas* to have flourished about eleven generations before the destruction of Troy, about B. C. 1550 (= 366 + 1184) or about three or four generations after the exode of the *Israelites* from Egypt, B. C. 1649. According to my (unpublished) *Analysis of Sacred Chronology*†.

Hence it was, that the very first law of the *Decalogue*, began with asserting the supremacy of "the only true God." "Thou shalt have no other Gods but Me." Exod. xx. 3.—And this under the severest penalties: "He that sacrificeth unto [any other] Gods, except unto THE LORD only, shall be utterly destroyed." Exod. xxii. 20. And his unity is explicitly asserted by *Moses*, "Hear O Israel, THE LORD our God, is ONE LORD." Deut. vi. 4. And this is cited and expressly recognised by our Lord, as "the first of all the commandments." Mark xii. 29. "the first and great commandment." Matt. xxii. 38. Since therefore יְהוָה IAHOH, is here set in apposition to יֵהוָה, "ONE;" as in the contraction of ΙΑΩ, and its descendant ΖΕΥΣ, to 'ΕΙς, "ONE;" and as it is remarkable, that neither IAHOH nor ΖΕΥΣ, nor IOVIS, in the sacred or profane Classics, are ever used otherwise than in the singular number, may we not with an assurance bordering on moral certainty, conclude, that the leading signification of IAHOH, is "ONE," and that it is derived from IAH, signifying "THE SAME?"

"This glorious and awful name IAHOH" appears to be communicated in sundry passages to "THE ORACLE" or "THE SON OF GOD." Thus THE LORD OF GODS, who conversed with, and judged our first parents in the garden of Eden. Gen. iii. 8. THE LORD who destroyed the old world by the deluge: Gen. vi. 3. 13. who came down to see the city and tower of *Babel*; xi. 5. THE LORD, "the righteous judge of all the earth, Gen. xviii. 25, who rained fire and brimstone upon Sodom and Gomorrah: (קָטַר יְהוָה) from THE LORD, out of heaven;" 19, 24, was, by the primitive Jewish and Christian churches, held to be THE SON, invested with the sacred title יְהוָה, and distinguished from THE FATHER in this last text; who is denoted by the second יְהוָה with the emphatic article הָ "the" prefixed. The Chaldee Paraphrast, distinguishes the latter also, by rendering it, קִדְּם, "Before the Lord" or "the presence of the Lord," intimating the DIVINE MAJESTY in Heaven. And the testimony of *Tertullian*, in all the foregoing cases, is express: "FILIUS est qui ab initio iudicavit: Turrim superbissimam elidens, Linguasque disperdens; Orbem totum aquarum violentiâ puniens; plenus super Sodomam et Gomorram ignem et sulphurem, DOMINUS A DOMINO."

But the most luminous instance, perhaps, in the whole range of the *Hebrew* scriptures, is that remarkable passage, Jer. 23, 5.

"Behold the days are coming, saith (יְהוָה) THE LORD; when I will raise up unto David, a RIGHTEOUS BRANCH: and a KING shall reign and prosper, (or act wisely), and shall execute judgment and justice on earth; in his days Judah shall be saved, and Israel dwell securely: and

† Which we very much desire to see published.

this is his name which they shall invoke, (יהוה צדקנו) THE LORD OUR RIGHTEOUSNESS."

1. All the Jewish commentators, ancient and modern, with one voice declare, that the MESSIAH is here meant; and as *De Rossi* remarks, "There is not one edition, or MS. copy that reads the inferior term, יְהוֹנָה; all, with singular harmony, use the ineffable name יהוה." And he cites the express testimony of the ancient author of *Echa Rabbadi*, p. 58, edit. veret. 1545. "*What is the name of THE KING, MESSIAH?*" *R. Abba, son of Chaana*, said, "His name is (יהוה) IAHOH. For it is said, and this is his name which they shall invoke; IAHOH (THE LORD) OUR RIGHTEOUSNESS." And the ancient Book of *Ikkarim*, orat. 2. cap. 28, cited by *Buxtorf*, under the article יהוה, admirably expresses the reason of the appellation—"THE SCRIPTURE calls the name of the MESSIAH 'IAHOH OUR RIGHTEOUSNESS,' to intimate that he will be a MEDIATORIAL GOD; by whose hand we shall obtain justification from the NAME; wherefore it calls him by the name of THE NAME," i. e. the ineffable name IAHOH, here put for GOD HIMSELF.

And, perhaps, our great mystagogue *Paul*, the worthiest disciple of the famous *Gamaliel*, alludes to these very passages, or to the sentiments of the primitive Jewish Church, which they cited in the following, which he expressly applies to JESUS CHRIST.

"Who was born unto us, WISDOM FROM GOD, and RIGHTEOUSNESS and SANCTIFICATION and REDEMPTION." 1 Cor. i. 30.

Wherefore, GOD also transcendently exalted Him; and bestowed on Him "THE NAME ABOVE EVERY NAME:" That at the name of JESUS every knee should bow of celestial, terrestrial and infernal [*beings*]; and every tongue should confess, that JESUS CHRIST is LORD to GOD THE FATHER'S glory." Phil. ii. 9. 11.

See in the last letter, the vindication and proofs of the name ALOHIM, or "God" in the strictest sense, applied to JESUS CHRIST.

Surrounded "with such a crowd of witnesses," is it not "strange," how a notable champion of *Unitarianism*, and seceder from the established church, an ecclesiastic, *Lindsay*, could so idly assert, "That the name JEHOVAH is appropriated to THE GOD AND FATHER OF ALL, and is in no one instance applied to CHRIST!" Sequel to his Apology, p. 295, 386. or how *Dodson*, the lay translator of *Isaiah*, in his note on Isa. vi. 1. p. 183. could be so warped by partiality or so blinded by prejudice, as to say "that the learned and worthy author (*Lindsay*) hath proved it almost to a demonstration!"

But is it not "passing strange," how a canon of Christ Church, and Regius Professor of Hebrew in the university of Oxford, Dr. Blaney, could thus translate the passage;—"And this is the name by which JEHOVAH shall call him, OUR RIGHTEOUSNESS; or thus apologize for it:

"I doubt not but some persons will be offended with me for depriving them, by this translation, of a favourite argument for proving the divinity of our Saviour from the OLD TESTAMENT, but I cannot help it. I have done it with no ill design, but purely because I think, and am morally sure, that the text, as it stands, will not properly admit of any other construction: the Septuagint have so translated before me; in an age where there

there could not possibly be any bias or prejudice, either for or against the before-mentioned doctrine: a doctrine, which draws its *decisive* proofs from the NEW TESTAMENT only."

And surely every *Orthodox Churchman* must be "offended," at an attempt to invalidate this most illustrious attestation to the *divinity* and *sovereignty* of CHRIST, and to rob them of the "*decisive*" proofs thereof, furnished by the OLD TESTAMENT, and only recognized, explained, or illustrated, by THE NEW: and every *sacred critic* must be disgusted at such miserable mis-translation, both of the *Hebrew* text and *Septuagint* version; doing justice to neither, but incongruously jumbling both together: for

1. The present Hebrew text, will admit of no other construction than either that which is given, קראו "they shall invoke," or "call" (meaning the faithful remnant of *Judah* and *Israel*, "in his days," or second coming, "in power and great glory," to establish the *kingdom of God*, or (the *kingdom of the saints* upon earth, Dan. vii. 27. Matt. xxiv. 30, 31. Rev. xx. 4)—or else קראוהו "they shall call him," as read and rendered by all the ancient versions, except the *Septuagint*; both which are equivalent to our public translation, "he shall be called."

2. The *Septuagint* version is, και τωτο το ονομα αυτου, ο καλεσει αυτον κυριος, ΙΩ-ΣΕΔΕΚ. And this is his name, which THE LORD shall call him, THE LORD OF RIGHTEOUSNESS. For ΙΩ, is evidently here the abridgment of ΙΑΩ or ΙΑΗΟΗ, as we saw before; and the title thus absolutely expressed, corresponds to ΜΕΛΑΧΙ-ΣΕΔΕΚ, "KING OF RIGHTEOUSNESS," attributed also to CHRIST, Ps. cx. 4. Heb. vii. 2. But the concurrence of the *Arabic* version, (that close copier of the *Septuagint*) with the other ancient versions, and *Jerom*, in rendering relatively, "THE LORD OUR RIGHTEOUSNESS," makes it almost "*morally certain*" that the *Hebrew* copy, followed by the *Septuagint*, originally corresponded with the rest.

3. In the first clause, this *Christian* professor adopts the *Septuagint* rendering, "and this is the name which the Lord shall call him," which has been repeatedly reprobated as incorrect by the ablest of the *Jewish* commentators and editors, according to *De Rossi*: "Notat etiam Norzius, ex accentuationis lege, ירוח connecti non posse cum קראו, (ut Sensus sit,—DOMUM vocaturum MESSIAM, צדקתן, "JUSTITIA NOSTRA")—quemadmodum inepte connectit quidam Agaon; quem Aben Ezra confutat; et ex recentioribus, R. Menasseh ben Israel, in *Conciliador*, t. 3, p. 50, Confer *Weimar*, *Usus Accent. Bibl.* p. 134.

Not recognizing, perhaps, the Hebrew title, ΙΩ-ΣΕΔΕΚ, in the disguise of a *Grecian* dress,—"*THE LORD OF RIGHTEOUSNESS*," (which sufficiently accords with the foregoing part of the *Septuagint* rendering) he most unskilfully substitutes, from the Hebrew text, the relative title, "*OUR RIGHTEOUSNESS*;" which indecorously and revoltingly seems to include THE SUPREME LORD himself, under the pronoun "*OUR*," along with *Judah* and *Israel*!!!—for which, therefore, the pronoun "*your*," if any, ought to have been substituted.

4. This conscientious professor cannot help it—"has no ill design"—"*thinks* and is *morally sure*," &c. &c. &c. Such are "*the sins, negligences, and ignorances*," which this rash, and precipitate, and insufficient translator has committed against a most deservedly "*favourite* argument for proving the *divinity* of CHRIST, from the OLD TESTAMENT;" but which,

which, I trust, is now established upon a rock of evidence, that will brave the assaults of Socinians, Unitarians, and Infidels, to the end of time; and the still more mischievous "methodisms" of well-meaning, but over-liberal and injudicious friends:—well may suffering CHRISTIANITY exclaim to such professors:

Pol, ME occidistis, AMICI!—

And surely---"*Non putarum*" is a poor excuse for falsifying THE SCRIPTURE OF TRUTH.---In such a case as this, lenity of censure would be criminal in a SACRED CRITIC, however unassailable, or even meritorious, may be the character of Doctor Blaney in other respects, but who certainly did not attend to the great Roman critic's warning:

*Sumite materiam vestris, qui scribitis equam,
Viribus; et versate DIU, quid ferre recusent,
Quid valeant humeri.'—*

— "NONUM prematur in ANNUM,
Membris intus positis: delere licebit
Quod non edideris; nescit vox missa reverti."

VI. אָדוֹן, or אַדְבִּי. 1. ΚΥΡΙΑΚΟΣ, LORD, or REGENT. 2. ΔΙΔΩΝ, MASTER. 3. ΜΕΤΩΤΗΣ, MEDIATOR, or ARBITER. The term אָדוֹן is promiscuously applied to God and Man. It denotes master; as Gen. xxxix. 20. "*Joseph's Master (אָדְבִי) took him and put him into prison.*"---Or superintendent of a house; or regent of a kingdom, as Gen. xli. 40, "*Pharaoh appointed Joseph over (לְ) his house, and over (לְ) the land of Egypt; which corresponds to Gen. xlv. 8, "GOD appointed me a father (לְאָבִי) to Pharaoh, and a superintendent (לְאָדְרִי) to all his house, and (לְאָדְרִי) a regent to all Egypt."* And in this sense it appears to be applied to the SON OF GOD, Ps. cx. 1. "*THE LORD (יְהוָה) said unto THE REGENT (לְאָדְרִי) sit thou at my right hand, until I make thine enemies a stool for thy feet.*"

Here the Septuagint renders לְאָדְרִי, ἄνθρωπος, "unto my Lord," and is followed, not only by all the ancient versions, but also by the three Evangelists, in their citations of this unequivocal attestation to the delegated dominion of JESUS CHRIST, Matt. xxii. 44. Mark, xii. 36. Luke, xx. 42. Acts, ii. 34. But that this rendering is incorrect notwithstanding, though so powerfully supported, may appear from the following remarks:

1. That the final *Jod*, is not the affix of the first person, we may collect from the context, in which no speaker is introduced but יְהוָה, THE LORD SUPREME. And our Saviour, in his masterly citation of this passage, convicting the Jewish doctors of not understanding the spirit of their own Scriptures, when attesting the divine character of THE MESSIAH, observes: "*How then doth David, when inspired, call him LORD?*" (Κυρίου) and this in a case where David himself was not the speaker, but the relater; thus establishing the propriety of the appellation, by our Lord's application.

2. Neither is the final *Jod*, significant of the plural; אַדְבִּים in regimen; for the plural is never used in the absolute form to denote a single person, except once, Mal. i. 6.

"A son honoureth his father, and a servant his master: (אֲדָנִי)

If then I be a father, where is mine honour?

And if I be a MASTER, where is my fear? *---

Saith THE LORD OF HOSTS, unto you priests that despise my name."

Here, אֲדָנִים, or (as more correctly written in 48 Mss. of Kennicott's collection) אֲדָנִים, is appropriated to the LORD OF HOSTS, not "to insinuate a plurality of persons in the Unity of the Divine Essence, by the anomalous construction of this plural appellative with the singular pronoun אֲנִי, I," as "imagined" by the B. C. Feb. p. 140.---but, as used elliptically for אֲדָנִי-הָאֲדָנִים, "*Master of the masters*," in the splendid enumeration of the divine titles, Deut. x. 17. there rendered by the Septuagint, Κυριου των Κυριων, and applied primarily to THE FATHER, 1 Tim. vi. 15, and to THE SON, Rev. xix. 16, with some variation.

In the other case, referred to by the B. C. Isa. xix. 4.

"And the Egyptians will I give over into the hand of a cruel master;
And a fierce king shall rule over them, saith THE REGENT LORD OF HOSTS."

The syntax of this passage does not appear to be understood by the B. C. Supposing that the singular adjective קָשָׁה, "*harsh*," or "*cruel*," should be joined in the order of construction, not with the plural, אֲדָנִים, "*masters*," but with the singular, יָד "*hand*:" as thus, "*The Egyptians I will give over unto the harsh authority of masters*." But all the ancient versions, without exception, connect קָשָׁה with אֲדָנִים; and indeed seem to have read plurally, יָד קָשִׁים, by rendering "*cruel masters*," all except the Chaldee Par. which interprets the phrase, by רִבִּין קָשִׁי, "*a cruel master*," or "*cruel lord*," according to our established translation, which is unquestionably the true rendering: for it is clear from the context, that a single master is meant, namely, that, "*fierce king*" that follows; who, we learn shortly after, verse 19, was to be *Nebuchadnezzar*, king of *Assyria*, or *Babylon*; expressly predicted by name, in the subsequent and more circumstantial prophesy of *Jeremiah*, xlv. 2, against *Pharaoh-Hophra*, king of Egypt, who was actually subdued by *Nebuchadezzar*, and despoiled of great part of his dominions, 2 Kings, xxiv. 7.

There may, perhaps, be a peculiar fitness in applying the plural, אֲדָנִים, to this "*fierce king*," and mighty conqueror, as containing a tacit reference to the pompous and arrogant titles of the great Egyptian conqueror, *Sesostris*; thus recorded by *Diodorus Siculus*, l. 4.---"*Sesosis, King of kings, and Lord of lords, subdued this country by his arms*."---Indeed, many curious allusions in Holy Writ, pass unobserved for want of sufficiently attending to parallel passages of profane history.

That in the frequent application of the word, אֲדָנִי, to single persons, the final *Jod*, is not characteristic of the plural number, but is *paragogic*, or redundant, like other servile letters, may further appear from the indiscriminate use of אֲדָנִי, and אֲדָנִי, in *regimen*, as connected with יְהוָה, the most sacred name of God. Thus in Exod. xxiii. 17, the phrase is, דְּאֲדָנִי יְהוָה, "*THE REGENT LORD*," where the prefixed article ה, is emphatic; but usually, as in Gen. xv. 2, and Deut. iii. 24, אֲדָנִי יְהוָה, where surely the *paragogic* י, is connected with the singular noun.

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And

(אֲדָנִים) *

And perhaps in every case, where אֲדֹנִי seems to be taken absolutely, applied to a single person, it is in reality, or in *regimen*, involving the consideration of some epithet, understood. And such was the sense of all the ancient versions of Ps. ii. 4, which render, אֲדֹנִי, *Adoni*, absolutely, "THE LORD," or "REGENT," applied by the Chaldee paraphrast to מִימְרָא דִּיהוָה, (*mimrah da Iahoh*) "THE ORACLE OF THE LORD;" where it is plainly contrasted (as denoting "THE MESSIAH") with יְהוָה, *IAHOH*, "THE LORD," verse 2; and (as denoting בָּר, *Bar*, "THE SON [OF GOD]") with אֵת יְהוָה, "THE LORD SUPREME," verse 10, 11. And in Joshua, v. 14, when "THE CAPTAIN OF THE LORD'S HOST," appeared as a man [of war] (אִישׁ) standing over against him, with a drawn sword in his hand."—*Joshua* addressed him by the title of אֲדֹנִי, which the Septuagint well render, (ΔΙΣΜΟΝΑ) "MASTER, *what dost thou enjoin to thy servant?*—And that this was the same GOD, who appeared unto *Moses* in the burning bush, appears from the sameness of the injunction, "Loose thy shoe from off thy foot, for the place whereon thou standest is holy." Compare *Exod.* iii. 5.

In the New Testament, the FATHER ALMIGHTY seems to be peculiarly denoted by the absolute term, Ὁ ΘΕΟΣ, THE GOD, or THE DEITY; and the Son by ὁ ΚΥΡΙΟΣ, intimating THE REGENT LORD: thus, 1 Cor. viii. 6, *To us there is but ONE GOD, THE FATHER, of whom are all things, and we in him: and ONE LORD, JESUS CHRIST, by whom are all things, and we by Him.*" And this title of CHRIST is plainly in apposition to another, ὁ ΜΕΣΙΤΗΣ, THE MEDIATOR; as in 1 Tim. ii. 5. "There is ONE GOD, and ONE MEDIATOR between God and man, the man CHRIST JESUS." This title, which is peculiar to Paul, shows how profoundly conversant he was in Rabbinical literature, and in the Hebrew Scriptures: for the ancient book of *Ikkarim*, as we have seen, entitled THE MESSIAH, (אֲחֻזַּעִי אֵל) "A MEDIATORIAL GOD," as he was described by *Philo*, in the foregoing citation, who represents *Moses* as a ΜΕΣΙΤΗΣ, "Mediator," and ΔΙΑΔΙΚΤΗΣ, "ARBITRATOR," when he interceded for the *Israelites* with GOD. *De Vita Moïsis*, lib. 3. p. 524. And these observations may lead us to the true derivation of אֲדֹנִי, from דִּין, "to judge, or arbitrate;" as assigned by *Mercer*, in his valuable enlarged edition of *Pagninus's* Hebrew Lexicon, colon. 1614, (which it may not be amiss to recommend even to *proficients* in Hebrew literature) and judiciously adopted by *Parkhurst*: of which, it is the first person future, "I will judge." For so THE SON OF GOD is described, Gen. vi. 3. "My Spirit shall not always (יָדִין) judge (or arbitrate) among men; i. e. "I will withdraw my presence, or residence from them," as understood by the Septuagint, οὐ μὴ καταμνησθῇ τὸ πνεῦμα μου ἐν τοῖς ἀνθρώποις ταῖς αἰσιν, *eis tous anthrōpous, "My Spirit shall not remain among these men for ever."* The best commentary, perhaps, which is furnished by the mythological poet *Ovid*, describing the crimes of the antediluvians, which induced the goddess of justice, *Astræa*, to take her flight at last from earth, where she had before resided among men, during the Golden Age.

Vivitur ex raptō, non hospes ab hospite tutus,
Non socer a genero, fratrum quoque gratia non est;
Victa jacet Pietas: et virgo, cæde madentes,
Ultima caelestum, terras *ASTRÆA* reliquit." Met. I.

And *Paul*, 2 Tim. iv. 8, evidently contrasts ὁ Κυριος, "THE LORD," with ὁ δίκαιος Κριτης, "the righteous judge;" as *Abraham* had done before, Gen. xviii. 22—25. So intimately connected together are the Scriptures of the OLD and NEW TESTAMENT, which, the more carefully and critically they are compared, the more light they will mutually reflect on each other; both being dictated by one and the same SPIRIT, even where they appear to vary in the *letter*.

VII. אֲנִי הוּא אֲנִי. Εγω ειμι ὁ Ων. I AM WHO AM. This mysterious title of the LORD, the GOD OF ISRAEL, Exod. iii. 14. seems to be a paraphrase of his ancient title, יְהוָה, IAH. The grammatical construction is, I AM [HE] WHO AM," the pronoun הוּא, "He," or, "The same," Ps. cii. 25, being understood before, אֲנִי, "who;" as expressed Levit. x. 3, and in many other passages. And though the form of the verb אֲנִי, be future, *ero*, yet in all languages, the future frequently donotes the indefinite present tense. "Thou shalt not steal," is equivalent to "steal not," neither *now*, nor at any time;" and the *Septuagint* version has decided the point, by rendering the title, Εγω ειμι ὁ Ων, the participle, Ων, being clearly indefinite. Compare John i. 18, and iii. 13, and ix. 25.

This title, אֲנִי, is evidently referred to in that noble Psalm, descriptive of the general judgment, l. 21:

"These (crimes) thou didst commit: and [because] I kept silence,
Thou didst imagine, that EHIEN was like thyself,"

As formerly noticed by the sagacity of *Aben Ezra*. "For, taking אֲנִי, as the verb substantive, [with all the versions] it is impossible to reduce this passage to any regular construction; but taking it, as the name of God, the construction and sense are clear:" "that name, by which the GOD of Israel was pleased to describe himself to his people, when he first called them by his servant *Moses*; and which is here repeated with peculiar propriety, where He then entered into a *personal* expostulation with them about their infringements of his commands," as well remarked by the B. C. April, p. 352.

And our BLESSED LORD assumed this title to himself, in a conference with the unbelieving *Jews*, by a most solemn asseveration, John, viii. 58, "Verily, verily, I say unto you, before Abraham was born, (γενεθαι) I AM." (Εγω ειμι). See John, viii. 28. and xiii. 19. and Coloss. i. 17.

And the *Septuagint* rendering of the title is sanctioned by the highest authority; being interwoven in that fullest and most splendid enumeration of the divine titles, Rev. i. 8.

"I AM (Εγω ειμι) the Alpha and the Omega, the Beginning and End, saith THE LORD: WHO AM, (ὁ Ων) and WHO WAS, and WHO IS TO COME, THE OMNIPOTENT." See also in Rev. i. 17, and xxi. 6, and xxii. 13, the communication of these most august titles to THE SON OF GOD.

The following fragment of the *Orphic* hymns, is cited by *Proclus*, establishing its genuineness, Cudworth, p. 301.

Zeus πρῶτος ἐγένετο, Zeus ὑστατος ἀργυρεαυτός·
Zeus κεφαλῇ, Zeus μέσση, Διὸς δ' ἐκ πάντων τεύχεται,

"Jove first existed, Jove high-thundering, last:
Jove, head, Jove, midst, from Jove are formed all."

And that this sublime passage was borrowed from the *Hebrew Scriptures*, likewise, is demonstrated by a various reading of the second line, furnished by *Plutarch*, Cudworth, p. 305.

Zeus αρχη, Zeus μασσα, Διος δ' εκ παντα προλαβει.

"JOVE beginning, JOVE midst, from JOVE do all proceed."

For the Hebrew term זָמַן, ambiguously denotes "head," or "beginning;" whence, יְזַמֵּן, the divine title "FIRST," in the parallel passage of *Isaiah*, xli. 4, and xliv. 6, and xlviii. 12.

The following genuine fragment of the *Sibylline oracles*, is cited by *Pausanias*:

Zeus ηι, Zeus εστι, Zeus εσται* Ω μεγαλη Ζευ.

"JOVE was, JOVE is, JOVE will be; O GREAT JOVE!"

And most remarkable was the famous inscription on the temple of ΝΗΘ (Neith) * or "WISDOM," at Sais, in Egypt; (whence was derived the name of the tutelar goddess of *Athens*, Α-ΘΗΝΑ, by inverting or reading backwards, the Egyptian title) preserved by *Plutarch* and others: Cudworth, p. 341.

Εγω ειμι παν το γεγονος και ου και εσομενον*

Και τον εμον πεπλον, οδεις πω θνητῳ ἀπεκαλυψεν.

"I am all that hath been, and is, and will be;
And my veil, no mortal yet uncover'd."

I am strongly of opinion that this valuable fragment of primitive *Egyptian* theology, was long anterior to the foregoing mysterious title of the GOD OF ISRAEL, recorded by *Moses*; and that it subsisted, even before the regency of the patriarch *Joseph*, which (I compute) began about B. C. 1873: for, in the seven years of famine which commenced about B. C. 1866, "when all countries came to Egypt to buy corn from the [provident] JOSEPH, because the famine was sore in all lands," Gen. xli. 57. We learn that *Erichtheus*, the founder of the kingdom and religion of *Athens*, came also to buy corn on that occasion, from the following curious testimony of *Diodorus Siculus*, B. 1.

"Whereas a great drought, (as all confess) prevailed over almost the whole world, except in Egypt, (on account of the peculiarity of the country) which destroyed both men and the fruits of the earth; *Erichtheus* transported a great quantity of corn out of Egypt to Athens, because they and the Egyptians were of the same kindred: for which kindness the citizens were so grateful, that they advanced him to the sovereignty. After which he instituted the festivals, and taught the Egyptian rites and mysteries of *Ceres*, in *Eleusis*." And *Herodotus* informs us, B. 8, 55, that "annual sacrifices were offered at Athens to *Erichtheu* and *Athenè*," (the goddess of wisdom) and the tutelar goddess of Athens, which was a colony from Sais in Egypt. See Dr. Hales, on the Shepherds Dynasty in Egypt, *British Magazine*, Sept. 1801, p. 78.

* In the primitive Irish language, *Dia Neith*, signifies *Minerva*, or "the goddess of wisdom." See that learned antiquary General Vallancy's *Prospectus of a Dictionary of the Irish language*, Preface, p. lxxiv. 1802, Dublin.

But *Joseph*, we learn from Scripture, Gen. xli. 45, married the daughter of the priest of (און) *Aon*, or *On*; who probably, at that time, was a priest of the MOST HIGH GOD, like *Melchizedek*, in Abraham's days. And though און, (or as more fully written, און, Ezek. xxx. 17,) was afterwards degraded into a title of *the Sun*; and the Septuagint version, in this place, has rendered it ἡλιωπολις, "*The City of the Sun*," (whose ruins stand about two leagues north-north-east of *Cairo*, according to *Niebuhr*) where *Herodotus* informs us, B. 2. 59, 73, was a temple dedicated to the Sun, and an annual festival held; like בית און (written Βηθ Αων, by the *Alexandrine* Septuagint) "*The house (or temple) of Aun, or Aon*," among the Canaanites, Josh. vii. 2, yet it probably was originally a title of THE SUPREME BEING, the most ancient and universal; the traces of which we find in the Greek Ον, and in the neuter, Ον; in the Chinese, *Yn*, or *Un*; in the second, Ομ, of the mysterious terms, used in the *Eleusinian* mysteries, Κογξ, Ομ, Παξ, (so well explained by *Wilford* from the Sanscrit language, *Asiat. Research* vol. 5, p. 300) in the most sacred term, *Aum*, or *Om*, among the Hindoos at present, and in the Irish, *Omk*; all expressive, (like the Hebrew, און, or Chaldee (הון) of *being*, or *substance*, and appropriated, in all these countries, from the rising to the setting sun, to THE DEITY.

2. It is truly remarkable that whereas the terms are all *neuter*, in the *Egyptian* inscription,—Παν, &c. ("and among the *Egyptians*," *Pan*, as we learn from *Herodotus*, B. 2, "was esteemed the most ancient, even of their eight primary Divinities;") in the Hebrew and Greek scriptures, they are all *masculine*: as if, (with all due humility be it conjectured) THE GOD OF THE HEBREWS and of CHRISTIANS meant to rectify the mischievous degradation of his essence by the foolishness and impiety of *Egyptian* philosophy; and to ascribe unto himself the honour due unto his name: which *Moses*, who was "skilled in all the Learning of the *Egyptians*," has tacitly contrasted with their revolting and dishonourable conceptions of the Divine Nature. One of which, (intimately connected with the foregoing inscription) was, that his Essence was, ΣΚΟΤΟΣ ΑΓΝΩΣΤΟΝ "*Darkness unknowable*." Which our Great mystagogues, *John*, the Evangelist, and *Paul*, have tacitly controverted; maintaining, that "THE GOD IS LIGHT"—"INHABITING LIGHT UNAPPROACHABLE;"—"AND WITH HIM IS NO DARKNESS AT ALL!"

Like the *Egyptians*, the *Magi* or *Brahmens*, gradually corrupted the purity and simplicity of patriarchal Theology: for though "they acknowledge only one Supreme Being, whom they call *BRAHME*, (evidently from the Hebrew ברא *Brah*, "Creavit") yet they style Him "*the great One*" in the neuter gender. As we learn from the curious observations on their Mythology, by Sir *William Jones*. *Asiat. Res.* 1. p. 242. But that they once entertained juster notions, is evident from the following sublime paraphrase, of the foregoing scriptural title, almost in the language of the Revelations: *Asiat. Res.* 1, p. 33, 245.

"I WAS, even AT FIRST, not any other thing;
That which exists unperceived, SUPREME:
Afterwards, I AM THAT WHICH IS:
And HE WHO MUST REMAIN, AM I."

Were

Were I at liberty to alter any part of Sir *William Jones's*, "scrupulously literal version," of a passage in one of the most ancient sacred poems of the *Hindoos*, intitled *Sri Bhagavat*; containing the life of their incarnate God *Chrisna*, (who much resembles "the mystical *Iacchus*" of the Greeks; who was counted a generated God of the third order, among the Egyptians; Herod. 2.) it would be the alteration of "*that which is*" in the third line, into "*who is*"—which would accord better with the following Masculine pronoun "*He*" of the last line.

And that profound Sanscrit scholar *Wilford*, informs us, *Asiat. Res.* Vol. 5. p. 259, "That the *Brahmens* themselves acknowledge, that their sacred scriptures, the *Vedas*, are not natives of *India*, but that they descended into the plains of *Hindustan*, through the pass of *Hindwar*."—The inference is obvious.

Before I close this scanty and imperfect outline of a subject of such boundless immensity; to exhaust which, "*the world itself*," without any hyperbole, could not contain the *Books that might be written*," it may not be unnecessary to advert to a recent publication, by an ingenious and pious Christian, Mr. *Granville Sharp*, entitled *Remarks on the Uses of the Definite Article in the Greek Text of the New Testament*; who, out of a well-meant zeal, to reclaim unto CHRIST the honour due unto his name; which has been so daringly and outrageously dishonoured of late, by *Socinians*, *Unitarians*, and *Infidels*; (a zeal which suggested likewise these specimens of SACRED CRITICISM) seems on some occasions, rather indiscreetly to trench upon the prerogatives of THE FATHER; which THE SON OF HIS LOVE, always most scrupulously guarded against: attributing all his own wisdom, powers and goodness, to THE GREAT GOD AND FATHER OF ALL. Hence, without sufficient grounds, I apprehend, he undesorvedly censures our Public translation, in several passages, for uniting THE FATHER and SON together; which He would confine to THE SON alone. Such for instance, as Titus 2, 13. Προσδεχομενοι την μακαριαν ελπιδα και επιφανειαν της δοξης ΤΟΥ ΜΕΤΑΘΥ ΘΕΟΥ και ΣΩΤΗΡΟΣ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ. Which, (as well as I recollect, not being in possession of the tract,) he would render, "Looking for the blessed hope and glorious appearance of *Our Great God and Saviour*, JESUS CHRIST." But, as if to guard against the ambiguity of the unpointed text, (which, as in the *Geneva* edition, 1620, might have been avoided by a distinctive comma after Θεοῦ, as understood and expressed in our public translation) the apostle shortly after takes care to apply the epithet, τοῦ Σωτῆρος ἡμῶν, to ΘΕΟΥ, meaning GOD THE FATHER; as well as to ΙΗΣΟΥ ΧΡΙΣΤΟΥ, in the very same sentence, 3, 4, 6. as is clear from the context. And to remove all doubt, the same apostle furnishes a case in point, (subversive of Mr. S.'s first Rule) which is perfectly unambiguous, Ephes. v. 5. where all impure persons and covetous, are expressly excluded from inheritance: ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ και Θεοῦ "in the kingdom of CHRIST and of GOD;" meaning, unquestionably, GOD THE FATHER; where the Kingdom of CHRIST is put foremost, I humbly conceive, to mark its being preparatory to the Universal Kingdom of the LORD GOD OMNIPOTENT; when the subjects of our LORD, JESUS CHRIST, shall, under his "*discipline*," Matt. xxviii. 19. be at length competent to be admitted to that highest honour of becoming the immediate subjects of THE DEITY himself: at that glorious,

glorious, though perhaps very remote period, when THE SON shall surrender up his delegated dominion to THE FATHER, "to the end, that THE GOD MAY BE THE ALL IN ALL." 1 Cor. xv. 28. 1 Pet. iv. 11. Rev. xi. 17.

The remark of the profound *Cudworth*, on this mysterious phrase, τα πάντα ἐν πασὶν—is curious and valuable : p.306, 308.

"This is a very ticklish point, and easily liable to mistake and abuse : and, as we conceive, it was the mistake and abuse of this one thing, which was the chief ground both of the *seeming* and *real Polytheism*, not only of the Grecian and European, but also of the Egyptian, and other pagans : they concluding that because *God was all things*, and consequently, *all things God*†, that therefore, *God* ought to be worshipped in *all things* ; that is, in all the several *parts of the World*, and *Things of Nature* ; but especially in those animated *Intellectual* beings which are superior to Men : consentaneously whereunto, they did both θεολογεῖν πάντα, "*theologize*" or deify "*all things* ;" looking upon every thing as having ἐμφυσιτικοῦ τι "*something supernatural*" or a kind of *Divinity* in it ; and also bestow *several names* upon God, according to all the several *Parts of the World* and *Things of Nature* ; calling him in the starry heavens and Æther, *Jupiter* ; in the Air, *Juno* ; in the Winds, *Æolus* ; in the Sea, *Neptune* ; in the Earth and Subterraneous parts, *Pluto* ; in Learning, Knowledge, and Invention, *Minerva* and *the Muses* ; in War, *Mars* ; in Pleasure, *Venus* ; in Corn, *Ceres* ; in Wine, *Bacchus*, and the like."

Such are the strange, various, discordant and revolting "imagination" respecting the *Primitive Names and Attributes of THE DEITY*, broached by the most celebrated *Philosophers, Metaphysicians, Lexicographers, Commentators, and Critics* of ancient and modern times, which have been *inspected*, as concisely as possible, throughout the course of this *Critique* : furnishing a wholesome lesson, and awful warning to modern *Metaphysicians* and *Philosophizing Divines*, to beware lest they take the hallowed names of GOD in vain, by false, idle, or unscriptural criticism. Admonished therefore, by the failures of my predecessors, of the weakness of unassisted reason in speculations so abstruse, mysterious and profound, I most humbly intreat the DIVINE forgiveness, if I myself, on this most trying and delicate subject, have *inadvertently* given a fanciful or unfounded etymology or interpretation ; always mindful of the well grounded timidity of the admired *Plato*, in discussing the names of the Gods of Greece ; in which He has so grievously failed himself, for want of *Scriptural* light :

Τὸ δ' ἐμὸν δέσμιον—αὖτις πρὸς τὰ ΤῶΝ ΘΕῶΝ ΟΝΟΜΑΤΑ ἔκ τῃ κατ', ἀνδρωπῶν, ἀλλὰ περὰ τῶν μεγίστων φροῦν'

† The following curious specimen of ancient *Metaphysics*, is furnished by *Cudworth*, p. 306. in the *Orphic* riddle, propounded by the *Maker of the World*, to *Night* :

Πῶς δὲ μοι ἐν τι πάντα εἶσαι, καὶ χωρὶς ἑκάστου ;

"How can *all things* be *something*, *One*, and yet *every thing* have a *separate existence* of its own ?"—Compare Acts xvii. 28. Rom. xi. 36 &c. in which the Learned Apostle truly explains the riddle.

"My

"My constant dread—in treating of THE NAMES OF THE GODS, is more than Human; It surpasseth the greatest Terror."

INSPECTOR.

May 20, 1802.

P. S. 1. Deeming the mistakes of INSPECTOR less intitled to indulgence or concealment, than those of any other, I do not hesitate to point out an *Anachronism* in my *Fourth* letter, p. 13. where I inadvertently conjectured, that the noble compound terms, *Πολυθεωας* and *Πολυθεωων*, might perhaps, have been borrowed from *Maximus Tyrius*; whereas he flourished about a century after the *Apostle*: Both, however, might have taken them from *Plato*, *Aristotle*, or some of the earlier *Metaphysicians*, or *Classical Writers*.

2. On the other hand, I am pleased to find, that my interpretation of Gen. i. 26, "Let us make Man in our image" &c. in the *second Part* of this *Critique*, is supported by respectable *Jewish* evidence: By the *Jerusalem Targum*—"And THE ORACLE OF THE LORD—(יְהוָה נִמְצָא) created the Man in his image," &c. And also by the *Targum* ascribed to *Jonathan Ben Uzziel*—"And THE LORD said to the Angels who ministered before Him—Let us make man in our image, &c." Where this rational interpretation however, is blended with an egregious and anti-scriptural absurdity; namely, that "three Angels were created on the second day of the World!" Affording a striking specimen, with how much caution and circumspection these *Jewish Targums*, in their present state, are to be applied to the explanation of *SCRIPTURE*. Indeed, unless meant in this view, I see not how the samples, furnished p. 190, &c. can tend to promote *Orthodox* faith, and still less, the *Divine Divisions* of *Mishna*, p. 195—199.

3. A zealous brother churchman, the "LONDON CURATE," who is careful and troubled about many things, most obligingly asks INSPECTOR's opinion, touching "the propriety of setting forth an edition of Bishop *Bedell's* translation of the Bible in the *Irish tongue*, for the use of the *Native Irish*." p. 203. At "a convenient season" it shall be explicitly and candidly given, please GOD;—and the more so, as few, very few *ENGLISHMEN* indeed, understand "the nature of the Beast," or the malignant influence and mischievous operation of the *Romish* religion in *IRELAND*, under the present independent *Ecclesiastical Regimen*; not only tolerated, but now established there, by the wisdom and policy of the late *IRISH LEGISLATURE*; depressing the *Protestant*, and exalting the *Romish Church*!

THOUGHTS ON THE PEACE.

(Concluded from the Last Number.)

AS the war was no common war, so we are to expect that the peace will be no common peace. As the war brought uncommon riches, so the peace may disappoint our just expectations, and be attended with comparative poverty and want.

Even peace, desirable as it is, may be purchased too dearly: no acquisitions can compensate for the loss of national character, for the violation of

of moral duties, for countenancing unjust principles. A nation ought to be as careful of their character as an individual. Honesty is the best policy in every sense of the word; and is true of nations as well as of individuals. To countenance the oppressor, or to be made partaker of the spoils of injustice, is equally wrong. Wealth or territory is dearly purchased, when purchased by countenancing the spoliation which we have loudly condemned; and receiving the reduced colonies of our allies, whom we were engaged to protect as the price of our peace, or rather as *the wages of iniquity*: and the price of dishonour. Better be poor with a clear conscience, than to have possessions in both *Indies*: and to be guilty of mean and dishonourable actions, of base and unworthy compromise. Possessions so acquired will never prosper, nor long continue ours. The great interests of moral rectitude are against them. Wealth gotten by vanity profiteth not; and can any thing be more vain than a dereliction of principle; a violation of moral rectitude; a participating in ill-gotten possessions.

§. On this occasion we are particularly called to the great Christian duty of the *Forgiveness of Injuries*. Recrimination and abuse can do no good. Harsh expressions and bitter contempt can only provoke and irritate. It would be ungenerous to insult a nation for their misfortunes, or to object crimes to individuals which, perhaps, they secretly deplored. A great bulk of the nation have been harassed, convulsed, and pillaged by different tyrants, so that any government was acceptable to them, wearied out with change of rulers, without any redress of misery.

Let us show that we can both conquer in war and forgive in peace. 'Be not overcome of evil, but overcome evil with good. If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head.' The fire of Christian charity to melt him into kindness, to overcome the rancour of his heart, and the stubbornness of his spirit; to triumph by the *meekness of wisdom*, and to gain a real superiority by not affecting to do it.

We may rejoice in our good deeds. We received and supported the exiled nobles and clergy of France, who fled to our shores from pillage, persecution and massacre: they did not *buy their bread in desolate places*. The horrors of war have been softened as much as possible; and as soon as the foe ceased to be an object of terror, he became an object of active pity: and many a brave Englishman has risked his own life to save a drowning foe.

We have not to accuse ourselves of violation of faith; we did not come into any country as professed friends, and then turn out plunderers and usurpers; we have not tarnished the lustre of our arms by the wanton massacre of thousands in cool blood; we have not devoted unoffending cities to the rapacious plunder of the soldiery, and the indiscriminate massacre of men, women and children, to exhibit examples of salutary terror: and when the brave but unfortunate soldiers of our foe became prisoners by the fate of war, we liberally provided them that food and clothing which their own governors refused to supply: who left them in foreign prisons to suffer hunger, cold, and the want of all things*.

* The French are indebted to the English 1,200,000*l.* for the support of their prisoners; Spain and Holland owe 800,000 on the same account.

§. Let us then cast away all the works of darkness and put on us the armour of light. Our situation is peculiarly singular; our danger uncommon, and our allies either reduced or annihilated. Hence the greater necessity for union among ourselves; to cultivate the spirit of piety, and to preserve morality and integrity. Beware of the first inroads of sedition; listen not to the lowest whisper of discontent, and seek not to improve your own condition by introducing confusion and every evil work.

Yet after all, peace with nations must be very precarious in duration, and at best is but an external thing: a restraint on the ferocity of courage, the depredations of revenge, and the inroads of ambition. Ambition, hatred, or ignorance, may soon violate this peace. The fashion of this world passeth away. Let this induce us more carefully to secure that better than internal peace with God, and to preserve peace in our own consciences. Thus shall we lay a good foundation for eternal life; we shall sow the seeds of happiness in our own hearts, which will flourish for ever in the paradise of our God. Whatever may be the events of this life, whatever may be the fate of this nation, or how long this peace may continue, will be of but little import to any of us, when we enter the regions of eternity. Why then should the things of time engage so much of our attention, and so deeply interest our hopes and fears, that oft-times there is a danger lest they should divert us from higher concerns: let us be most careful to secure our eternal interest in the next world. Peace is for the righteous, and joyful gladness for such as are true hearted. There is a peace which the world cannot give, and all the power and malice of man cannot take away.

A NEW HISTORY AND ILLUSTRATION OF THE COMMON PRAYER.

(Continued from page 103.)

HAVING finished our observations upon the Apostles' and the Athanasian creeds, for a perusal of a few of the most celebrated among those of antiquity, we must refer the curious reader to the Rev. J. Shepherd's critical and practical Illustration, page 221, observing, that all their difference consists in that of arrangement, the same faith being expressed, though not exactly in the same words.

But respecting the *Nicene* creed, the last which obtained publicity, or rather the first entire form of a public creed, agreed upon at the first general meeting, or council, consisting of Christians from all parts of the world, the unlearned reader may be edified in knowing that it was held at *Nice*, in *Bythinia*, A. D. 325. This council composed and established a creed, principally in opposition to the forms adopted by the *Arians*. Upon this ground it may be accounted for, that the articles, which the ancient, as well as more modern creeds, succeed the mention of the Holy Ghost, are omitted in the *Nicene*; because upon these points the former had no controversy. Of course, the fathers assembled at *Nice*, did not recite or explain more of the creed than was necessary to oppose the errors of the times. And respecting a more full explanation of some articles in relation to the divinity and procession of the Holy Ghost, according

according to Wheatley, it was enlarged about 383, at *Constantinople*, and for which reason it was afterwards enjoined by the third council of *Toledo*, to be recited by all the people in *Spain*, before receiving the sacrament, to show that they were all free from the Arian heresy, and in the strictest league of union with the catholic church. A later writer says, a few clauses were added in 385, as were also those other articles of the creed, which formed a part of the interrogatories proposed to the candidates for baptism. This creed, thus composed, is more generally distinguished by the name of the *Nicene* creed, than the *Constantinopolitan*. But as these articles of our faith are so fully expounded in sermons, and so well explained in a variety of small catechetical and other tracts, thousands of which are annually dispersed throughout *England*, by the Society for promoting Christian Knowledge, a particular exposition of each here may be deemed unnecessary. And for a full and accurate account of whatever relates to the same, reference may be had in particular to Bishop Pearson.

OF THE VERSICLES BETWEEN THE CREED AND THE LORD'S PRAYER.

Respecting the doctrinal uses of these, it has been observed, that the congregation having now their consciences absolved from sin, their affections warmed with thanksgiving, their understandings enlightened by the word, and their faith strengthened by a public profession, in the next place they make a solemn entrance upon the remaining part of public worship, viz. supplication and prayer; or to ask those things which are requisite and necessary, as well for the body as the soul.

The salutation of the priest, "The Lord be with you," is strictly scriptural. Boaz said to the reapers, "the Lord be with you," and they reply, "the Lord bless thee." St. Paul also makes use of the expression, "the Lord be with you all," and "the Lord Jesus be with your spirit," 2 Thess. iii. 16. 2 Tim. iv. 2. There is also a peculiar propriety in this blessing of the people, after a public and solemn profession of their faith; for St. John forbids us to say to any heretic, *God speed*. Nor did the primitive christians ever allow the faithful to salute any persons that were excommunicated.

Relative to the antiquity of these versicles, as a part of public worship, it is sufficient that they are found in the Western liturgy, ascribed to St. Peter, and in most of the liturgies of the East. When some persons proposed to alter those expressions, a council held in 535, not only thought fit to ratify this form of salutation, but to enjoin that it should be used without variation according to the custom of all the East, where, as the acts of the council inform us, it was looked upon as an apostolic institution.

But to return to the doctrinal, the most essential part, it should be observed that before we begin to pray, the salutation of the priest reminds the people, that without God's assistance their services cannot be profitably performed. It is also a reasonable petition, that he would be graciously present with them in the offering of the sacrifice of those prayers; that he would lift up their hearts, accept their devotions, and reward their services. Accordingly, in the people's responses, they acknowledge their own insufficiency, declare their mutual love and charity,

and reciprocally pray for each other, all which being performed in a proper spirit by the minister and the people, will assuredly obtain a blessing from God.

But again to revert to the history. In the heathen rite of sacrificing there was always one to cry, *Hoc agite*, or to bid them mind what they were about; so the exhortation, LET US PRAY, so often repeated in the ancient liturgies, may be considered as an invitation to prayer in general, and to ardent and intense prayer in particular. In the ancient liturgies the assistant deacon is directed frequently to call upon the people to pray, to pray earnestly, and to pray still more earnestly. Now our church also breathes the same spirit of devotion, by the frequent repetition of the emphatical words, *Let us pray*.

It should not be forgotten, that in this solemn injunction the people are reminded that as they are now entering upon the grand duty of supplication and prayer, they should not suffer their thoughts to wander, nor their attention to abate, but pray with fervency, and with holy importunity besiege the throne of Heaven. In this spirit, we are told in Scripture that "*the kingdom of heaven suffereth violence, and the violent take it by force.*"

But in other parts of the service, the words, *Let us pray*, denote a transition from one form of prayer to another. In the litany, for instance, where they are prefixed to the prayers, "O God, merciful Father," and "We humbly beseech thee," they signify, let us here change our supplications by versicles, alternately recited, into collects and prayers, and at the same time are intended to excite the fervour of the congregation.

UPON THE ENERGETICAL VERSICLES, *Lord have Mercy upon us,*
Christ have Mercy upon us, &c.

These, we are told, were sometimes called the lesser litany [litania minor] sometimes the more ardent or vehement supplication (*exortatio ardens*) being a most pathetic address to each person of the Trinity. When these versicles were used alone, as a short form of supplication, they had the nature and the name of a litany. The first and third of them are literal translations of the ancient *Kyrie Eleeson*, i. e. Lord have pity, or mercy. But in the second versicle, the word, *Lord*, was changed by the Latin church, into *Christ*, to show that it was addressed to the second person of the Blessed Trinity, and to denote his divine and human nature.

The Latins likewise repeated the versicles, alternately, as we do; but among the Greeks, the supplication was made by the common voice of the minister and people. In the Romish church these versicles were repeated *nine times*. The reason for this practice may be seen in Durandus, and other ritualists. *Kyrie Eleeson*, though a Greek expression, was superstitiously retained untranslated, by the Latin churches. This arose from a strong partiality, which induced them to suppose, that in these words there existed a peculiar efficacy, so far that it became traditional, that in consequence of a recitation of them by certain holy persons, and with a strong degree of faith, extraordinary miracles had been performed.

But when we thus consider the superstitious abuse of this valuable form, both among the Greek and Latin christians, we cannot but admire the

the wisdom and moderation of our first Reformers; namely, their moderation in not expunging from the liturgy what had been so grossly abused, and their wisdom in retaining this ancient form of supplication, *translated into English*, so that any imputation of superstitious attachment to the original words, should be rendered of no effect. In our daily service, even the disposition of these versicles ought to be marked, as being placed before the repetition of the Lord's prayer, to which they form a proper introduction. And it has been judiciously observed, that "no prayer requires greater preparation than that divine form, which proceeded from the lips of our Lord." Sometimes it is preceded by confession and absolution, but more generally by this shorter litany of "Lord have mercy upon us," which instructs us to acknowledge our unworthiness, bewail our misery, and supplicate the mercy of God, after which we may look up to him with humble confidence, and offer him our petitions for further blessings.

CONCERNING THE REPETITIONS OF THE LORD'S PRAYER.

Once for all it may be observed, that the practice of the church in this particular is sanctioned by its Head, the author of this prayer. Christ himself prayed three times, saying the same words. And when it was repeated in the beginning of the service, it was more particularly applied for the confirmation of our pardon and absolution; but here it has respect to the following prayers. Again, if any were absent from, or not particularly attentive to the first part of the service, here they have an opportunity of compensating for the omission, by asking with greater fervency, what was omitted, or too slightly passed over in the first instance.

INTERLOCUTORY SENTENCES FROM THE PSALMS.

The minister now being upon the point of praying alone for the people, they are first to join with him in the primitive way of praying in the versicles that follow, and which, though not said to be so from design, are nevertheless an epitome of the collects that regularly follow. The duty of the congregation, therefore, is to join in the one, and to listen with attention to the other.

The two first, *O Lord, show thy mercy upon us, and grant us thy salvation*, answer the Sunday and yearly collects generally, containing petitions for mercy and salvation. The two next correspond with the prayer for the King's Majesty, and the royal family. The two following, from Psalm cxxxii. 9, appear to have been part of the Jewish liturgy, used by Solomon at the dedication of the temple; which, with the two succeeding versicles from Psalm xxviii. 9, answer the collect for clergy and people; and so of the rest, as corresponding to the daily collects for grace and peace.

But notwithstanding these sentences have been thought by some writers to stand in need of no particular explication, many of the Dissenters have objected, that the church enjoining us to pray that *God would give peace in our time, because there is none other that fighteth for us, &c.* is an odd reason. But to this it is answered, that the true sense of the phrase is this, "We would not wish to be engaged in war, were there any other to

fight for us, as objected; but it is the sense of our own forlorn condition we would express, not being *able* to help ourselves, nor *willing* to depend upon man. And thus the Psalmist cried out, *Be not far from me, for trouble is near; for there is none to help.*"

The officiating minister is directed to stand during the repetition of the versicles; but though standing is reckoned a very proper attitude, kneeling is certainly more convenient to him.

OF THE COLLECTS.

Collect is a term of great antiquity, and notwithstanding the abuse of the occasion which gave rise to it, seems to have been admirably calculated to excite and exalt the devotion of the sincere christian. Of the various opinions of the origin of the term collect, that of Cassander seems most probable. This short prayer, he observes, was so called from being publicly repeated "in the *stations*, or religious assemblies of the church," which meeting was called *collecta*, and the act of the meeting *colligere dies collecta*, was the day of meeting. The *stations*, or the place first mentioned, was at the tombs of martyrs; but afterwards they assembled in other places for the purpose of performing public worship, so that in process of time, Wednesdays and Fridays became stationary days. Stations, therefore, in the first instance, were appointed at certain churches, at which the people met, and from thence proceeded to another. On the meeting, and during the procession, collects were recited. Some writers, it must be allowed, have thought that the ancient church called these prayers collects, from being, as they generally are, *collected* from the Holy Scriptures; but this opinion, it has been observed, is rather "a definition of the present sense of the word, than an explication of the origin of the name."

Relative to the known antiquity of the collects used in our church service, the greater part of them were certainly taken from very ancient models, particularly from St. Gregory's Sacramentary, which was composed before the year 600. All of these, therefore, are at least 1200 years old, and many of them much older. For Gregory did not originally form the offices; he only collected and improved them, compiling them from liturgies which, in *his* time, were esteemed *ancient*.

But as it is for the benefit of the devout, and to reclaim those prejudiced persons who are apt to deem our excellent service, a deviation from apostolic simplicity, that this *New Illustration*, &c. is undertaken, we would have them to observe the suitableness and conformity of these collects to the days to which they belong, and also their utility in turning a part of the Scripture history into a prayer, for impressing both knowledge and devotion at once upon the mind.

Agreeably to the precept of Christ, the collects are generally addressed "to the Father," and always concluded "through our Lord Jesus Christ."

THE COMMUNION SERVICE.

THE administration of the Lord's Supper having been the subject of much discussion between us and the Dissenters, particularly with respect to the posture of sitting or kneeling, it ought to be considered, that

that as nothing positive is said by the Evangelists upon the manner in which the disciples received the bread and wine of the sacrament from our Lord, various conjectures have been formed upon it. But though the Jews were used to a reclining posture in their meals, it does not follow that the supper was taken in the same way. It is rather to be inferred, as that our Saviour blessed and gave thanks for the bread and wine, this must naturally be supposed to have been performed in a posture of adoration. But granting the table gesture to have been otherwise, it is very reasonable, since circumstances are now altered, that our demeanour should also vary. As an argument in favour of this hypothesis, it may be observed, that at first the passover was commanded to be eaten *standing and in haste*, to commemorate the circumstances under which it was instituted; but when the Israelites were settled in Canaan, they ate it sitting, as at a feast, with which alteration, it is probable, our Saviour himself complied; however, it is certain that the practice of kneeling in the western church continued for 1200 years. In the east, Eusebius acknowledges the sacrament was received standing; though kneeling is now the custom of the Greek, Roman, and Lutheran churches, the pope alone and Presbyterian church receive it sitting; but this negligent posture was introduced by the Arians, who first denying the divinity of Christ, thought it no robbery to sit down with him at his table.

**ON THE PRAYER FOR THE KING'S MAJESTY, FOR THE CLERGY,
AND PEOPLE.**

In the preceding collects, the supplications of the congregation have been confined to the request for blessings upon ourselves. The Church, in the next place, proceeds to make prayers and intercessions for all men, that we may lead quiet and peaceable lives, having our conversation in all godliness and honesty. But the Christian church, in all ages and places, has uniformly made prayers and supplications for the rulers and governors of the state; and this even when they were enemies to the faith, and persecutors of its professors. After the Christian religion had been adopted by various sovereigns, they were mentioned by name in the public prayers; not only the names, but even the titles of Christian kings were inserted in the ancient liturgies, where they were never spoken of but in terms expressive of affection, and most honourable respect. Loyalty to her king, as it is observed by the Rev. J. Shepherd, in his *Critical and Practical Elucidation*, is the boast, and the glory of the Church of England. The spirit of Christian loyalty breathes in her devotional offices, and has ever been displayed in the lives of her sons.

This prayer consists principally of two parts; the introduction and the petition.—The introduction, expressed in sublime and appropriate titles, is a noble confession of our faith, that God is the supreme governor of the world, and that his providence extends over all the inhabitants of the earth. It is at the same time an argument for confidence, that we shall obtain our requests. We address God, as “our Lord and heavenly Father, high and mighty, King of kings, Lord of lords, the only ruler of princes, who from his throne beholds all the dwellers upon earth;” and beseech him

to behold with the eyes of his favour our lawful monarch and most gra-
cious

cious sovereign lord King George: more particularly requesting God to grant him spiritual grace, heavenly gifts, temporal prosperity, and everlasting felicity.

Under temporal prosperity the prayer includes victory over his enemies; "that he may vanquish and subdue all his enemies." By the enemies of the established church, this and similar passages in our liturgy have been misrepresented, as recommending aggrandisement and conquest. On Christian principles, the Church must presuppose, that Christian princes will engage in no wars, which are not undertaken in just and necessary defence.—She knows, that all war, excepting in cases of unjust aggression from abroad, or unnecessary resistance to the measures of government at home, is equally repugnant both to the letter and spirit of the religion taught by Jesus Christ. In her offices, day by day, she prays for peace. In her litany, or general supplication, thrice a week, she deprecates war, and from "battle and murder" entreats deliverance. Whenever she prays for a blessing on the arms of her sovereign, and for victory over all his enemies, she must be understood to pray for the ends of victory: the preservation of the lawful and just rights of his Majesty, and of these realms, deliverance from the power of enemies, and the restoration of quietness and peace.

PRAYER FOR THE ROYAL FAMILY.

Intercessions for the Royal Family are authorised by the practice of the ancient Christians, who prayed for the welfare of the palace and the imperial house. This prayer was added to our liturgy under James I. before whom no Protestant sovereign had issue. At its first appearance it began "Almighty God, which hast promised to be a father to thine elect and their seed." These words were perhaps thought too favourable to Calvinistic opinions, for they were afterwards expunged. The present introduction, "Almighty God, the fountain of all goodness," was borrowed from an ancient Saxon prayer, which is said to have been composed for the coronation of a queen.

In the compositions of this, as well as of the preceding prayer, the compilers seem to have had an eye to that in Gregory's Sacramentary, quoted in a preceding page. Though the prayers for "the King's Majesty," and "the Royal family," differ in expression, the petitions of both are nearly the same. The blessings we here implore for our gracious Queen Charlotte, their Royal Highnesses George Prince of Wales, and the Princess of Wales, and all the Royal family, are, divine grace, happiness upon earth, and everlasting glory in the kingdom of heaven.

PRAYER FOR THE CLERGY AND PEOPLE.

After praying for the King, and the different branches of the Royal Family, the Church now proceeds to pray for all men, for the whole Christian world, described here by "bishops, curates, and all congregations committed to their charge." This division corresponds with that of the most ancient church, in which these degrees are enumerated and prayed for. In the ancient liturgies, patriarchs, metropolitans, archbishops,

bishops, and the bishop of the diocese, were mentioned by name, as the King, the Queen, and the Prince of Wales; are in our service.—The bishops are guides and governors of the church of Christ. With the highest dignity they have the weightiest charge. By being advanced above all, they become the servants of all.

After the Bishops we pray for Curates. By the word curates, the church does not mean in particular to describe what the term now generally imports; assistant curates, who for a stipend sometimes irregularly paid, and seldom equal to the wages of an ordinary mechanic, perform all the duties of a parochial minister. These indeed need our prayers, and their case demands assistance of another kind*. But by curates the church means all those to whom the bishop, as chief pastor under Christ, has committed the *cure*, or care of some part of his flock. Their office is to catechise the young, to instruct the ignorant, to encourage the good, to reprove the wicked, to help the weak-hearted, to comfort the afflicted, to relieve the distressed, to visit the sick, to present the prayers of the congregation, to preach the word of God, to administer the holy sacraments, and to perform the other rites and ceremonies appointed by the church. They are required not only to be diligent in teaching, exhortation, and prayer, and in the study of the holy Scriptures, but they are likewise to show themselves a pattern of all christian virtues and graces, that, both by their doctrine and example, they may be a means of saving the souls of those committed to their charge. When we reflect upon the extent and importance of the sacred office, we shall require no farther considerations to induce us to pray for the clergy; as well knowing that without the grace of God assisting his labours, the best endeavours of the ablest minister of the gospel will be unprofitable and vain. Even St. Paul himself, though possessing every possible qualification for the due discharge of the work of the ministry, was so sensible of his own insufficiency, that we find him repeatedly beseeching the churches to whom he addressed his epistles, “to pray for him; to pray that utterance might be given unto him to make known the mystery of the gospel.” (Eph. vi. 19. Col. iv. 3.) And notwithstanding all his perseverance and labour in the vineyard of Christ, he makes this modest and virtuous confession, “I have planted, Apollos watered, but God gave the increase.” (1 Cor. iii. 6.)

THE BENEDICTION.

This, as it has been observed, is not strictly a blessing, but rather an intercessionary prayer, wherein the priest implores a blessing for himself, as well as for the congregation. Though it is pronounced by the minister alone, the congregation ought mentally to address it to God.—The church has made it, and calls it a prayer† and therefore the minister is directed to kneel. In this prayer, the minister commits himself and the people, to the care and protection of the ever-blessed Trinity, beseeching God, who is three persons in one nature, that the grace obtained by

* Since this was written, “An Act for the better Support and Maintenance of Curates,” has been passed.

† See the Rubric before the prayer for the King.

our Lord Jesus Christ in the redemption may absolve us, that the love of the Father, who is now reconciled through his blood, may justify us; and lastly, that by partaking of the communication of the Holy Ghost, we may be sanctified.

Though the Apostle's benediction is not literally copied from the benediction ordained by God himself under the law: (Numb. vi. 23) yet it virtually agrees with it. "On this wise shall ye bless the children of Israel, saying unto them,

The Lord bless thee and keep thee:

The Lord make his face to shine upon thee, and be gracious unto thee:

The Lord lift up his countenance upon thee, and give thee peace."

And the ancient form of benediction, in which the name of Jehovah is repeated three times, and in the Masoretic copies with a different accent each time, is, by the Jews themselves, supposed to contain a divine mystery. The pious Christian will, without hesitation, and with reverence, acknowledge that it contains a direct allusion to the persons of the ever-blessed Trinity, to the Father, that he may bless and keep us; to the Son, that he may make his face to shine upon us, and be gracious to us; and to the Holy Ghost, that he may lift up the light of his countenance upon us, and give us peace both now and evermore.

ON SINGING PSALMS.

The propriety of singing Psalms and Hymns will hardly be disputed by the most obstinate Dissenter. In the length of the present service of the Church of England, including three intire offices originally distinct, psalmody has been urged as necessary to remove the languor that may occasionally arise; formerly, the morning prayer was said at six, the litany about nine, and the office of the holy communion at a considerable distance of time after the litany. The custom of *standing* while this duty is performed, has been strongly recommended of late, and as to the manner, where the people are not skilled in the science of music, simple melodies are the most easily performed. Religious harmony, says Collier, "should be moving, but noble, grave, solemn, and seraphic; fit for a martyr to play, and an angel to hear." Such are the notes of the 100th, and the old 104th psalm. As to the objections against the use of an organ, which are now daily wearing away, if it be considered merely as an accompaniment to the voice, it is a valuable acquisition. Whilst it regulates the singing, it certainly encourages the modest and diffident to join in this delightful act of divine worship.

OF ABSOLUTION.

By way of concluding what we wished to appear rather as a vindication of the *doctrinals*, than the *ceremonials* of the Church of England, and especially as the latter has been more ably treated than our room will admit, we shall now borrow a short retrospect of the objections of our opponents.

Agreeably to the doctrine of Holy Scriptures, the fathers unanimously maintain, that "God alone can forgive sins." In their elaborate defences of the Christian faith, and their refutations of the erroneous opinions

opinions of those who have been stigmatised as *heterodox* and *heretical*, we find them frequently pressing this argument, in proof of the divinity of the Son, and of the Holy Ghost, that *they*, (*viz. the Son and the Holy Ghost,*) *have the power of forgiving sins.*

Declaratory absolution, which has likewise been called the absolution of word and doctrine, appears to be that which constitutes the most material part of the ministry of reconciliation, committed by Christ to his ambassadors on earth. (2 Cor. v. 18, 19.)

The exercise of this absolution consists in publishing the terms and conditions, on which remission of sins, reconciliation to God, and everlasting salvation, are promised in the gospel. Of these terms and conditions the ministers of Christ are authorized and enjoined to make public and general declaration. The apostles were commanded to "go into all the world, and to preach the gospel to every creature." And every priest of the Church of England has solemnly engaged, "out of the Holy Scriptures to instruct the people committed to his charge in all things necessary to their salvation". In particular, he is bound to declare from the word of truth, the terms on which God is graciously pleased to admit men to his favour, and what are the conditions, without the performance of which, they shall be excluded from it.—The terms, on which God, under the covenant of grace, remits, or retains sins, are unalterably fixed, and they are expressly declared in the gospel. The terms are these: God pardons and absolves all true penitents, and sincere believers; and will give everlasting life to all his faithful and obedient servants. But the impenitent shall perish†. The unbelieving shall die in his sins‡. Indignation and wrath shall be the portion of the disobedient§.—Whenever the minister of the gospel, either in the public or private discharge of his office, fully and faithfully represents these truths to the people, he does, in other words, declare and pronounce to them whose sins are remitted, and whose sins are retained by God.

The duty of the minister of Christ Jesus, as it is understood by our Church, consists principally in instruction and exhortation. The one convinces the understanding, the other engages the affections. And when instructions, united with exhortations, produce in the hearts of men, "repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises" of God made in the gospel, the priest may, in the scriptural sense of the words, be said to loose the people from their sins, for in Scripture the sinner is represented as holden with the cords of his sins.

The ministers of the gospel may, in a lax and popular sense of the words, be said to be instrumental in reconciling men to God, and necessary to their obtaining remission of sins, for to them "the ministry of remission is committed," and "the word of reconciliation given." As the Jewish teachers, "by taking away the key of knowledge, did shut up the kingdom of heaven against men;" so "every scribe, instructed unto the kingdom of heaven, by opening to his hearers the door of faith," unlocks that kingdom. He is the instrument employed by God "to open men's eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins."

* Office of Ordination.

† Luke xiii. 3.

‡ John viii. 24.

§ Rom. xi. 8.

The absolution of word and doctrine, that is, the act of preaching the gospel, and properly applying Holy Scripture, may in a popular, but not in the strict sense of the terms, be likewise styled operative and efficacious. It may be said to be operative, so far as God employs it as the means of conferring his spirit upon men, and of working faith and repentance, by which remission of sins is obtained. Thus John, "preaching the baptism of repentance, for the remission of sins, and teaching the people that they should believe in him, which should come after him, that is, on Jesus Christ," is said "to turn many of the children of Israel to the Lord their God." He did this by "giving knowledge of salvation unto the knowledge of the Lord, for the remission of their sins." John had not properly any power to turn men's hearts. He, like the priests of the gospel was entrusted with the ministry of the word of the grace of God, which is able to convert men, and to build them up, and to give them inheritance among the sanctified. Thus whoever by the application of this word converts a sinner, is said to save a soul from death. The conversion of a sinner, and the saving of a soul from death, is a prerogative peculiar to God. Yet the ministers may be said to effect this, and to reconcile men to God, when they perform the ministry of reconciliation, as they are said "to save their hearers," when they successfully "preach the gospel, by which they are saved." Thus the word is said to be "their word," which "is in truth the word of God." Where the preaching of the gospel proves "the power of God unto salvation," the weakness of the ministry must be ascribed to men, "the excellency of the power is of God." "So then, neither he that planteth is any thing, nor he that watereth, but God that giveth the increase." And this may suffice for the doctrine of absolution as held by the Church of England.

A NEW ANNIVERSARY PROPOSED: CHARACTER OF LUTHER, &c.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

BESIDES announcing the circumstance of an ANNIVERSARY OF THE REFORMATION still observed in *Germany*, and which is *worthy of adoption in every Protestant country*, not to mention some other curious though local incidents, which transpire in the piece before you, I hope you will agree with me that it also contains an additional and animated testimony of that *Исповѣзъ* which Bishop Atterbury so justly attributes to our primitive reformer, in the masterly delineation of his character. (Vide an answer to some Considerations on the Spirit of Martin Luther; printed at the Theatre, Oxford, 1687.) The following warm effusion, by a *German* divine, a member of the university of *Wittenberg*, was written during a journey through that city in 1786. Its translation is much at your service.

Your's, &c.

WM HAMILTON REID

A Meditation

A Meditation upon the Tomb of Luther.

HERE rest the ashes of a man, who may justly be numbered among the greatest since the time of the apostles: a man, whose fiery piercing eye during his life-time, very few could long sustain;—the ashes of that noble German who defied Emperors, Kings, Popes, and even the Spirit of the bottomless pit! A man, who not from others received his faith; but who derived his conviction of religious truths from his own penetration and experience: acknowledging the Holy Scriptures as his only guide in matters of faith; a man, who had the courage to go to *Worms*, and meet his most powerful enemies with the declaration, “that he would not retract a word in his writings, unless convinced of his errors, whatever might be the consequence.” He was a man whom God made the instrument of purifying his Church from the accumulated errors and abuses of several centuries; errors, avowed and defended by the formidable power of the Bishop of Rome; a man, whose character was that of integrity, candour, firmness, fidelity, independence, and unconquerable heroism, and to whose writings the greatest part of *Europe* is at this day indebted for the light and freedom it enjoys.

Hallowed be the tomb of this great Reformer and lover of learning; the unfeigned worshipper of God; the sincere Christian: over this tomb his Providence has never ceased, not only to protect his ashes from contempt, but has still preserved them in honour; even Princes contended for that of his interment. Here Melancthon pronounced his funeral oration! Here the Emperor Charles V. being excited to dis-inter and burn the body of the supposed heretic, exclaimed “Let him rest: I have nothing to do with Luther. He is now before his judge; upon whose office I dare not intrude: know, I wage no war with the dead, but with the living who oppose me.” Beautiful, magnanimous, even princely, were these words in the mouth of a monarch, who afterwards lived long enough to be convinced of the futility of all attempts to effect an unanimity among mankind in religious opinions, and much more to persecute them on that account. But upon his *mortal part* I will no longer dwell: I will attempt to comprehend the magnitude of the *mind* that informed it, and which now enjoys all the privileges of its triumphs among the spirits of just men made perfect. May that spirit descend upon all the members of this university, and every preacher in his party. May I also be a partaker of the same, of a perfect love of truth; courage to avow it, and virtue to bring it into action.—Methinks I feel an attachment to these virtues growing stronger and stronger. I was also born in † Eisleben: I was baptized in the church of St. Peter’s, and went to school in the house in which Luther was born. Nine years I was the stated preacher of the annual sermon in commemoration of his great work of Reformation; and this, in the church and near the pulpit in which he himself had often stood, and from whence Doctor Jonas delivered his funeral sermon. What encouragement! Here I am surrounded with monuments and memorials of the greatest acts which God has performed by the first and the greatest Theologian in this quarter of the world. Almighty Ruler of the Universe! since Thou disposest of individuals and nations according to

† In Saxony, the birth-place of Luther.

Thy supreme wisdom and goodness ; and since Thou givest to each nation and people their several portions of light, life, and liberty, leave me not insensible of the privileges with which Thou hast distinguished the country of which I am a native. May every one of us improve them to the worthiest use. Extend the wings of Thy grace still further over thy Church in Saxony ; and may I have to declare the doctrines of truth with efficacy and energy in the distant land to which I am returning. Diffuse that light, which though once darkened, was through Luther brought to shine in Saxony and other countries ; and let all lands be full of the knowledge of Thee and the honour of Thy name.

THE RELIGIOUS PHILOSOPHER.

UPON UNIVERSAL TASTE ARISING FROM THE
CONTEMPLATION OF NATURE.

THAT sensibility to beauty which, when cultivated and improved we term taste, is universally diffused through the human species : and it is most uniform with respect to those objects which, being out of our power, are not liable to variation, from accident, caprice, or fashion. The verdant lawn, the shady grove, the variegated landscape, the boundless ocean, and the starry firmament, are contemplated with pleasure by every attentive beholder. But the emotions of different spectators, though similar in kind, differ widely in degree ; and to relish with full delight the enchanting scenes of nature, the mind must be uncorrupted by avarice, sensuality, or ambition ; quick in her sensibilities, elevated in her sentiments, and devout in her affections. He who possesses such exalted powers of perception and enjoyment, may almost say with the poet :

I care not, Fortune, what you me deny :
You cannot rob me of free Nature's grace ;
You cannot shut the windows of the sky,
Thro' which Aurora shows her brightening face ;
You cannot bar my constant feet to trace
The woods and lawns, by living stream at eve :
Let health my nerves and finer fibres brace,
And I their toys to the great children leave —
Of fancy, reason, virtue, nought can me bereave.

BEATTIE.

Such ardent enthusiasm may not be compatible with the necessary toils and active offices which Providence hath assigned to the generality of men. But there are none to whom some portion of it may not prove advantageous. If it were cherished by each individual, in that degree which is consistent with the indispensable duties of his station, the felicity of human life would be considerably augmented. From this source, the refined and vivid pleasures of the imagination are almost entirely derived : and the elegant arts owe their choicest beauties to a taste for the contemplation of nature. Painting and sculpture are express imitations of visible objects : and where would be the charms of poetry, if divested of the

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the imagery and embellishments which she borrows from rural scenes? Painters, statuaries, and poets, are always ambitious to acknowledge themselves the pupils of nature, and as their skill increases, they grow more and more delighted with every view of the animal and vegetable world. But the pleasure resulting from admiration is transient: and to cultivate taste, without regard to its influence on the affections, is to rear a tree for its blossoms only while it is capable of bearing the richest and most valuable fruit! Physical and moral beauty bear so intimate a relation to each other, that they may be considered as different gradations in the scale of excellence: the knowledge and relish of the former, should be deemed only a step to the more permanent and noble enjoyments of the latter.

Would you then taste the tranquil scene,
Be sure your bosom be serene,
Devoid of hate, devoid of strife,
Devoid of all that poisons life:
And much it 'vails you in their place,
To graft the love of human race.

Such scenes contribute powerfully to inspire that serenity which is necessary to enjoy and heighten their beauties. By a secret contagion, the soul catches the harmony which she contemplates, and the frame within assimilates itself to that which is without. In this state of sweet composure we become susceptible of virtuous impressions, from almost every surrounding object. The patient ox is viewed with generous complacency; the guileless sheep with pity, and the playful lamb raises emotions of tenderness and love. We rejoice with the horse in his liberty and exemption from toil, whilst he ranges at large through enamelled pastures: and the frolics of the colt would afford continued delight, did we not recollect the bondage which he is soon to undergo. We are charmed with the songs of birds, soothed by the burr of insects, and pleased with the sportive motions of fishes, because these are expressions of enjoyment; and we exult in the felicity of the whole animated creation. Thus our equal and extensive benevolence is called forth into exertion; and having felt a common interest in the gratification of inferior beings, we shall be no longer indifferent to their sufferings, or become wantonly instrumental in producing them. No doubt it is the intention of Providence, that the lower order of animals should be subservient to the comfort, conveniences and sustenance of man. But his right of dominion extends no farther; and if this right be exercised with mildness, humanity and justice, the subject of his power will be no less benefited than himself. For various species of living creatures are annually multiplied by human art, improved in their perceptive powers by human culture, and plentifully fed by human industry. The relation therefore is reciprocal between such animals and man; and he may support his own wants by the use of their labour, the produce of their bodies, and even the sacrifice of their lives, whilst he co-operates with Heaven in promoting happiness. But though it be true, that *partial evil*, with respect to different orders of sensitive beings, may be *universal good*, and that it is a wise and benevolent institution of nature, to make destruction

struction itself, within certain limitations, the cause and increase of life and enjoyment; yet a generous mind will extend its compassionate regards to every individual that suffers for his sake, he will naturally be solicitous to mitigate pain, both in duration and degree, by the gentlest modes of inflicting a necessary termination of existence. However, this sense of humanity would soon be obliterated, and the heart would grow callous to every soft impression, were it not for the benignant influence of the smiling face of nature.

But the taste for natural beauty is subservient to the most exalted purposes; its cultivation not only refines and humanizes, but dignifies and elevates the affections. It raises them to the admiration and love of that Being, who is the author of all that is fair, sublime, and good, in the creation. Scepticism and irreligion are incompatible with the sensibility of heart which arises from a lively relish of the wisdom, harmony and order subsisting in the world around us. Emotions of pity must spring up in a bosom that is in unison with all animated nature. Actuated by this divine inspiration, man finds "a fane in every sacred grove," and glowing with devout fervour, joins his song to the universal chorus, or muses the praise of his Creator in silence more expressive. Thus they

Whom nature's works can charm, with God himself
Hold converse; grow familiar day by day
With his conceptions; act upon his plan;
And form to his, the relish of their souls.

Thus it may be argued, that inanimate nature seems to pay a tribute to the Great Supreme; that the cheerful light of day, the sparkling beauty of streams, the majestic swell of mountains and the wavy expanse of the ocean, display the goodness and power of the Deity; while the perfume of shrubs and flowers, the homage of the winds, and the triumphant song of the feathered tribe, seem to prompt the human race to pious gratitude. And shall man be silent while the whole creation is inspired with inarticulate Devotion?

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

THE Christian Observer having said so much on the Blagdon controversy and in behalf of Mrs. More, I doubt not but you or some of your readers are willing to clear up every doubt, and to set the matter in its full and true light. I am fully persuaded that Mrs. M. and her sisters are great and useful characters: her writings have done much and lasting good; I believe that she has been influenced by most upright motives; yet I do not look for a perfect character: there are moments of prejudice, of weakness, and of pride which eclipse the best of characters; but then they only eclipse them for a short time. Mrs. M. might be misinformed concerning Mr. Bere's conduct and principles; she might naturally be very partial to the school-master of her own appointment.—But the points on which I have heard Mrs. M. most blamed are these: that she appeared to have a greater regard for her school-master

master than for her scholars: as soon as he was dismissed, the school was broken up: when Mr. Bere was ejected from his curacy, then the same school-master and the school were re-established: plainly proving the school was introduced for the sake of the school-master; not *vice versa*. I am persuaded that Mrs. M.'s best friends were sorry the school was discontinued; or that she could enjoy the little temporary triumph of replacing the same school-master to whom Mr. Bere had objected.

T. Z.

¶ Though in compliance with the request of our correspondent, we have given a place for his letter in this Magazine, yet we cannot help expressing our deep concern, that this controversy should have been continued so long, and that with so much bitterness on both sides. It is our determination to avoid all further discussion of the subject; because we are persuaded, that such *personal* controversies can seldom be carried on with temper, and we are much mistaken if the continuance of this, or the management of it, has proved of any service to religion in general, or the Church of England in particular.

OBSERVATIONS ON SUNDAY SCHOOLS.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

SHOULD you think the following observations on Sunday Schools, and the plan of a Sunday Evening School, and Book Society, deserving a place in your valuable Miscellany, your insertion of them will much oblige,

A VILLAGE CURATE.

WE have established Sunday schools in the parish where I am curate, upwards of seven years; but I confess that they have not answered my expectations. Yet they certainly have been of great utility. The children in general behave in a much more civil manner than they used to do; and, instead of singing indecent songs, many of them sing, as they walk abroad, psalms and hymns; and many of those who were instructed in these schools, attend constantly public worship. The advantages which might have been expected from these excellent institutions, are in a great measure defeated, through the children leaving the schools before they are sufficiently instructed in the principles of religion. The reasons which I have generally heard assigned for leaving the schools, are that the children think themselves too big, when about thirteen or fourteen years of age, to attend with the little ones, and that they dislike to repeat the Catechism, and Lewis's Exposition of it, in the church. Too many of their parents will not use their influence to oblige them to attend early and constantly; nay, some would not care whether their children attended or not, but for the sake of some trifling advantages, such as having shoes at half price, or books, bonnets, &c. gratis. The principal causes, therefore, why Sunday schools have not answered the expectations of the public, are, 1, The negligence of the parents; 2, The neglect of visitors; 3, And owing to the children's leaving the schools before they are sufficiently instructed in religion.

Vol. II. Sup. to Orthodox Churchm. Mag. 3 G

With

C. Roworth, Printer, Bell Yard, Fleet Street.

With respect to the first, I must observe, that when I have expostulated with parents, or sent one of the teachers to them, some have said that they tell their children to go to school, and have beaten them for their neglect of attending early; but they confess, that they cannot manage them: others are obliged, they say, to keep their children at home sometimes, to go upon errands, &c. It has happened more than once, that one of the parents has said, "the lad works hard all the week, he should have a little holiday on Sundays."

2. When Sunday schools were first established, many persons were easily persuaded to promise to be regular in their attendance as visitors. But, in general, they soon became tired of this office: and, therefore, they readily found a plea for giving it up. Very much depends upon the conduct of the visitors. They ought to attend regularly, and inquire into the behaviour of the scholars, enforce strict adherence to the rules, &c. In this village the houses of the principal inhabitants are so widely scattered, and some of them so far from the schools, that I cannot prevail upon those who promised to attend as visitors, to be regular in their attendance.

3. The consideration of the reasons usually assigned for leaving these schools, occasioned me to propose to the subscribers, about three quarters of a year ago, the following plan of a Sunday-Evening School, and Book Society.

This Institution is established, in order to afford an opportunity for religious instruction to those who have been in the Sunday schools, and have left them before they were sufficiently instructed in the principles of religion. These, therefore, are to be preferred; but others may be admitted, if upwards of fourteen years of age, and approved by the committee. The Book Society to consist of such of these scholars as are willing to be members. The books shall be such as are recommended and dispersed by the Society for promoting Christian Knowledge, and such other publications, upon religious and moral subjects, as are approved by the committee. Bibles and prayer-books, well printed, and neatly bound, shall be bought for those who wish to have them. The books which have been circulated, to be sold at a reasonably reduced price; the other books at prime cost. This school to be under the direction and management of the committee of the other Sunday schools.

Rules.—1. The scholars shall be at the school by six o'clock precisely, and be dismissed at eight. Those who exceed that time half an hour, and absentees, shall forfeit one penny each, unless a reasonable cause be assigned. 2. As a constant attendance at church is required, those who absent themselves from it, after an admonition, shall be expelled. 3. Those who are expelled, forfeit all claim to the books, and the money which they have paid. 4. Those who absent themselves from school, and no reasonable cause assigned, for four Sundays successively, shall be expelled. 5. The members shall pay two-pence every Sunday to purchase books; and not more than two-pence, without the consent of the committee. No money to be paid by absentees, except in case of sickness. 6. The books shall circulate according to the time allotted by the committee. The penalty of one penny to be paid for every day that a book is kept beyond the time allowed. 7. Any one destroying a list of names attached to a book, shall forfeit one penny. 8. A member,
upon

upon application to the committee, may have, for a limited time, any book which has circulated. 9. If a book be damaged, lent out, or lost, the offending party shall pay the prime cost. 10. The forfeit money shall be laid out in purchasing books, which shall belong to the school, and may be circulated among the scholars. 11. Candidates for admission into this school must be recommended by a subscriber, and proposed upon one Sunday evening, and, if approved, admitted the next. 12. If a member be expelled for non-attendance, he may again offer himself as a candidate, and, if approved, re-admitted, but shall not be entitled to the money which he had paid previous to his expulsion. 13. Bibles and prayer-books shall be delivered to the members as soon as they have paid their value. The other books at Midsummer, and at Christmas, or oftener, if thought advisable by the committee. 14. These rules shall be read to the scholars the first Sunday in every month.

Should you, Gentlemen, think proper to publish this account, probably some of your correspondents may suggest useful hints, to which we shall be very willing to attend. At the time that this school, and the book society were established, I did not know that there were similar institutions. But I have been informed, that there were such in two neighbouring towns, among the Methodists and the Presbyterians.

I intended to have mentioned the mode of teaching, &c. in this school; but perhaps I have said enough. If required, further information will, with pleasure, be communicated*.

AN ABSTRACT OF THE LAW ON RESIDENCE, FROM A CHARGE OF BISHOP SHERLOCK.

THE Provincial Constitutions of the Church, and the laws of the realm, consider residence as a *perpetual* duty; and every non-resident rector, or vicar of a parish, is, *prima facie*, criminal in the eye of both laws, till he shows a legal dispensation to justify or excuse himself.

These dispensations create the whole difficulty of this case, and therefore I shall consider them particularly.

That the obligation to residence may be dissolved in some cases, there is no doubt: all infirmities, either of body or of mind, which totally disable an incumbent from performing his duty, are cases of this kind: for as residence is of no value, but for the sake of performing the duty, it is of no consequence to the church and religion where the man resides, who is under an utter incapacity of doing any part of the parochial duty; cases of this kind speak for themselves. But there are dispensations introduced and admitted by law, and which are supposed to be founded in the general consideration of the good of the church. I wish these dispensations had not, many of them, outlived the reasons upon which they were introduced. Wherever that happens to be the case, it is a matter for every clergyman to consider, Whether he can, in good conscience, make use of a mere legal exemption to discharge himself of a duty to which he is bound by the strongest obligations? But this judgment must be left to yourselves, and the Bishop's authority in the case must be considered as bounded by the rules of law. I will inquire therefore,

I. In what cases dispensations are grantable, and by whom.

II. Upon what conditions they are grantable.

* To the question subjoined we shall reply in our next.

The canon law has mentioned some cases, in which the Bishop may dispense with residence; and it supposes others, referring them to the judgment and discretion of the Bishop.

1. It allows of a dispensation for such as abide in some approved university for the study of divinity or canon law. This dispensation is limited in point of time, and not allowed to exceed five or six years; and the reason of granting it is, a presumption that it will be for the benefit of the church and people to have the minister himself well instructed; and that his absence from his cure for a few years will be compensated by the ability he will then acquire to execute his office to the better edification of the people.

This being the reason on which this dispensation is grantable, it follows that no incumbent can, with a good conscience, make use of this exemption, unless he does *bona fide* pursue the end for which it is granted, by a close application to the study of his profession in the university where he resides.

This reason, introduced at first by the canon law, has been approved by the legislature of this kingdom; and "scholars conversant and abiding for study, without fraud or covin, at any university within this realm, or without," are excepted from the penalties of the 21 H. VIII. cap. 13.

This exception, so generally expressed, was soon abused; which occasioned the restrictions laid on it by the 28th of Hen. VIII. cap. 13. By which act the privilege was confined to those that were under the age of forty years.

So that with respect to this point the statute has made no alteration at all, except restraining the grant to persons under forty years of age. For the statute 21 H. VIII. c. 13. enacts nothing new with respect to students in the university: and that of 28 H. VIII. c. 13. having limited the general licences for studying in the university, has a clause to except all heads of houses, and public officers, &c. from the said limitation. So that the persons thus excepted stand clear of the statutes, which leave them just where they found them, and subject to be called to residence, unless they have the ordinary's dispensation.

Upon both these statutes therefore it must be observed, and ought to be remembered, That they grant no licence of non-residence to any person on any occasion: they were made to enforce residence, and are introductive of a new penalty upon non-residence; from which new penalty certain persons, in the circumstances therein described, are exempted; but those persons, in the circumstances there described, are liable still to ecclesiastical censures, unless they are dispensed with in the manner the law, before and since the statutes, requires. And this is a point in which many have been mistaken, or willingly ignorant.

2. The canon law allows the service of the Bishop to be a sufficient licence for non-residence. The necessary care and business of a diocese require that the Bishop should have the assistance of one or more discreet clergymen: and since it is much easier to find a proper curate to serve a parish, than a proper person to advise and assist the bishop in the general care of the diocese, the law considers the person, who abides with the Bishop for these purposes, as more usefully employed than if he were confined to the care of one parish only. In this case, therefore, the good of the church is made the foundation of the dispensation.

This

This reason also is admitted in the statutes beforementioned ; and chaplains of archbishops and bishops, daily attending in their households, are exempted from the penalty of the act.

The statute has extended this exemption to other cases not expressly mentioned in the canon law, as to the chaplains of the nobility and great officers of the crown ; though cases of this kind had usually been dispensed with before the act ; which dispensations were founded upon the general power, reserved to the Bishop by the canon law, to dispense where there appeared to him to be *justa & rationabilis causa* : and since the virtue and example of great and potent families will necessarily have a great influence upon the manners and religion of any country, it was thought reasonable to dispense with the personal attendance of an incumbent in his parish, whilst he was employed in teaching and instructing the younger parts of great families, and performing the offices of his functions daily to all parts of it. So that these dispensations had for their end the general interest and good of religion in the kingdom.

That the exemption in the statute, granted to the chaplains of the nobility, proceeds upon the same views, is evident from the restriction under which the exemption is granted : For it extends not to all chaplains of the nobility in general, but to such only as “are daily attending, abiding, and remaining in their honourable households ;” and for so long time only, as “such chaplains shall abide and dwell, without fraud and covin, in any of the said honourable households.”

The statute considers the service of the chaplain in the household of his lord, as the only ground of the exemption ; and it cannot be doubted, but that such service only is meant as is proper and peculiar to the office of a chaplain. And therefore a mere retainer of a clergyman to be chaplain to a nobleman, unless he actually abides and dwells in the household, is no title to the exemption of the statute ; and if one retained and titled chaplain abides in the household to do any other service, and not the service of a chaplain, it is not such an abiding as the statute intends, but is fraudulent and covinous.

I have spoken to this case more particularly, because it is a common case ; and I hope, all who plead this title to an exemption from residence, will consider whether they pursue the reason and meaning of the law. It will be but little comfort to screen themselves under the letter of the law, if they are condemned by the reason of the law and their own conscience.

3. The service of the church is another reason taken notice of by the canon law ; as attendance, for instance, in convocation. The statute does not mention this, neither has it, I conceive, condemned it ; for he is not wilfully absent from his cure, (as the statute speaks) who is absent in obedience to the King's writ.

4. The service of the crown is, by the common law, a dispensation of residence ; but it is so only during the time a clerk is actually in the King's service : and the statute before-mentioned has exempted even the King's chaplains from the penalty of non-residence, so long only as they shall be attending in the household.

These are the principal cases in which non-residence is excusable by the canon law and the laws of this realm ; and it is manifest from the reason of these cases, that a dispensation for residence is by no law permitted

permitted to be granted as a favour to any person, and that it is only to be justified when the service of the church or the commonwealth make it reasonable.

This general observation upon the cases which the law has expressly provided for, will enable us to judge of the cases not expressly provided for by the law, but reserved to the discretion of the bishop.

(*To be continued.*)

CORRECTION OF THEOLOGICAL MISTAKES.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

I HAVE just been reading, with great pleasure, a work lately published by Dr. Kipling, the Deputy Regius Professor of Divinity at Cambridge, entitled "The Articles of the Church of England proved not to be Calvinistic." Dr. Kipling has so fully and clearly made good his point, that it cannot, one should think, ever again become a subject of dispute. Whether it will be considered as a satisfactory answer to Mr. Overton's "True Churchman ascertained," and to "The Church of England vindicated, by a Presbyter, &c.," the two works which gave rise to it, and to which it is designed as an answer, I cannot say; but it certainly well deserves the attentive perusal of the authors of those works, and indeed of every abettor and favourer of Calvinistic opinions.

In the course of this work, Dr. Kipling observes (see p. 69) that Mr. Overton, in order to prove the very general desertion of our parish churches, which he imagines has taken place, and which he attributes to what he calls "the present plan of teaching in the church," has brought forward the following passage of an episcopal charge:—"On one half of the Lord's day good inclinations carry the more pious part of our parishioners to the conventicle; and the devil invites those of another cast to the ale-house." Dr. Kipling understands Mr. Overton to refer for this passage to Bishop Pretymann's charge, delivered in the year 1800; in which charge, he says, the passage is not to be found; nor can it, he thinks, be found in any other episcopal charge. It cannot be denied, however, that the passage is to be found in Bishop Horsley's charge, delivered in the same year; and to this charge Mr. Overton, in the *second* edition of his work, and probably in the *first*, has rightly referred. But, though Mr. Overton is right in his reference of this quotation, he is far from being so in his *application* of it. The whole sentence, as it stands in Bishop Horsley's charge, is this:—"On that half of the day, on which there is no admission at the parish church, good inclinations carry the more pious part of your parishioners to the conventicle; and the devil invites those of another cast to the ale-house." It hence evidently appears, that the bishop is referring, not to "the present plan of teaching in the Church," as Mr. Overton would have us understand, but to the fact, that, in many of our churches, service is performed, only on one part of the Lord's day. This fact, it must be acknowledged, is an evil much to be lamented; but, in many instances, it arises from circumstances, over which the clergy have little or no control. The clergy, as well

well as the church in general, would be greatly indebted to any one, who should contribute to the measures, by which this evil may be removed or diminished.

In the charge, to which I have referred, occurs this passage :—" When I speak of Calvinism and Arminianism as capable of uniting in one communion, and that one, the communion of the church of England; I look only to Calvinism, such as the venerable Calvin would himself have owned, not enriched and embellished with the extravagances of later visionaries." If, however, Bishop Horsley, for whose talents and zeal I entertain a sincere respect, would condescend to look into the works of Calvin, and especially into those parts of them, which are brought forward by Dr. Kipling, he would see reason to think, that the opinions of Calvin need not be enriched and embellished with the extravagances of later visionaries, in order to be rendered entirely incompatible with the doctrines of our excellent church, or to become highly reprehensible. To show this, I need only transcribe the following sentence from *Inst. L. 3. C. 23.* "Multi quidem, ac si invidiam a Deo repellere vellent, electionem ita fatentur, ut negent quenquam reprobari: sed inscite nimis et pueriliter: quando ipsa electio, nisi reprobationi opposita, non staret."

I am, Sir, yours, &c.

E. P.

Rempstone,
July 12, 1802.

READING THE DECLARATION.

TO THE EDITORS OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

GENTLEMEN,

PERMIT me, through the medium of your Magazine, to return thanks to my good and most intelligent friend Mr. Comber, for the publication of Dr. Hicke's letter relative to reading of THE DECLARATION, as it is styled, in the time of Jus. II. The clergy at that momentous crisis steadily followed the noble example which the Bishops set them. I do not recollect any bishop who did not stand firm in the Protestant cause, excepting the temporizing Bishops Crewe, of Durham, and Cartwright of Chester; unless we may add the name of Sprat, Bishop of Rochester, who sat with Crewe in the High Commission Court, when the affair of the Fellows of Magdalen College, Oxford, came on. (See "Memoirs of the Life of Dean Comber, p. 237, 240.")

Of the Seven Bishops committed to the tower, and tried in the Court of King's Bench in June, 1688, for a *Libel* against the King, (the petition stating their reasons for not distributing THE DECLARATION in their dioceses being so termed,) five suffered deprivation rather than take the oaths at the Revolution. For conscience sake they would not acknowledge a power in the King to dispense with the law of the land; for conscience sake deeming the person of the King inviolable, and his counsellors alone responsible, they would not take the oaths to William III. James II, their anointed Sovereign, yet living. The names of these five martyrs in the cause of an uninterrupted succession to the crown, were 1. SANCROFT, Archbishop of Canterbury; 2. LAKE, Bishop of Chichester;

Chichester; 3. KENN, Bishop of Bath and Wells; 4. WHITE, Bishop of Peterborough; 5. TURNER, Bishop of Ely. The other two who retained their bishoprics, were LLOYD, Bishop of St. Asaph, (translated afterwards to Litchfield, 1692, and died bishop of Worcester in 1717;) and TRELAWNY, Bishop of Bristol, who after being translated first to Exeter, in 1689, and to Winchester in 1707: died in 1721. It was the CHURCH OF ENGLAND, and her ORTHODOX CLERGY, which "stood in the gap" at that time, and fought single-handed against *Popery* and *Arbitrary Power*, at a period when the *Papists* and *Dissenters* combined together, inscribing on their banners—" *Liberty of Conscience*."

There are three volumes of trials, a perusal of which cannot fail to give the Reader correct notions of the constitution of England both in Church and State: I mean an *unprejudiced* reader. These are "the Trial of the Regicides," "the Trial of the Seven Bishops," and "the Trial of Dr. Sacheverel."

I am, Gentlemen,

July 3, 1802.

Your most obedient servant,

A LONDON CURATE.

P. S. In your last number, p. 315, the paragraph beginning "Of Predestination" should have been printed as part of that which precedes it; and the marks (" ") of quotation should have embraced the two next; those three paragraphs exhibiting *the 17th Article of Religion*.

In two or three places the *first* marks of quotation appear, whilst the *concluding* ones are omitted.

Page 316. For "*Propagators at Home*" read "*Propagators of the Gospel at Home*."

The following impressive Lines are selected from Mr. Ellis's elegant Specimens of the early English Poets: they are by Henry Delaune.

"WHEN the straight columns, on whose well-knit chine,
Some stately structure leans its weighty head;
Are from their centre mov'd, or made incline,
The pile soon sinks, and shrinks to its first bed;
So, when you see death's agents daily come,
And from the earth just men and good translate,
A sure and sad prognostic 'tis of some
Impending judgment on a realm or state.
Ere God on Sodom stretch'd his flaming hand,
He had a care to send just Lot away;
So mostly still when he will scourge a land,
Whom he best loves, he puts out of the way.
Early set forth to your eternal race:
Th' ascent is steep and craggy you must climb.
God, at all times, has promis'd sinners grace
If they repent; but he ne'er promis'd time.
Cheat not yourselves as most, who then prepare
For death, when life is almost turn'd to fume:
One thief was saved that no man might despair;
And but one thief, that no man might presume.

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